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PURITAN PERIOD.

THE

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VOL. II.

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THE WORKS

OF

THOMAS GOODWIN, D.D.,

SOMETIME PRESIDENT OF MAGDALENE COLLEGE, OXFORD.

With General Preface

By JOHN C. MILLER, D.D.,

LINCOLN COLLEGE; HONORARY CANON OF WORCESTER; RECTOR OF ST MARTIN'S, BIRMINGHAM.

And Memoir

By ROBERT HALLEY, D.D.,

PRINCIPAL OF THE INDEPENDENT NEW COLLEGE, LONDON.

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CONTAINING AN EXPOSITION

OF VARIOUS PASSAGES

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AND

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BEING AN EXPOSITION OF JAMES I. 1-5.

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MEMOIR OF THOMAS GOODWIN, D.D.

BY

ROBERT HALLEY, D.D.,
PRINCIPAL OF NEW COLLEGE, ST JOHN'S WOOD, LONDON.

MEMOIR OF THOMAS GOODWIN, D.D.

THOMAS, the eldest son of Richard and Catherine Goodwin, was born at Rollesby, a village in the eastern part of Norfolk, within a few miles of Yarmouth, on the 5th of October in the year 1600. The long and prosperous reign of Elizabeth was then drawing to its close, and a considerable number of her subjects, especially in the counties of Norfolk and Suffolk, were desirous of obtaining a more complete reformation of the Church than that which had been effected by her father or her brother. They cherished some hope that in the expected reign of a Scottish king, educated under Presbyterian discipline, they would see the English Church brought into closer relations and nearer resemblance to the Reformed Churches of Scotland and the Continent. In these expectations they were bitterly disappointed. The ecclesiastical rule of Elizabeth had been oppressive to them, that of the Stuarts became intolerable. James, on his accession, is reported to have said, 'Do I mak the judges? do I mak the bishops? then I mak the law and the gospel.' The Puritans, ill-treated by James's judges and bishops, were not disposed to regard with favour either his 'law' or his 'gospel.' Thus arose the long conflict between the Stuarts and the Puritans.

During the reign of Elizabeth, several things contributed to the prevalence of Puritanism in the eastern counties. Many of the Protestants of the Netherlands who were driven from their country by the Duke of Alva settled in the nearest maritime counties of England, and brought their arts and manufactures to the city and neighbourhood of Norwich.* Thoroughly imbued with Presbyterian principles, and holding them tenaciously as they had suffered for them severely, they became a source of frequent trouble to the bishops of that diocese. Their neighbours, associating with them to learn their arts of dyeing silk and worsted, were taught also to value their simpler

* Hanbury's Memorials, vol. i., p. 14.

forms of ecclesiastical government and religious worship. By associating with several of these exiles, Robert Brown was induced to separate from the Establishment, and to found a church of the straitest sect of Independency.* Barrow, a more consistent man, who suffered death for his adherence to the same principles, was the son of a Norfolk yeoman resident in the neighbourhood of the exiles.†

Under the mild rule of Bishop Parkhurst, who, having found an asylum at Zurich during the Marian persecution, had become attached to Presbyterian principles, the exiles were protected, and the Puritans openly favoured, until he incurred the censure of Archbishop Parker.‡ He was then reluctantly compelled to make some show of discouraging the Puritans, and to suppress 'the prophesyings,' or meetings of the people to study the Scriptures. These principles, however, during his episcopate increasingly prevailed throughout the diocese. He was succeeded in 1576 by Dr Freke, an unrelenting persecutor of Puritan ministers.§ In 1583, when Whitgift, advanced to the Primacy, enforced more strictly the laws against the Puritans, it is recorded that of two hundred and thirty-three ministers suspended for nonconformity, no less than one hundred and twenty-four belonged to the diocese of Norwich.‖ When the reading of the Book of Sports was enforced, Wren, at that time Bishop of Norwich, complained that numbers of clergymen under his jurisdiction had refused it; and though some afterwards complied, there were still thirty who were punished for their pertinacity by excommunication.¶ In 1634, Laud, then Primate of all England, struck at what seemed to him the root of the evil, and ordered the descendants of the Dutch exiles to be prosecuted for their nonconformity.** Wren, ever ready to do the work of Laud, is said to have expelled from the diocese three thousand manufacturers of woollen cloth, of whom some employed as many as a hundred poor people.†† In Laud's account of his province in 1635, he complained of the many Puritans who still remained in the diocese of Norwich.‡‡ Wren, in reply to one of the articles of his impeachment, in which

* Hanbury's Memorials, vol. i., p. 19. † Ibid., p. 35.

‡ Neal's History of the Puritans, Second Edition, 4to, vol. i., p. 221. Life of Parker, p. 461.

§ Neal's Puritans, vol. i., p. 233.

‖ "Dr Scambler, first pastor of the Protestant Church which met secretly in London during Mary's reign, was Bishop of Norwich from 1584 to 1597, and encouraged associations among the clergy for the diffusion of religion, until the Queen put an end to such proceedings on account of their puritanical tendency." —*Wilson's Hist. of Dissenting Churches*, vol. i., p. 4; Neal's Puritans, vol. i., p. 268.

¶ Neal's Puritans, vol. i., p. 571. ** Heylin's Life of Laud, p. 276.

†† Hanbury's Memorials, vol. ii., p. 13. ‡‡ Neal's Puritans, vol. i., p. 685.

he was charged with suspending, depriving, and excommunicating godly ministers, declared that severe measures were necessary, as throughout his diocese there was general dislike of the doctrine and discipline of the Established Church.* Robinson, the founder of Independency, was beneficed in Norfolk, and before his separation from the Church, zealously promoted the principles of the Puritans.†

Though we have no positive information that the parents of Goodwin avowedly belonged to the Puritan party, still, from the little that we do know of them, there can be no doubt that they were influenced by the evangelical principles which so generally prevailed in their neighbourhood. They piously educated their son, making him from his infancy acquainted with the Scriptures, and, after the manner of the Puritans of that age, dedicating him in his early boyhood to the work of the ministry.

Three other Goodwins, distinguished for Puritan principles, belonged to the same county: Vincent Goodwin,‡ a zealous and devoted minister, suspended for nonconformity by Freke, on his accession to the bishopric of Norwich; Thomas Goodwin,§ who was for some years the Puritan minister of South Weald, in Essex, where 'he was much beloved and eminently useful;' and John Goodwin,‖ the celebrated Arminian nonconformist, were all natives of Norfolk. To the inquiry whether any of them were related to the family of Dr Goodwin, I can only reply with Brook, in his life of the minister of South Weald, 'we have not been able to learn.'¶

Of his early religious impressions little more is known than may be learnt from the brief account in 'The Life of Dr Thomas Goodwin, composed out of his own papers and memoirs,' and reprinted in this edition of his Works. There we learn that he was a child of a weakly constitution, and on that account a source of anxiety to his pious parents. From the time he was six years old he 'began to have some slighter workings of the Spirit of God.' He speaks of his 'weeping for sin,' and 'having flashes of joy upon thoughts of the things of God.' He was 'affected with good motions and affections of love to God and Christ, for their love revealed to man, and with grief for sin as displeasing them.' In his seventh year he was deeply affected with the reproof of a godly servant of his grandfather, with whom he then resided. Being reproved for some sinful act, he wept for his sins, and afterwards frequently wept for

* Hanbury's Memorials, vol. ii., p. 14.
† Neal's Puritans, vol. i., p. 437.
‡ Ibid., vol. i., p. 234.
§ Brook's Lives of the Puritans, vol. iii., p. 300.
‖ Granger's Biographical History.
¶ Brook, vol. iii., p. 301.

them, when he could weep for nothing else, though he had not strength effectually to resist them. The religious feelings of his childhood were to him a subject of great interest in later life, as is evident from the manner in which he described them. He believed at the time that he was truly converted, though subsequent reflection, and the experience of a still greater change, induced him to form a low estimate of his early impressions. He was undoubtedly sincere. As he wept for sin 'privately, between God and himself,' he concluded it was not hypocrisy. He prayed earnestly and confidently, pleading the promise, 'Whatsoever ye shall ask the Father in my name, I will do it for you.' It is interesting to inquire—What subsequently induced him to conclude that these early religious emotions of joy and grief, hope, confidence, and love were not the elements of true godliness implanted in his heart by the Holy Spirit? The alternative suggested was that either these early emotions were the beginnings of true religion, of which in his youth he suffered serious declension, and afterwards experienced a glorious revival, or else they were natural workings of conscience under the influence of a good education, and some slighter but not saving operations of the Spirit. The latter was his own conclusion. His reasons for it were that his good affections were not strong enough to overcome his sinful propensities; that they made him presumptuous and proud, so that he thought he had more grace than others, than his relations, or than any inhabitant of his town; that he could not divest himself of a sense of merit which God must accept, and that he was suffered to fall into a state of indifference in the early part of his college course, when he sought the applause of men rather than the honour that cometh from God. Referring to that time, he says—'God was to me as a wayfaring man, who came and dwelt for a night, and made me religious for a fit, but then departed from me. The Holy Ghost moved upon the waters when the world was creating, and held and sustained the chaos that was created, and so he does in carnal men's hearts; witness their good motions at times. In a great frost you shall see, where the sun shines hot, the ice drops, and the snow melts, and the earth grows slabby; but it is a particular thaw only where the sun shines, not a general thaw of all things that are frozen. And so it was, that for these lighter impressions and slighter workings, my heart did grow so presumptuous that I thought myself not only to have grace, but more grace than my relations.' Whatever may have been the nature of his early convictions of sin and strivings of heart, there can be no doubt that by them God was preparing him for great usefulness throughout his

subsequent life. The doctrinal views of godly men are often formed and moulded by their personal experience. How the religious feelings of Goodwin affected his creed and disposed him to accept the decided though not extreme Calvinism for which he was distinguished, may be learnt from several references to his own experience in the memoirs compiled by his son.

His parents secured for him the best classical education which could be obtained in the schools of the neighbourhood, and of which he so diligently availed himself, that before he had completed his thirteenth year, he entered at Christ's College, Cambridge, as a junior sophister, 'a year before the usual time.' Although students then matriculated at both Universities at an earlier age than is now customary, Goodwin referred to himself as 'the smallest' if not the youngest in the whole University. The discipline enjoined by the original statutes of the University was at that time generally enforced, and the position of a young student was not very different from that of an elder boy in one of the public schools of the present day. He entered August 25, 1613, eleven years before John Milton was admitted into the same College.*

At that time the Puritan cause had so many adherents both in the University and the town, that Cambridge was said to be a 'nest of Puritans;' Goodwin says 'the whole town was filled with the discourse of the power of Mr Perkins' ministry.' This celebrated preacher, who had in his youth been notorious for his profligacy and vice, became a very devoted, earnest, and successful preacher of the gospel, which he had found to be the power of God to his own salvation. A Fellow of Christ's College, he was not satisfied with promoting the spiritual interests of the youth placed under his tuition, but availed himself of every opportunity he could find to proclaim to his hearers the glorious gospel of Christ.† He zealously preached to the neglected prisoners in the castle, many of whom 'gladly received the word,' until he was appointed minister of St Andrews, from which church no offer of promotion, however advantageous, could induce him to remove. Although he died at the early age of forty-four, his ministry had produced so lasting an impression upon the University, that ten years afterwards, when Goodwin was an undergraduate, he being dead was yet speaking—speaking by the recollections of his ministry fondly cherished by many, by the influence of his writings then exceedingly popular, and by the teaching of his pupils who were deeply imbued with his earnest spirit and evangelical

* Masson's Life of Milton, p. 87.

† Fuller's Abel Redivivus; and Clark's Ecclesiastical History.

doctrine.* His successor, Mr Paul Baines, also a Fellow of Christ's College, was a man of kindred spirit, and equally successful in the conversion of souls. Though deprived of his lecture for nonconformity, he continued to preach as he had opportunity, until his death in 1617, harassed by persecution, and suffering from actual poverty and want.† He had been made the instrument of the conversion of Richard Sibbs, who was at that time lecturing at Trinity Church ‡ on those great truths, which, as expounded in his writings, have since his death proved so helpful and consolatory to many devout readers. Preston, who succeeded Sibbs as lecturer at Trinity, was then a Fellow of Queen's, devoting himself to the religious instruction of his numerous pupils, and preaching as he had opportunity, though not without opposition from many who were jealous of his rising reputation, and offended by the richness of Calvinistic doctrine which distinguished all his discourses.§

Christ's College, selected for the education of Goodwin, was at that time of high standing, both for the number of its students and the reputation they had acquired for scholarship and ability. 'Of this house,' says Fuller, 'it may without flattery be said, Many daughters have done virtuously, but thou excellest them all, if we consider the many divines who in so short a time have here had their education.' The influence of Perkins was long felt in the College, as many whom he had instructed became Fellows, six of whom when Goodwin entered 'were great tutors, who professed religion after the strictest sort.' Of these Mr Bently, a man living in the daily expectation of death from apoplexy, seems to have deeply impressed the mind of the youth by his holy life and consistent conversation. Meade, afterwards celebrated for his apocalyptical researches, had been a Fellow since 1610.‖

Of Goodwin's tutor, William Power, little is known, and that little is not creditable to him. He seems to have been in good repute with no party in the University. In Milton's time he was disliked by the other Fellows of the College,¶ and suspected by many of

* 'But this may be said of Master Perkins, that as physicians order infusions to be made by steeping ingredients in them, and taking them out again, so that all their strength and virtue remain, yet none of the bulk or mass is visible therein, he in like manner did distil and soak much deep scholarship into his preaching, yet so insensibly that nothing but familiar expressions did appear. In a word, his church consisting of the University and town, the scholar could hear no learneder, the townsman no plainer sermons.'—*Fuller's Abel Redivivus.*

† Brook's Puritans, vol. ii., p. 261; and Clark's Lives annexed to his Martyrology, p. 22. ‡ Clark's Lives annexed to Martyrology.

§ Ibid.; and Brook's Puritans, vol. ii., p. 352.

‖ Masson's Milton, p. 101. ¶ Ibid., p. 154.

being a Jesuit in disguise. At the time of the Earl of Manchester's visitation of the University, in February 1643–44, he was ejected from his fellowship, and being on his way to deliver his Latin lecture as Lady Margaret's Preacher, was hooted by the populace, who called out, 'A pope, a pope,' and compelled him to return, glad to escape without further injury.* Goodwin says little of his tutor; probably he could say nothing good of him, and knew that others said quite enough of evil.

The religious privileges of Cambridge did not at first produce so favourable an impression as might have been expected on the mind of the young scholar. His early fears and anxieties respecting his salvation seem to have subsided as he devoted himself thoroughly and earnestly to his collegiate studies. He was undoubtedly thus preparing by scholarly training and literary acquisition for the great work assigned him by Providence, of defending and enforcing evangelical doctrine for the conviction and guidance of many teachers of the succeeding age. But the effect at the time was so unfavourable as to lead him to conclude, in the calm review of his religious experience, that his earlier convictions and strivings with sin were the result of some common, not special and saving operations of the Holy Spirit, and had therefore failed in the time of temptation. The Puritan theology, as well as the plain and earnest manner of the Puritan preachers of Cambridge, became distasteful to him. His views, as he intimates, were at that time inclining to Arminianism, and the preaching which he admired was that of Dr Senhouse, distinguished rather for its ostentatious display of rhetoric than for its clear statement of evangelical truth.† Though preserved from gross immorality, he was living to himself, laying up stores of information for his own glory, labouring in youth that he might obtain high preferment in coming years, and especially ambitious of becoming an eloquent and popular, rather than an evangelical and useful preacher. He was never unfaithful to his religious convictions, but they became feeble in his fond endeavours to obtain literary distinction and professional eminence.

When fourteen years old he received the sacrament; though conscientiously seeking for evidence of his having received the grace of God in truth, he was not satisfied that he had done well in making a profession and engagement of unreserved consecration to the

* Walker's Sufferings of the Clergy, p. 143.

† Senhouse, at that time preacher at St Mary's, was afterwards promoted to the bishopric of Carlisle. He preached at the coronation of Charles I. 'An eloquent man he was reputed, and one that could very well express a passion.' —*Heylin's Life of Laud.*

work of the Lord. In hope of obtaining more comfort on the next occasion, he carefully prepared for the service with much prayer and self-examination; but just as he was rising from his seat to approach the step on which the scholars knelt, his tutor, who could have known but little of his religious feelings, observing his juvenile appearance and diminutive stature, sent a messenger to forbid him to communicate. This was to him a great disappointment, as he expected that, after a very careful preparation, the sacrament would prove so helpful and strengthening as to prevent him from again falling away from God. It was the more humiliating, as he was obliged to leave his place in the college chapel and retire in the presence of his companions, who were allowed to remain. Being thus discouraged, as he says, 'I knew not how to go to God.' He had not then attained clear views of the grace of Christ, and, being disappointed of the help of a sacrament, he could not look by faith from the sign to the great truth which it signified and sealed. The effect upon his mind was injurious. Although his confidence in his own good works was shaken, he found no better faith to take its place. He became indifferent to religion, ceased to attend the preaching of Dr Sibbs, whom, until that time, he frequently heard, and gave himself to such studies as would enable him to preach in the manner of Dr Senhouse, whose 'flaunting sermons' at St Mary's so excited his emulation, that (his words are) 'if God would give me the pleasure I desired, and not damn me at last, let him keep heaven to himself. I often thought thus with myself, They talk of their Puritan powerful preachers, and of Mr Rogers of Dedham, and such others, but I would gladly see the man that could trouble my conscience.'

These thoughts shew that, presumptuous as he was, he was not satisfied with the preaching he so passionately admired. It did not seem to him the way to heaven, or the thought would not have entered into his mind of being 'damned for it at last.' How differently he learnt to think of 'flaunting sermons,' and of 'Puritan powerful preachers,' will hereafter appear. The sincerity of his convictions and the justness of his apprehensions of the solemnity of preaching the gospel appeared in his condemning himself, in his seasons of religious awakening, for the love of fine sermons. The desire to preach them he regarded as his easily besetting sin, of which he had to repent before God.

During the remainder of his six years' residence at Christ's College, he seems to have continued very much in the same state of mind. At intervals the religious anxieties and feelings of his boyhood were revived, and, especially on the recurrence of sacramental occasions, *he became* thoughtful, devout, and sincerely desirous, though in his

own strength, to make himself a more worthy communicant. But throughout, the prevalent desire of his heart was to be distinguished as a popular, learned, and eloquent preacher, 'like the great wits of St Mary's, who strove to exceed each other in a vain-glorious eloquence.' While such preaching was the object of his laborious imitation, it afforded no satisfaction to his conscience or his heart. Though his proud spirit would not allow him to become a Puritan preacher, his secret conviction was that the Puritans were doing God's work. After hearing from his favourite preacher what he calls 'the eminentest farrago of all sorts of flowers of wit that are found in any of the fathers, poets, histories, similitudes, or whatever has the elegancy of wit in it,' he heard Dr Preston in the college chapel 'preaching against it as vain and unedifying.' Although, at the time, neither Dr Preston, nor, as he says, 'all angels and men,' could have persuaded him 'to alter his studies,' he never forgot the discourses of the good Puritan. As soon as he was taught by the grace of God to 'mortify his master-lust,' the love of applause, he was 'never so much as tempted to put in any of his own withered flowers which he had gathered.'

At some time in his college course, but whether after his conversion, or in one of those seasons of religious awakening which frequently preceded it, is not certain, he went to hear the famous Puritan lecturer of Dedham. John Howe, in a lecture 'on the divine authority of the Holy Scriptures,' preached 20th February 1691, relates the following anecdote:—'I think it may be worth our while to tell you a short passage which was not long ago told me by a person, (whose name is well known in London, and, I hope, savoury in it yet, Doctor Thomas Goodwin,) at such time as he was President of Magdalene College, in Oxford: there I had the passage from him. He told me that being himself, in the time of his youth, a student at Cambridge, and having heard much of Mr Rogers of Dedham, in Essex, purposely he took a journey from Cambridge to Dedham to hear him preach on his lecture day, a lecture then so strangely thronged and frequented, that to those that came not very early there was no possibility of getting room in that very spacious large church. Mr Rogers was (as he told me) at that time he heard him, on the subject of discourse which hath been for some time the subject of mine, the Scriptures. And in that sermon he falls into an expostulation with the people about their neglect of the Bible; (I am afraid it is more neglected in our days;) he personates God to the people, telling them, "Well, I have trusted you so long with my Bible: you have slighted it; it lies in such and such houses all covered with dust and cobwebs. You care not to look into it. Do you use my

Bible so? Well, you shall have my Bible no longer." And he takes up the Bible from his cushion, and seemed as if he were going away with it, and carrying it from them; but immediately turns again, and personates the people to God, falls down on his knees, cries and pleads most earnestly, "Lord, whatsoever thou dost to us, take not thy Bible from us; kill our children, burn our houses, destroy our goods; only spare us thy Bible, only take not away thy Bible." And then he personates God again to the people: "Say you so? Well, I will try you a while longer; and here is my Bible for you, I will see how you will use it, whether you will love it more, whether you will value it more, whether you will observe it more, whether you will practise it more, and live more according to it." But by these actions (as the Doctor told me) he put all the congregation into so strange a posture that he never saw any congregation in his life; the place was a mere Bochim, the people generally (as it were) deluged with their own tears; and he told me that he himself when he got out, and was to take horse again to be gone, was fain to hang a quarter of an hour upon the neck of his horse weeping, before he had power to mount, so strange an impression was there upon him, and generally upon the people, upon having been thus expostulated with for the neglect of the Bible.' *

In his sixteenth year, Goodwin proceeded to the degree of B.A., and obtained a high reputation for learning in comparison with many who were much older than himself.†

In 1619, he removed to Catherine Hall; why he did so does not very clearly appear. That house was far inferior to Christ's in its literary reputation, the character of its exercises, and the number of its scholars. He referred contemptuously to his new residence. Why did he choose it? It was distinguished for evangelical religion, but I fear that would then have been to him but small inducement to make the change. His former tutor was a very quarrelsome man, who seems to have disagreed with everybody else with whom he had anything to do, but we do not find that he ever quarrelled with Goodwin, whose amiable disposition, apparent in the angry controversies of subsequent years, conciliated many men as quarrelsome as even William Power. Besides, having taken his degree, he had no reason to care for his unhappy tutor. Possibly he expected to obtain earlier promotion where scholars were rare. If this was his object, he was not disappointed, for in his twentieth year, when he commenced M.A., he was chosen Fellow and lecturer in the Hall. During his fellowship he was associated with four distinguished colleagues,

* Hunt's Edition of Howe's Works, vol. vi., p. 493.

† Baker's MS. additions to Calamy, Acad. Reg.

who afterwards sat with him in the Westminster Assembly—Strong, Arrowsmith, Spurstow, and Perne.

Of these, William Strong,* the author of a celebrated discourse on the Two Covenants, afterwards became pastor of an Independent church which met for some time in Westminster Abbey. He was there buried, but his body was disinterred, on the accession of Charles II., and with those of many other eminent men thrown into a pit in St Margaret's Churchyard. John Arrowsmith,† distinguished for learning and piety, was appointed Master of St John's, and afterwards of Trinity. William Spurstow‡ became Master of Catherine Hall in 1644, but lost his situation for refusing to take the engagement. He was one of the writers of 'Smectymnuus,'§ chaplain to Hampden's regiment, one of the commissioners at the Savoy conference, and vicar of Hackney. He was ejected by the Act of Uniformity, and died in 1667. The fourth, Andrew Perne, became the devoted, laborious, and successful rector of Wilby in Northamptonshire, refusing all offers of preferment in London that he might devote his life to the people whom he loved, and by whom he was revered and loved as a father.‖

The year 1620, in which Goodwin was elected a Fellow of Catherine Hall, was to him the most memorable of his life. Soon after his appointment, passing St Edmund's Church, (Oct. 2, 1620,) on his way to join a party at his old college, while the bell was tolling for a funeral, he was persuaded by his companion to stay and hear the sermon. Unwilling to remain, he was ashamed to withdraw, as he had taken his seat among several scholars. According to his own account, he 'was never in his life so loath to hear a sermon.' He however agreed to stay on hearing that the preacher was Dr Bainbrigge,¶ who had the reputation of being a witty man. The sermon, which Goodwin had heard before, was founded on Luke xix. 41, 42, 'And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.' The first words of the preacher attracted his attention.

* Brook's Puritans, vol. iii., p. 196. † Ibid., p. 315.

‡ Neal's Puritans, vol. ii., pp. 86, 658.

§ A book written in reply to Bishop Hall's 'Divine Right of Episcopacy,' and so called from the initials of its writers, Stephen Marshall, Edmund Calamy Thomas Young, Matthew Newcomen, and William Spurstow.

‖ Neal's Puritans, vol. ii., p. 465.

¶ The Master of Christ's College, called *Bambridge* in the Life of Goodwin compiled by his son, *Bainbrigge* in the copy of the register given by Masson in his Life of Milton, *Bambrigg* by Walker in the 'Sufferings of the Clergy,' though his relative is in the same account called *Bambridge*.

With the earlier part of his discourse he was affected in the same way as he had often been on hearing evangelical sermons. As the preacher earnestly enforced the importance of immediately turning to God in this the day of grace, before these things should be for ever hidden and lost, he was more deeply impressed than he had ever been before, and on retiring from the church he told his companion, 'he hoped he should be the better for the sermon as long as he lived.'

Instead of going, as he had intended, with his companion to the merry party at Christ's College, he returned to his own rooms in Catherine Hall, refusing to spend the evening with his friends, who sent a messenger to remind him of his engagement. There, alone, he felt as struck down by a mighty power. The hand of God took hold of him and would not let him go. His sins were brought to his remembrance. He was led by a way he had not known, or, as he says, 'he was rather passive all the while than active, and his thoughts held under, while that work went on.' His own illustration of the manner of his conversion is very appropriate. Appointed to preach some two years afterwards in Ely Cathedral, where Dr Hills, the Master of his College, held a prebendal stall, he told the audience of a man who was converted (meaning himself) and led through unknown and intricate paths to God in a manner as wonderful 'as if a man were to go to the top of that lantern (alluding to the beautiful lantern-tower of the cathedral) to bring him into all the passages of the minster, within doors and without, and knew not a jot of the way, and were in every step in danger to tread awry and fall down.' He often refers to his conversion as a change in which he was entirely passive, strangely guided in the dark, and 'acted upon all along by the Spirit of God.'

His convictions of sin were very deep, his resolutions very strong, his prayers very fervent, and his searchings of heart and of Scripture very careful and prolonged; but the work of the Holy Spirit, though so thorough and mighty, proceeded but slowly, more slowly than might have been expected, from his sincerity, earnestness, and religious education. He was long in being led through the dark and intricate passages of the tower before he was brought into the light of the cathedral. He tells us he 'was nearly seven years ere he was taken off' from searching in himself for signs of grace, to look simply to the grace of God, and to live by faith in Christ. The long experience he had in seeking after God in darkness and doubt was the method of God to lead him eventually to clearer views of evangelical doctrine, and to greater skill in helping others in trouble of soul to accept the peace of God which passeth all understanding.

The instrument by which God led him to the full enjoyment of

peace and assurance of faith in Christ was Mr Price, a godly Puritan minister of King's Lynn, whither his parents had removed from Rollesby, after he had commenced his college course. Previously to his conversion he had known Mr Price, who from open profligacy and vice had been brought to the acknowledgment of the truth as it is in Jesus. His extraordinary conversion, together with his fervent preaching and exemplary life, had rendered him an object of great interest in the University. No other man in Cambridge was so greatly revered by Goodwin, who occasionally went to his religious services, and was so affected with his prayers as to continue under their solemn impression in his own private devotions for several days together. As these feelings subsided, he often resolved not to yield to them lest they should impede his success in that vainglorious style of preaching which he had proposed as the great end of his studies and life.

In the sorrow of his soul he had recourse to the friendship of Mr Price, who had then removed to Lynn. The letters of the good Puritan led him to cease from man, even from himself, and to look simply and directly to Christ his only Saviour, who had died for his sins, risen for his justification, and ever lived to make intercession for him. Deeply interesting extracts from these letters may be found in the Life of Goodwin. The young scholar who had so often resisted the appeals of Mr Price, and had determined to preach against his doctrine when he found an opportunity to do so at Lynn, was thus led by that humble and holy man to count all things but loss, even his learning and eloquence, for the excellency of the knowledge of Christ Jesus his Lord.

The conversion of Goodwin suggests three important lessons:—

1. We may observe how completely the strongest passion of his soul was subdued by the grace of God. Referring to a maxim of Dr Preston, he says, 'Of all others, my master-lust was mortified.' By his master-lust he meant no immoral propensity as men regard immorality, but his desire to obtain distinction and honour by eloquent preaching. This desire, which by many would be regarded as innocent, or even as laudable, appeared to him inconsistent with unreserved consecration to the service of God. He no longer sought his own things, but the things of the Lord Jesus. From that time, he studied, and preached, and lived as not his own, but bought with a price, even with the precious blood of Christ. Self-seeking in every form, and especially in the form in which it had been his easily besetting sin, was abhorrent from his renewed heart. Surrendering his love of literary distinction and popular applause, he also renounced all expectation of preferment in the Church or in the

University. His preaching assumed a new form. It became the simple, earnest, faithful preaching of salvation by grace through faith in our Lord Jesus Christ. When, many years afterwards, he was appointed President of Magdalen College, Oxford, he was unwilling to accept the appointment, and was induced to do so only by the remembrance of the many instances in which his early ministry had been made effectual in the conversion of the scholars of Cambridge. Academical preferment, so alluring to him before his conversion, never afterwards occupied his thoughts.

2. The experience of his conversion had considerable influence in forming or modifying his theological system. The religious opinions of good men are frequently moulded by their experience of the work of the Spirit upon their hearts. If they have felt that Spirit coming over them in answer to their prayers, and co-operating with their own efforts,—if they have been brought to renounce sin, and to accept Christ by a process so gradual that every movement of the Spirit seems to act simultaneously with their own endeavours, they are naturally induced to look favourably upon Arminian views of Christian doctrine. So it was with John Wesley, with Fletcher of Madeley, and with many other evangelical Arminians. But if, on the contrary, they have been unexpectedly stricken with a sense of guilt they know not how, and have been brought to feel the power of God working upon them without being conscious of having previously sought His grace, so that they have been impelled to renounce their sins, and made, as by a miracle, to rejoice in Christ, they frequently regard the work of the Spirit as subduing their wills, not strengthening them, mastering their souls, not co-operating with them. In this manner the experience of Augustine, of Martin Luther, and of many others, has appeared in the decided character of their theology. Good men, on both sides, interpret Scripture by the teaching of their own hearts quite as frequently as by the appliances of logical reasoning or critical learning.

The experience of Goodwin, as he relates it himself, may illustrate both parts of this statement. It had two sides, one favourable to Arminianism, the other to Calvinism; the former belonging to his early strivings, the latter to his decided conversion. His earlier religious feelings, closely associated with his own desires and endeavours to become a true Christian, and excited on occasions of special devotion, as when he was preparing for the sacrament, led him to regard favourably the Arminian doctrine, which was then exciting a great deal of controversy in the University. His son 'often heard him say that, in reading the Acts of the Synod of Dort, and taking *a review* of the first workings of grace in himself, he found them

consonant with the Arminian opinions; but comparing his own experience' (that is, in what he regarded his conversion) 'with the doctrines of the orthodox divines, he found the one perfectly to agree with the other. It was this inward sense of things, out of which a man will not suffer himself to be disputed, that established him in the truths of the gospel.' Whether it be right or wrong to submit religious doctrines to this subjective test, few truly religious men can refrain from doing so. To this origin we may trace his decided, but not extravagant or bigoted Calvinism.

3. On his being brought through deep and sorrowful convictions of sin to the full enjoyment of faith in Christ, his preaching became exceedingly useful in the conversion of sinners and the guidance of inquirers. He began to speak from the fulness of his heart. He preached earnestly, for he preached a full and free salvation which had been the life and joy of his own soul. He preached experimentally, for he preached as he had felt, and tasted, and handled of the good word of life. His great desire was to convert sinners to Christ; he thought no more of the applause, reputation, or honour, which had been so precious to him; he desired to know nothing among men, save Jesus Christ and him crucified. God gave testimony to the word of his grace. The scholars of the University crowded to hear him, and many were brought by his preaching to the acknowledgment of the truth, of whom not a few became eminent preachers of the gospel. He soon openly united himself with the Puritan party in the University, and zealously promoted its interest. On the sudden death of Dr Hills, in 1626, he succeeded in obtaining the appointment of Dr Sibbs, preacher at Gray's Inn, as Master of Catherine Hall.*

In 1625, Goodwin was licensed a preacher of the University,† subscribing the three articles, which affirm the king's supremacy in all matters ecclesiastical and civil, the accordance of the Book of Common Prayer with the Word of God, and the scriptural authority of the thirty-nine articles; without which subscription no person was suffered to preach, or catechise in any place as a lecturer.‡ On the

* Dr Sibbs, though ejected from his fellowship and lectureship at Trinity Church for nonconformity, retained the mastership of the Hall until his death. The Puritan character of Catherine Hall became so decided, that on the visitation of the Earl of Manchester in 1644, not one Fellow or Scholar was ejected for irreligion, negligence, non-residence, or disaffection to the Parliament.

† Reg. Acad. Baker's MS. additions to Calamy.

‡ Neal's Puritans, vol. i., p. 430. It appears from a certificate signed 'Thomas Goodwin, then curate of the said church,' that he was curate of St Andrews at the date thereof, April 6, 1628. See Baker's MS. Collec., vol vi., p. 192, xvi., 298, as cited by Brook in his Lives of the Puritans, art.

death of Dr Preston, who having succeeded Sibbs as lecturer of Trinity Church, preferred that sphere of great usefulness to a bishopric offered him by the Duke of Buckingham, Goodwin was appointed to the vacant office, and most zealously, laboriously, and successfully devoted his time and strength to promote the spiritual interests of the townsmen and the numerous scholars who attended his ministry. The Bishop of Ely at first refused to admit him unless he would solemnly promise not to preach upon any controverted points of divinity. Without making any such promise, he was eventually admitted, and was presented by the king to the vicarage of the same church in 1632. In 1630, he proceeded to the degree of B.D. One of the first acts of Laud after he had attained the Primacy was to require the bishops to watch strictly over the lecturers, and to send him an annual report respecting them. White, at that time Bishop of Ely, was one of the most zealous of the Primate's adherents. Troubled by his interference, and growing dissatisfied with the restrictions imposed upon preaching the evangelical truth which he had found to be the life of his own soul, he resigned his lectureship at Trinity Church in 1634,* as well as his fellowship at Catherine Hall, and removed from Cambridge.

After he left Cambridge, little more is known of him for the next five years than his marriage in 1638 to Elizabeth, daughter of Alderman Prescot of London. As Baillie accuses him of propagating the opinions of the Independents before he went to Holland,† it is probable that he was engaged in studying the principles of church government, corresponding with Independent ministers in Holland and New England, preaching as he had opportunity to congregations of Separatists, and frequently incurring the risk of fine and imprisonment. During this time the power of Laud was sufficient to suppress most of the lectureships, to reduce to subservience the few lecturers who retained their situations, and to enforce by severe measures uniformity of worship, especially in the dioceses where the bishops were imbued with his spirit, or sought to obtain his favour. Many godly ministers, wearied with fines, imprisonment, every kind of

Thomas Edwards. It is not, however, certain that this was the same Thomas Goodwin.

* He had resigned the vicarage of this church in favour of his friend Dr Sibbs in 1633. Brook's Puritans, vol. ii., p. 417.

† 'Master Robinson did derive his way to his Separatist congregation at Leyden, a part of them did carry it over to Plymouth in New England; here Master Cotton did take it up and transmit it from thence to Master Thomas Goodwin, who did help to propagate it to sundry others in Old England first, and after to more in Holland, till now by many hands it is sown thick in divers *parts of this kingdom.*'—*Baillie's Dissuasive.*

annoyance, and yet resolved to maintain a good conscience at all costs, fled from the country, some to New England, others to such Protestant towns on the Continent as would afford them liberty of worshipping God according to the dictates of their own consciences.

In some towns of the Low Countries, where many refugees from Popish lands had found protection from their persecutors, there prevailed, under the free government of the States-General, principles of toleration and religious liberty unknown in any other part of the world. In some of these towns English merchants had settled, and as many of them were religious men, they naturally sought to obtain the same freedom of worship as their French and Flemish neighbours enjoyed. The congregations which they formed enjoyed liberties of which their countrymen in England were deprived by the prelatical ascendancy. It was to be expected that the Puritan ministers, harassed, silenced, fined in their own country, would seek to exercise their ministry among those free congregations of Holland. So many went over that the attention of Laud was directed to their proceedings, and he made several attempts, though in vain,* to reduce them to that uniformity which he had thoroughly, as he thought, established throughout England. Protected by the tolerance of the Dutch government, they adopted such modes of church discipline as seemed to themselves most agreeable to Scripture. Though most of their churches were Presbyterian, some preferred the Congregational discipline brought into the country by Johnson, Ames, Robinson, and their followers. Most of the books which at that time were circulated in England in exposition and defence of Congregational principles had been written and printed in Holland, where they were favourably received and generally read by English exiles.

Goodwin at first settled in Amsterdam,† where he had frequent opportunities of conferring with Nye, Burroughs, Bridge, and Sympson, who were afterwards united with him as 'the dissenting brethren,' or Independents, in the Westminster Assembly. The influence of Goodwin over the minds of his brethren, so apparent in later years, commenced, there can be little doubt, in the friendly consultations and inquiries of the society with which they were connected at Amsterdam. The teachers being numerous, they agreed to separate, and Goodwin removed to Arnheim,‡ in Guelderland, where ten or twelve English families had previously resided, and obtained permission from the magistrates to assemble regularly for divine worship. The congregation consisted of about one hundred persons,

* Heylin's Life of Laud, p. 274.

† Hanbury's Memorials, vol. ii., p. 42. ‡ Ibid., vol. iii., p. 140.

over whom Philip Nye had been for some time settled. In the freedom of this society, Goodwin and Nye pursued more extensively their inquiries about church order and discipline, and arrived at the conclusions which they afterwards clearly stated, and ably defended, in the 'Apologetical Narration.' In that work they say—'We had of all men the greatest reason to be true to our own consciences in what we should embrace, seeing it was for our consciences that we were deprived at once of whatever was dear unto us. We had no new commonwealth to frame church government unto, whereof any one piece might stand in the other's way to cause the least variation from the primitive pattern. We had no state ends or political interests to comply with; no kingdoms of our age to subdue into our mould, which yet will be co-existent with the peace of any form of civil government on earth; nc preferment or worldly respects to shape our opinions for. We had nothing else to do but simply and singly to consider how to worship God acceptably, and most according to his Word.' While their principles of church government were nearly the same as those of the Brownists, they carried them into practice in a very different spirit from that of Robert Brown and his adherents. To them, and certainly to Goodwin quite as much as to his brethren, the rigid separatism of the first Independents was exceedingly offensive. They resolved, as they say, 'not to take up our religion by or from any party, and yet to approve and hold whatever is good in any, though never so much differing from us, yea, opposed unto us.' Nor did they refuse to acknowledge as members of the true church all, to whatever church they might belong, who professed themselves believers, and evinced the sincerity of their profession by the sanctity of their lives.*

While he was at Arnheim serious differences arose in the Independent church at Rotterdam† between the two ministers Bridge and Ward, on the subject of the prophesyings of private members, which had been generally encouraged in the Brownist churches. As the controversy produced unhappy dissensions, and even unfriendly separation, Goodwin, accompanied by his colleague, went thither to compose the differences, and happily succeeded in allaying the irritation, and restoring peace to the reunited church. Heylin,‡ who exultingly describes this division at Rotterdam as the natural fruit of the separatist spirit, is obliged to confess, though

* How firmly Goodwin maintained these liberal views may be seen in his thirty-sixth sermon on Eph. i. The consistency of his practice is shewn by his kind and liberal proposal to John Howe to unite with his church in Oxford, though differing from some of his opinions. See hereafter, p. xxxv.

† Hanbury's Memorials, vol. iii., p. 140. ‡ Life of Laud, p. 367.

with a bad grace, that at Arnheim the ministers maintained unity among themselves, and harmony among the people. This testimony is valuable as coming from 'lying Peter,' the unscrupulous advocate of Laud, and not the less so as found in connexion with gross misrepresentation of Goodwin and his friends.

While Goodwin was studying in Holland the principles and practices of the apostolic churches, a great change came over the aspect of both civil and ecclesiastical affairs in his native land. During the two years of his expatriation, the English government, by its unscrupulous efforts to suppress civil and religious liberty, brought both patriots and Puritans to unite in resisting its usurpation. The Long Parliament impeached Laud, and invited the return of all who had left their country for nonconformity.

Goodwin soon availed himself of the liberty to return, and, settling in London, gathered an Independent church in the parish of St Dunstan's-in-the-East.* The site of his meeting-house cannot be ascertained, though it was near Thames Street. Over this church he presided with much comfort and prosperity for ten years,—that is, through the whole time of the civil war,—until in 1650 he was selected for the presidency of Magdalene College, Oxford.†

While engaged in the discharge of the duties of his pastorate, Goodwin rose to eminence as a preacher; and on occasion of the solemn fast on the 27th of April 1642, he was selected to preach before the House of Commons. The sermon, which was an earnest exhortation to promote the work of further reformation in England, was founded on Zech. iv. 6–9. It was printed by order of the House, and entitled, 'Zerubbabel's Encouragement to Finish the Temple.' This sermon is still worthy of perusal. Its object may be inferred from the brief dedication 'to the Honourable House of Commons assembled in Parliament.' As that dedication affords some illustration of the character and pursuits of its author, who, though often engaged in controversy, was far from being the fierce controversialist he is sometimes represented, it is here inserted:—

* Wilson's Dissenting Churches, vol. i., p. 214.

† The church thus formed and strengthened by Dr Goodwin became, under his successors, and continued for many years, the most important and influential of the Independent churches in London. No congregation for many years made so large collections for the Independent fund. They erected a commodious meeting-house in Lime Street, Leadenhall Street, where they continued to worship until 1755, when it was removed to afford a site for the India House. A division then took place, and the more considerable part removed to Miles Lane, thence to Camomile Street, and eventually to the Poultry Chapel, where the church still flourishes under the able ministry of the Rev. Dr. Spence.

'Your command giving me the opportunity, I took the boldness to urge and to encourage you to church reformation, which is the main scope of this sermon, a subject which otherwise, and in all other auditories, I have been silent in, and am in no whit sorry for it. For I account it the most fit and happy season to utter things of this nature unto authority itself (although the people likewise are to know their duty.) My comfort is, that what I have spoken herein, I have for the general (and I have spoken but generals) long believed, and have therefore spoken.

'You are pleased so far to own me as to betrust me with this service to be God's mouth in public unto you, and also this sermon of mine as to command the publishing of it. Wherefore as in propriety it is now become yours more than mine or all the world's, so let it be in the use of it. If it shall add the least strengthening to your resolutions, to keep this purpose for ever in the thoughts of your hearts, I have what I aimed at. Go on, worthy fathers, and elders of this people, and prosper in (yea, by) this work, without which nothing that you do will prosper. But the rest I shall speak to God for you. Let me be known to you by no other thing than this: to be one whose greatest desires and constant prayers are and have been, and utmost endeavours in my sphere shall be, for the making up of the divisions of the church in these distracted times with love of truth and peace; and therein, to use David's words, am

'Wholly at your commanding,

'THO. GOODWIN.'

In 1643, the celebrated Assembly of Divines met at Westminster, of which Goodwin was appointed a member. With him were associated his four companions in exile, Nye, Bridge, Burroughs, and Sympson, who were generally known as 'the dissenting brethren,' on account of their opposition to that uniformity of Presbyterian discipline which the Assembly desired to have established throughout England. In the several accounts of the proceedings of the Assembly, Goodwin is frequently mentioned as their leader, and undoubtedly the several documents which they offered were drawn up by him. Nye was a powerful speaker, Burroughs an acute reasoner, Bridge a persuasive pleader, but Goodwin was the strength of the party. Although he took so decided and prominent a part in opposition to the cherished opinions of the majority of the Assembly, his Christian temper and gentle deportment conciliated the esteem of all, even of those who most widely differed from him in the views for which he most earnestly pleaded.

Of all who were present, few were so decidedly opposed to 'the dissenting brethren' as the Scottish Commissioners, and of them Baillie was certainly quite as earnest as any in his desire to see Presbyterian uniformity established in the south as well as the north of the island. But he scarcely ever refers to Goodwin without some expression of esteem, even when most vexed with his proceedings. Thus in Letter XLII., he says—'While we were sweetly debating, in came Mr Goodwin, who incontinent assayed to turn all upside down, to reason against all directions. He troubled us so that after long debates we could conclude nothing. For the help of this evil we thought it best to speak with him in private: so we invited him to dinner, and spent an afternoon with him very sweetly. It were a thousand pities of that man: he is of many excellent parts.' Baillie speaks of his Treatise on Sanctification as one which he must bring with him, and calls him and his brethren 'learned, discreet, and zealous men, well seen in cases of conscience.'* To him pre-eminently may be applied Baillie's words, 'The Independents truly speak much, and exceedingly well.'† He was chosen to pray in the solemn meeting of seven hours' duration in which the Assembly prepared to enter on the debate concerning the discipline of the church.‡ That he usually spoke with remarkable moderation and forbearance may be inferred from the fact that on one occasion, Baillie speaks of 'hotter words than were expected from Goodwin.'§ Every reader of the intemperate, vituperative pamphlets of the time, especially in reference to these discussions, must admire his calm reasoning and freedom from the angry tone and spirit which were generally prevalent, and in some degree excused by the excited state of the disputants among all parties.

The estimate formed of his ability and influence by the Court party may be inferred from a statement of Whitelock, who says, that in January 1643–4, 'Ogle, for the King, wrote to Mr Thomas Goodwin and Mr Nye, of the Independent judgment, to make great promises to them if they would oppose the Presbyterian government, intended by the Scots to be imposed upon England, and much to that purpose. These two being persons of great judgment and parts, acquainted their friends herewith, and were authorised to continue a correspondence with Ogle, who gained no ground with them.'‖

In 1644, he and Nye published 'Cotton's Keys of the Kingdom of Heaven, and Power thereof, according to the Word of God,' in the preface of which they expounded their views of ecclesias-

* Baillie's Letters and Journals, 1775, vol. i., p. 253.
† Ibid., p. 401.
‡ Lightfoot's Works, vol. xiii., p. 19.
§ Letter xli.
‖ Whitelock's Memorials, p. 76.

tical government in accordance with those of the New England churches.*

The Directory for Public Worship being completed by the Assembly, Goodwin was one of the members appointed to present it to the Parliament on the 21st of December 1644.† On February 25, 1645, he preached again before Parliament. The discourse, founded on Psalm cv. 14, 15, '*He suffered no man to do them wrong: yea, he reproved kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm,*' was ordered to be printed, and entitled 'The Great Interest of States and Kingdoms.'

Few of its members attended the Assembly so regularly as Goodwin, or took so much interest in its proceedings. In 1647, by an order from the House of Lords, he was appointed with Jeremiah Whitaker to have the oversight and examination of the papers to be printed for the Assembly.‡ His notes, taken for the most part in short-hand, fill fourteen volumes, which are preserved in Dr Williams' Library in Redcross Street.

Under date of 23d May 1649, Whitelock has this entry, 'Upon a letter from the General' (who was then being solemnly welcomed and highly feasted at Oxford on his return from putting down the levellers) 'for a lecture to be set up in Oxford, and for Dr Reynolds, Mr Caryl, and Mr Thomas Goodwin to be lecturers there, referred to the committee to have it done.'§

On the 7th of June 1649, the day appointed by Parliament for public thanksgiving for the quelling of the insurrection of the levellers, Goodwin and Owen preached before Cromwell and the Parliament, at Christ Church in the city. On the following day 'the hearty thanks of the House were voted for their sermons, and it was referred to the Oxford Committee to prefer Mr Thomas Goodwin and Mr Owen to be Heads of Colleges in that university.' On the recommendation of that Committee, it was ordered on the 8th of January following that 'Mr Thomas Goodwin be President of Magdalene College in Oxford, and it be referred to the Committee of the Universities, how the Heads of Houses in the several Universities may be settled and disposed of without trouble to the House.' Whoever else were to be promoted by the Committee, the appointment of Goodwin to the high and responsible office of President of Magdalene was made by order of the House.

That Goodwin was well qualified for the office by his learning, ability, piety, and habits of business must be readily acknowledged

* Hanbury's Memorials, vol. ii., p. 259.

† Baillie's Letters, vol. ii., p. 73; Letter lxxxv.

‡ Brook's Puritans, vol. iii., p. 191. § Whitelock's Memorials.

by all who are acquainted with his life and writings. His early training and scholarly acquirements in Cambridge, his successful practice as a tutor and lecturer in that University, the biblical and theological learning which he had acquired in Holland and in London, his love of all literature as it appeared in the noble library which he had diligently collected, were quite sufficient to justify the appointment, had he not rendered eminent service to the Commonwealth, for which Parliament conferred on him this honourable expression of its approbation. That the presidency of a college was his appropriate reward, may be inferred from the hopes and endeavours of other colleges to obtain the honour and advantage of his government. In 1649, Tillotson, then a scholar in Clare Hall, Cambridge, wrote to his friend Mr Henry Root, pastor of a Congregational church at Sowerby, near Halifax,—'As for our University affairs they are as before I came into the country, only we have *less hopes* of procuring Mr Thomas Goodwin for our Master than we then had.'*

Why he accepted the office so honourably conferred is explained by himself in the account of his life published by his son. On leaving Cambridge he had resigned, 'for his whole life, all ecclesiastical preferment.' He never sought, he never expected to recover it; but he loved to assist godly young men in their studies for the ministry. This was his favourite employment in Cambridge, and in it he had been eminently successful. After his return from Holland, he had for some years, well-nigh every month, serious and hearty acknowledgments from several young men who had received 'the light of their conversion' by his ministrations in the University. His great motive in accepting the presidency of Magdalene was, not love of academical distinction, but the desire 'to bring in young men that were godly, both Fellows and scholars, that should serve God in the ministry in after-times.' His chief encouragement, in dependence upon God, was the remarkable success of his labours in his former university life.

The separation from the church over which he had presided with uninterrupted comfort and prosperity for nearly ten years was his principal difficulty. Three years before, when it was doubtful whether toleration would be granted to the Independents, he regarded an invitation from Mr Cotton of Boston to labour in New England as a call of Providence, and proceeded to secure his passage, and put a large part of his valuable library on board the vessel, but at the last the entreaty and persuasion of his beloved friends prevailed, and induced him to remain as their pastor in London. The time to leave them was now, as he thought, fully come, but he thought so because

* Palmer's Nonconformists' Memorial, Second Edit., vol. iii., p. 481.

there was a great work to be done at Oxford, for which he was especially qualified by previous attainments and prolonged experience. On his resignation of the pastoral office it must have been a source of satisfaction to have been able to commend his church to so able and successful a preacher as Mr Thomas Harrison,* his successor, under whose ministry the meeting-place in St Dunstan's was crowded every Lord's-day. Goodwin had been some time a widower, when, in the prospect of returning to college life, he married Mary Hammond, of an ancient and honourable Shropshire lineage. Although he was in his fiftieth year, he selected a lively girl of seventeen to be the partner of his college pleasures and cares. Though so young, she seems to have made the reverend President a prudent and excellent wife. There are some strange rumours of the austerity and gloom which prevailed in the College during his government; but Goodwin was far enough from being an austere and gloomy man. The Independents of the Commonwealth, however earnest and devout, were not the most austere of the Puritans. Owen is said to have been foppish in his dress, and spruce in his boots and snake-bands. If Goodwin was not so stylish as his friend at Christ Church, he may be recognised, by several well-authenticated incidents of his life, as an active, pleasant, genial, and even occasionally facetious man. In the account of an interview of a young gentleman with the Puritan head of a college given by Addison in the 'Spectator' (No. 494), Goodwin may be recognised by his nightcaps, for he had become especially careful in protecting his brains from the cold.† The exaggeration is founded on the well-known anxiety of the President to encourage pious youth whom he believed to be prepared and called by Divine grace for the work of the ministry. The young gentleman (one of the Henleys of Oxfordshire) well-instructed in classical literature, though unaccustomed to religious inquiries, wished to consult the President about entering the college. 'A gentleman,' says the 'Spectator,' 'who was lately a great ornament to the learned world, has diverted me more than once with an account of the reception which he met with from a very

* Wilson's Dissenting Churches, vol. i., p. 221.

† His son, when in Rome, is said to have been very civilly received by Cardinal Howard, who, referring to his father's work on the Revelation, inquired if he had made any further discovery relating to the Pope. An evasive answer being returned, referring to the difficulty of understanding so obscure a book, the cardinal replied, 'Yes, especially when a man has half-a-dozen nightcaps over his eyes.'—*Biog. Brit.*, vol. v., p. 505, note. Wilson, repeating this anecdote, says the portrait 'represents him with at least two or three' nightcaps, evidently mistaking the President's cap, with its band, for two or three caps. History of Dissenting Churches, vol. iii., p. 448.

famous Independent minister who was head of a college in those times. This gentleman was then a young adventurer in the republic of letters, and just fitted out for the University with a good cargo of Latin and Greek. His friends were resolved that he should try his fortune at an election which was drawing near, in the college of which the Independent minister whom I have before mentioned was governor. The youth, according to custom, waited on him to be examined. He was received at the door by a servant who was one of that gloomy generation that were then in fashion. He conducted him with great silence and seriousness to a long gallery,* which was darkened at noon-day, and had only a single candle burning in it. After a short stay in this melancholy apartment, he was led into a chamber hung with black, where he entertained himself for some time by the glimmering of a taper, until at length the Head of the College came out to him from an inner room, with half-a-dozen nightcaps upon his head, and religious horror in his countenance. The young man trembled; but his fears increased, when instead of being asked what progress he had made in learning, he was examined how he abounded in grace. His Latin and Greek stood him in little stead; he was to give an account only of the state of his soul, whether he was of the number of the elect, what was the occasion of his conversion, upon what day of the month and hour of the day it happened, how it was carried on, and when completed. The whole examination was summed up with one short question, namely, Whether he was prepared for death? The boy, who had been bred up by honest parents, was frighted out of his wits at the solemnity of the proceeding, and by the last dreadful interrogatory; so that upon making his escape out of this house of mourning, he could never be brought a second time to the examination, as not being able to go through the terrors of it.'

To Addison, the idea of a moral, well-conducted young man asked to give an account of the time and manner in which he 'had received Divine grace' was amusingly unreal; but to Goodwin, who looked upon that event as the grand reality of his life, it was very natural and proper to propose such an inquiry. Had the young gentleman not been prejudiced by an introduction to which he was unaccustomed, he would have perceived little else than kindly and affectionate interest in the manner of the venerable President.

Though Goodwin regarded personal religion as of the utmost im-

* 'The long gallery referred to was taken down in 1770 for the improvement of the President's lodgings. In the Oxford Almanac for 1730, there is an outside view of it, having only one window with three lights, and as many brackets underneath.'—*Granger's Biographical History.*

portance, he was far from being indifferent to the literary reputation of his College, or to the secular learning of its scholars. The civil wars had brought the University to the brink of ruin; but under the government of the pious and learned men whom Cromwell appointed as Heads of Houses, the Colleges speedily regained their former reputation, and their scholars were prepared to occupy with honour and usefulness the most prominent positions of church and state. With Owen, appointed Dean of Christ Church at the same time as Goodwin was made President of Magdalene, he associated in the closest and most confiding friendship, and zealously co-operated in all his endeavours to promote the piety, scholarship, and general welfare of the students. To shew how earnestly they worked together, we have abundant evidence. Previously to their time it had been customary to appoint the Fellows of the several Colleges to preach in rotation on the Sabbath afternoons in St Mary's Church; but in order to promote to the utmost the religious instruction of the scholars, Owen and Goodwin undertook to discharge that duty between them. With what effect they did it, Philip Henry could tell us, for he was a student at Christ Church at the time. In the memoir of him, his son Matthew says, 'He would often mention with thankfulness to God what great helps and advantages he then had in the University, not only for learning, but for religion and piety. I have heard him speak of the prudent method they then took about the University sermons on the Lord's-day in the afternoon, that used to be preached by the Fellows of Colleges in their course: but that being found not so much for edification, Dr Owen and Dr Goodwin performed that service alternately, and the young Masters that were wont to preach it had a lecture on Tuesday appointed them.' *

But the Sabbath afternoon lecture was a very small part of the ministerial labours which were willingly undertaken by Goodwin, and carried on with great efficiency during the ten years of his residence in Oxford. His useful labours in the earlier years of his ministry at Cambridge were resumed in his more prominent position in Oxford, and were rendered more effective by the great reputation and influence which through many years he had been gradually acquiring. While his interest in pious youth had not diminished, he became the honoured pastor and teacher of some of the most able, learned, and devout men of the University. He formed a Congregational church, into which were admitted, among many influential citizens and collegians, Mr Thankful Owen, President of St John's; Mr Howell, Master of Jesus; Theophilus Gale, Fellow of Magdalene; Stephen Charnock, Fellow of New College; Blower,

* Memoir of Philip Henry, by his son, p. 19.

Fellow of Magdalene; Terry, Fellow of University College; Mr Moses Lowman, the learned expositor of the Apocalypse; and many others then or afterwards distinguished for their learning and devotedness to evangelical truth.

There was one member of Magdalene College whose principles and piety were such as to give occasion for some surprise that he was not attached to the church under the pastorate of his own President. This was John Howe. The explanation is honourable to both parties. Goodwin inquired of Howe the reason of his keeping away from their communion, and being told that the only reason which prevented him from uniting in their fellowship was the stress which was laid upon certain peculiarities of church order, of the importance of which he was not convinced, Goodwin immediately embraced him, and readily agreed to admit him upon liberal and catholic grounds to the privileges of their society.* This is one of many proofs that Goodwin was not that narrow and bigoted sectary which he has been often represented. In few men have there been united more earnest devotedness to religious truth with more catholicity in the administration of religious ordinances. Strong as were his convictions of truth, he never assumed the airs of infallibility. Decided in his views of Independency, he was, I am disposed to think, less sectarian in practice than most of the early Independents.

December 22, 1653, he had conferred on him the degree of D.D., on which occasion he was described in the register as, *In scriptis in re theologicâ quam plurimis orbi notus.*

Goodwin's labours in the University, onerous as they undoubtedly were, did not comprise all that was expected from him in those times of excitement and change. To prevent incompetent persons from being admitted to the numerous vacant livings in the church, thirty-eight ministers, partly Presbyterian, and partly Independent, of acknowledged ability, learning, and piety, were appointed to examine all candidates for the ministry, and certify their approval on just and sufficient reasons.† These were the well-known Triers, of whom Goodwin was one of the most diligent and careful in the discharge of the important duties of his responsible office.

The powers of the Commissioners who had been appointed by the Long Parliament to visit and regulate the Universities, having lapsed with the fall of that government, an ordinance was passed, September 2, 1654, appointing visitors for both Universities, and the schools of Westminster, Winchester, &c.‡ Goodwin was one of the number who were authorised to visit all colleges and halls in the Univer-

* Calamy's Life of Howe, pp. 10, 11.

† Hanbury's Memorials, vol. iii., p. 422. ‡ Ibid., p. 428.

sities and public schools, examining their studies, recommending alterations where necessary, correcting abuses, and removing scandalous offenders.

On the 4th of September in the same year, Cromwell's second Parliament assembled with much formality and state. Goodwin, who had become a favourite of the Protector, preached on the occasion, his Highness (says Whitelock) 'being seated over against the pulpit, and the members of Parliament on both sides.' The sermon is not extant, but we may infer its subject from the references made to it by Cromwell in the speech with which he introduced the proceedings of the House:—

'It hath been very well hinted to you this day that you come hither to settle the interests above mentioned, for your work here in the issue and consequences of it will extend so far, even to all Christian people.'

'Truly, another reason, unexpected by me, you had to-day in the sermon; you had much recapitulation of providence, much allusion to a state and dispensation of discipline and correction, of mercies and deliverances—to a state and dispensation similar to ours—to, in truth, the only parallel of God's dealing with us that I know in the world, which was largely and wisely held forth to you this day,—to Israel's bringing out of Egypt through a wilderness by many signs and wonders towards a place of rest, I say *towards* it; and that having been so well remonstrated to you this day, is another argument why I should not trouble you with a recapitulation of those things, though they are things which, I hope, will never be forgotten, because written in better books than those of paper, written, I am persuaded, upon the heart of every good man.'

'You were told to-day of a people brought out of Egypt, towards the land of Canaan, but through unbelief, murmuring, and repining, and other temptations and sins wherewith God was provoked, they were fain to come back again and linger many years in the wilderness before they came to the place of rest.' Cromwell concluded his speech with the words, 'I do therefore persuade you to a sweet, gracious, and holy understanding of one another, and of your business, concerning which you had so good counsel this day, which, as it rejoiced my heart to hear, so I hope the Lord will imprint it upon your spirits.'*

Ten days afterwards, at a solemn fast, when most of the members of Parliament were present, Mr Marshall, Dr Goodwin, and Mr Cheynell were appointed to preach.†

During the prosperity of the Independents, under the protection

* Cromwell's Letters and Speeches, by T. Carlyle.

† Introduction to Burton's Diary, p. xxxvi.

of Cromwell, Goodwin and others thought it desirable to publish a declaration of their faith and discipline, in order to clear themselves from the imputations to which they were subjected through the wild and fanatical notions of men who agreed with them in little else than in their much misrepresented principle of toleration. On June 15, 1658,* a preliminary meeting was convened by an invitation which seems, as it was signed by Scobell, to have been of an official character, though, according to Neal,† permission to hold the synod was reluctantly conceded by Cromwell. On the 29th of September,‡ two hundred delegates, representing one hundred and twenty churches, met, and appointed Goodwin, Owen, Nye, Bridge, Caryl, and Greenhill, to draw up a confession of their faith and order. Eventually the confession, in composing which Goodwin had been much engaged, was submitted to a meeting of elders and messengers, held in the Savoy on October the 12th, and by them unanimously approved, and published as a declaration of the faith and order owned and practised by the Congregational churches in England.

Before the meeting of this assembly an event occurred which disappointed many fond hopes of the Independent leaders, who, in the enjoyment of court favour, were growing unmindful of their favourite text, 'My kingdom is not of this world.' On a stormy 3d of September, the anniversary which Cromwell never suffered to pass unnoticed, that 'rest' from his labours, for which he had so touchingly prayed, was mercifully given to the Protector. Goodwin and others, in the ante-room, were praying for his recovery, too confidently perhaps, for it must have been hard for them to think that he whom, as they thought, God had raised up to make England a truly Protestant country, was about to be removed while his great work was unfinished.§ They prayed, perhaps, too eagerly, and even passionately for his life, for they were but men, and might not have known what spirit they were of. It may have been so. I do not say it was, for the account is not well authenticated. In the excitement caused by their disappointment, Goodwin is reported to have said, in the words of Jeremiah, 'O Lord, thou hast deceived me, and I was deceived,' Jer. xx. 7.‖ If he did say so, he undoubtedly appropriated the words of the prophet in their original signification, as expressive of very sore disappointment. That he had any other meaning than Jeremiah intended to express is very improbable. I

* Hanbury's Memorials, vol. iii., p. 516. † Neal's Puritans, vol. ii., p. 506.

‡ Hanbury's Memorials, vol. iii., p. 517.

§ Echard's History of England; Ludlow's Memoirs.

‖ Birch's Life of Tillotson, p. 19.—Burnet represents these words as repeated by Goodwin at a fast a week after Cromwell's death. If uttered at all, they would mean, 'Thou hast suffered us to be deceived.' Own Times, vol. i., p. 114.

am not, however, very anxious to vindicate Goodwin from the use of incautious language in such an emergency, for the temperament of the good man was certainly neither lethargic nor stoical. He has been often accused of attributing to God an intention to deceive him by exciting his confident expectation of the recovery of Cromwell, when, according to the account of his accusers, he only repeated words of Scripture in what he believed to be the scriptural signification.

As to the oft-repeated story,* that the Protector, shortly before his death, asked his chaplain whether a man was safe if he had ever been in a state of grace, and that he received the reply that such a man was certainly safe for ever; it is not easy to say what thoughts might have risen in the fever of a dying man, or what words might have been spoken to allay his disquietude by a kind and sympathising minister. The chaplain is sometimes said to have been Goodwin, sometimes Sterry. One thing, however, is certain—Goodwin would not have represented any past experience as a safe ground of confidence in the prospect of death. He had learnt another lesson in the early struggles and conflicts of his own soul, and his writings clearly shew that it was a lesson which he never could have forgotten.

The great man, whose strong hand had restrained all the elements of strife which were ready to rage over the country, being laid in his grave, the question of his successor engaged the anxious thoughts of the leading men of all parties. Dr Goodwin, with Generals Whalley and Goffe, attested upon oath, before the Privy Council, that Oliver in his last hours had nominated Richard as his successor, who was proclaimed accordingly, to the great joy of the Independents.†

The Parliament of the new Protector assembled on January 27, 1688-9, when Goodwin preached at the Abbey, 'where his Highness and the Lords sat together, and the House of Commons *sparsim*. His text was Ps. lxxxv. 10, his scope healing, inviting to unity, and to mix mercy and truth, righteousness and peace together, to give liberty for erroneous consciences, but not so much encouragement as to true professors. As soon as he had finished, a Quaker rose and spoke at some length. His Highness listened patiently, and then passed quietly to the House.'‡

On the restoration of royalty, Goodwin's work at Oxford was finished, and in 1660 he left the University, greatly respected and beloved by all with whom he had been connected. He was long remembered with affectionate regard by those who remained, although they for the most part disapproved of his views both of church government and state policy.

* Neal's Puritans, vol. ii., p. 512. † Guizot's Richard Cromwell, p. 3.
‡ *Burton's Diary*, vol. iii., p. 1.

He removed to London. The members of his church—of whom some were compelled to leave the University with him, and others greatly preferred his ministry to any they could find in Oxford—followed him in sufficient numbers to justify the statement that the church, with its pastor, removed to London, at first worshipping privately in some place which cannot now be identified. That church remains to the present time. From the Revolution, it has been accustomed to meet for worship in Fetter Lane; previously to 1732, in a meeting-house, since occupied by the Moravians, and subsequently in the building erected for them on the opposite side of the street.* Among the pastors of the church have been Thankful Owen, the successor of Goodwin; Thomas Goodwin, jun., his son; Stephen Lobb, Thomas Bradbury, and George Burder, for many years the respected secretary of the London Missionary Society. Their present pastor is the Rev. R. G. Harper.

From this time the life of Goodwin passed quietly, as, submissive to the powers that be, he no longer interfered with politics, but gave himself wholly to his theological studies and pastoral duties. The black Bartholomew's day, which deprived so many of his friends and pupils of their livelihood, brought to him no further trouble, as he had previously sustained the loss of his fellowship in Eton College.† Quietly labouring among his people through the perils of persecution and of the awful year of the plague, he was resident in the parish of St Bartholomew the Greater, when the fire of London in 1666 threatened his dwelling. Anxious to preserve his books, dearer to him than ever in his comparative seclusion, he removed a large part of them to the house of a friend, where it was supposed they would be safe, but the conflagration spreading in that direction, destroyed them, while those in his own home were preserved from the flames, through the care of his intimate friend, Moses Lowman. How severely he felt his loss, and yet how meekly he bore it, may be learnt from the beautiful exposition he wrote on the occasion, and published under the title of 'Patience and its Perfect Work, under Sudden and Sore Trials.'‡ He found admonition as well as comfort in the part of the library which was spared to him, for he observed that it consisted

* There was a meeting-house in Fetter Lane previously to the fire of London in 1666, in which Mr Turner, the ejected minister of Sunbury in Middlesex, preached for some years. The Episcopalians took forcible possession of it when their churches were burnt down, and restored it to its owners when they had no further need of it. It consisted of 'four rooms opening into each other, and had seventeen pews, with divers benches.' Whether this was the place in which Goodwin's church first assembled is uncertain. See Maitland's London, vol. i., p. 452; Wilson's Dissenting Churches, vol. iii., p. 420. † Cal. Acc., p. 116.

‡ This rare work is reprinted in this volume.

of religious and theological works, while his books of general literature were almost entirely destroyed. After his loss he devoted himself, so far as his pastoral duties would allow him, almost exclusively to theological studies, writing many of the books which were published after his death. In this period of his life, the visions of the Apocalypse engaged a large proportion of his thoughts, as he looked forward, through the dark clouds which seemed to be settling upon his own times, to the glorious accomplishment of prophecy, when the Papacy should fall, all its alliances be destroyed, and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Notwithstanding the Conventicle and Five Mile Act, and the persecutions which nonconformist ministers had to suffer, Goodwin continued in the discharge of his pastoral duties, assisted by his faithful friend, Thankful Owen, availing himself of the indulgence granted for a short time, and on its repeal quietly persevering in his labours. He was suffered to proceed in his useful course unmolested, ministering to many who had occupied prominent positions in the Commonwealth, until he reached the number of years assigned to the man who exceeds the usual term 'by reason of strength.' In the eightieth year of his age he was seized with a malignant fever, and under its power he felt assured that he was dying. But death had to him no terror. So far from fearing it, he rejoiced in the assurance of faith that he was going to enjoy that blessedness which he had so often and so earnestly recommended others to seek, and to which for nearly sixty years he had been hopefully looking. His friend, Mr Collins, who was at that time pastor of the church which he himself had gathered in the east of London on his return from Holland, visited him, and prayed that 'God would return into his bosom all those comforts which he had by his ministry of free grace poured into so many distressed souls.' The dying saint received the answer to that prayer; his consolations abounded. No dark cloud rested upon his last hours; his end was peace, or rather, holy joy and rapture. Among his last sayings are these, 'I could not have imagined I should have had such a measure of faith in this hour; no, I could never have imagined it. My bow abides in strength. Is Christ divided? No. I have the whole of His righteousness. I am found in Him, not having my own righteousness which is of the law, but the righteousness which is of God by faith of Jesus Christ, who loved me and gave himself for me. Christ cannot love me better than he doth. I think I cannot love Christ better than I do; I am swallowed up in God.' Exhorting his two sons to be faithful, and in his last moments remembering his mother, *whose image seemed* to come before him after the interval of many

laborious years, he spake to them of the privilege of the covenant. 'It cannot be valued too much, nor purchased with a great sum of money. It hath taken hold of me. My mother was a holy woman.' He seems to have referred to the privilegé of having pious parents. Were it not for this affectionate remembrance of his mother, I do not think we should have known what manner of woman she was. It is not the only instance in which pious mothers, having been seldom thought of amidst the hurry of a busy life, have been present to the last earthly recollections of sons and daughters. He added, 'Now I shall be ever with the Lord,' and thus sweetly fell asleep in Jesus, Feb. 23, 1679.

He was buried at the east end of the cemetery in Bunhill Fields, under a low altar tomb, on which was engraved the following epitaph, composed by Mr T. Gilbert, whom Wood called the general epitaph-maker for the Dissenters.* It is now completely obliterated. The words inserted in brackets were omitted by order of the censor, who must have surpassed, in the power of discovering sedition, the worthy official who objected to license 'Paradise Lost' on account of the well-known simile of the sun eclipsed.

THOMAS GOODWIN, S. T. P.,
AGRO NORFOLCIENSI ORIUNDUS;
RE ANTIQUARIA, PRÆSERTIM ECCLESIASTICÆ
NEC ANGUSTÆ LECTIONIS, NEQUE INEXPEDITÆ,
SACRIS SI QUIS ALIUS SCRIPTURIS PRÆPOTENS,
INVENTIONE ADMODUM FERACI,
NEC SOLIDO MINUS SUBACTOQUE JUDICIO,
VARIIS INTER SE LOCIS ACCURATE COLLATIS
RECONDITOS SPIRITUS SANCTI SENSUS
MIRA CUM FELICITATE ELICUIT.
MYSTERIA EVANGELII NEMO MORTALIUM
AUT PERITIUS ILLO INTROSPEXIT
AUT ALIIS CLARIUS EXPOSUIT
[MATERIAM, FORMAM, REGIMEN, OMNIA,
ECCLESIARUM A CHRISTO INSTITUTARUM
SOLERTIA PARUM VULGARI, INDAGAVIT;
SI NON ET INVENIT]
THEOLOGIA QUAM VOCANT CASUUM VERSATISSIMUS
[CONSCIENTIIS TURBATIS PACEM CONCILIAVIT,
ERRORUM TENEBRIS INVOLUTAS
VERITATIS LUCE IRRADIAVIT;
IMPEDITISQUE SCRUPULOS EXEMIT.]

* Calamy says that only two other epitaphs can be identified as his, that of Dr Owen and that of Ichabod Chancey. Cal. Acc., p. 573.

COGNITIONE, PRUDENTIA, DICENDI FACULTATE
ECCLESIÆ PASTOR OMNIMODO EVANGELICUS.
MULTOS TAM PRIVATO QUAM PUBLICO MINISTERIO
CHRISTO LUCRIFACTOS PORRO ÆDIFICAVIT,
DONEC QUA AGENDO, QUA PATIENDO
OMNIBUS EXANTLATIS PRO CHRISTO LABORIBUS
PLACIDAM ASSECUTUS EST IN CHRISTO QUIETEM
AB EDITIS, EDENDISQUE OPERIBUS
[VIRI MAXIMI OPTIMO MONUMENTO]
NOMEN REPORTATURUS, UNGUENTO PRETIOSIUS
IPSOQUE CUI INSCRIBITUR MARMORE PERENNIUS,
ANNO ÆRÆ CHRISTIANÆ MDCLXXIX.
ÆTAT LXXX. DIE FEBR.

This epitaph has been thus translated by Dr Gibbons :—*

HERE LIES THE BODY OF

THE REV. THOMAS GOODWIN, D.D.

BORN AT ROISEBY,
IN THE COUNTY OF NORFOLK.
HE HAD A LARGE AND FAMILIAR ACQUAINTANCE
WITH ANCIENT,
AND, ABOVE ALL,
WITH ECCLESIASTICAL HISTORY.
HE WAS EXCEEDED BY NONE
IN THE KNOWLEDGE OF THE HOLY SCRIPTURES.
HE WAS AT ONCE BLESSED WITH A RICH INVENTION
AND A SOLID AND EXACT JUDGMENT.
HE CAREFULLY COMPARED TOGETHER
THE DIFFERENT PARTS OF HOLY WRIT;
AND WITH A MARVELLOUS FELICITY
DISCOVERED THE LATENT SENSE
OF THE DIVINE SPIRIT
WHO INDITED THEM.
NONE EVER ENTERED DEEPER
INTO THE MYSTERIES OF THE GOSPEL,
OR MORE CLEARLY UNFOLDED THEM
FOR THE BENEFIT OF OTHERS.
THE MATTER, FORM, DISCIPLINE,
AND ALL THAT RELATES
TO THE CONSTITUTION OF A TRUE CHURCH OF CHRIST,
HE TRACED OUT WITH AN UNCOMMON SAGACITY,

* Wilson's Dissenting Churches, vol. iii., p. 431.

IF HE WAS NOT RATHER THE FIRST DIVINE
WHO THOROUGHLY INVESTIGATED THEM.
HE WAS EMINENTLY QUALIFIED,
BY THE LIGHT OF SACRED TRUTH,
TO PACIFY TROUBLED CONSCIENCES,
TO DISPEL THE CLOUDS OF MISTAKE,
AND REMOVE NEEDLESS SCRUPLES
FROM PERPLEXED AND BEWILDERED MINDS.
IN KNOWLEDGE, WISDOM, AND ELOQUENCE,
HE WAS A TRULY CHRISTIAN PASTOR.
IN HIS PRIVATE DISCOURSES,
AS WELL AS IN HIS PUBLIC MINISTRY,
HE EDIFIED NUMBERS OF SOULS,
WHOM HE HAD FIRST WON TO CHRIST,
TILL HAVING FINISHED HIS APPOINTED COURSE,
BOTH OF SERVICES AND SUFFERINGS
IN THE CAUSE OF HIS DIVINE MASTER,
HE GENTLY FELL ASLEEP IN JESUS,
HIS WRITINGS ALREADY PUBLISHED,
AND WHAT ARE NOW PREPARING FOR PUBLICATION,
THE NOBLEST MONUMENTS OF THIS GREAT MAN'S PRAISE,
WILL DIFFUSE HIS NAME IN A MORE FRAGRANT ODOUR
THAN THAT OF THE RICHEST PERFUME,
TO FLOURISH IN THOSE FAR DISTANT AGES,
WHEN THIS MARBLE, INSCRIBED WITH HIS JUST HONOUR,
SHALL HAVE DROPT INTO DUST.

HE DIED FEBRUARY 23D, 1679,
IN THE EIGHTIETH YEAR OF HIS AGE.

The writings mentioned as published and preparing for publication have fulfilled the prophecy of Gilbert, surviving the perishable inscription on the stone which the visitor to Bunhill Fields tries in vain to identify, and remaining as a lasting monument of all that is recorded of him on his grave. The posthumous works were published by James Barron, who had been divinity reader at Magdalene College during Goodwin's presidency,* and by his faithful friend, Thankful Owen, who succeeded him in the pastoral office, and who, a fortnight after his appointment, and immediately after finishing the preface to the works of his venerated friend, was suddenly called to rejoin him in a higher sphere.† His body, at his own request, was laid in the same vault. The inscription on his tombstone is subjoined, as the last expression of a friendship which had survived many trials, and suffered no interruption.

* Cal. Acc., p. 98. † Wilson's Dissenting Churches, vol. iii., p. 439.

SANCTOS CUM GOODWINO CINERES CARISSIMUS ILLI COMMISCUIT

THANKFUL OWEN, S. T. B.,

ELAPSA VIX HORULA POST ABSOLUTUM PROLOQUIUM
AD MAGNUM ILLIUS GOODWINI IN EPIST. AD EPHES.
OPUS, CUJUS EDITIONEM CURAVIT.
EADEM QUA VIXERAT ÆQUANIMITATE
ABSQUE ULLO,
PRÆTERQUAM CORDIS AD CHRISTUM
SUSPIRIO, ANIMAM EXPIRAVIT
DIE APRIL 1, AN. SAL. MDCLXXXI.
ÆTATIS LXIII.

THANKFUL OWEN, S. T. P.,

HERE MINGLES HIS SACRED DUST WITH THAT OF GOODWIN,
TO WHOM IN LIFE HE WAS MOST DEAR.
HE SCARCE SURVIVED AN HOUR
THE FINISHING OF A PREFACE WHICH HE HAD BEEN WRITING
TO THAT GREAT WORK OF GOODWIN ON THE EPISTLE TO THE EPHESIANS,
THE PUBLICATION OF WHICH HAD FALLEN TO HIS CARE.
DYING WITH THE SAME CALMNESS WITH WHICH HE HAD LIVED, WITHOUT A SIGH,
SAVE OF THE HEART TO CHRIST,
ON THE 1ST OF APRIL 1681,
IN THE SIXTY-THIRD YEAR OF HIS AGE.

Of the character or writings of Dr Goodwin it will be needful to say but very few words. His character appears in every page of his life, for a more transparent character never shone amidst the imperfections of a changing and eventful life. In the ardour of his collegiate course, in the obtaining and resigning of university honours and preferments, in his ministrations when an exile for conscience, in the prominent part he took as a member of the Westminster Assembly, in his government of Magdalene College, and in his persevering labours until death as a London pastor, every one who was near Goodwin knew what he was and what he meant, what were his opinions, his feelings, his purposes, and his means of attaining them. In an age of great events, in which he was specially interested, acting with and against men of wary device, of evasive policy, and too often of deep dissimulation, Goodwin was ever true-speaking and out-speaking, trusted by his friends and his opponents too. All parties could depend upon him, and therefore all parties respected him.

The commendation of him by Baillie is no more than the expression of the general feeling of the Presbyterians in the Assembly; the honourable mention of him by Dr Fairfax, Fellow of Magdalene under his presidency, is no more than was said of him by the pious conformists of Oxford University. In an age of bitter controversy scarcely is there to be found another man who succeeded in gaining the respect of all his opponents. Baxter, though undeserving of their enmity, made many enemies; Owen, though upright and honourable, alienated some friends; but who spake ill or thought ill of Thomas Goodwin? Baxter was a little of a politician; Owen, not a little; but Goodwin had no other policy than the determination to discharge to the best of his ability the duties of every situation in which he was placed.

The respect of his opponents was not obtained by any want of decision or show of compromise in the avowal and defence of his own opinions. Neither his ecclesiastical polity nor his theological system ever had a more uncompromising defender. The misapprehension of some respecting him is to be attributed to his firm and decided manner of expressing his own convictions. Because he spoke so plainly as to appear unmistakeably a Calvinist and an Independent, he has been regarded as an intolerant Calvinist and a bigoted Independent. He was neither. I know no Calvinist of the age so decided as Goodwin, who thought so kindly of Baxter and Howe. I know no Independent who contended so strenuously as he did,—in opposition to the Brownists,—that ever since the Reformation there have been 'churches to God in all the Reformed churches.'* He was no Brownist, no sectary. He saw, I think, more clearly than Owen or any of the early Independents, (unless Burroughs be excepted,) the temple of God raised by the Lutherans, the Episcopalians, the Presbyterians, by all Christian people meeting together for the enjoyment of religious ordinances. Well might his son say of him, 'His candour, ingenuous nature, and catholic charity for all good men of different persuasions, won the hearts of those who had been most averse to him.' Men who have laboured most diligently to obtain the truth are often the most decided in their own convictions, and the most charitable in their construction of other men's opinions. The bigot,

* Exposition of the Epistle to the Ephesians, Sermon xxxvi:—'Whereas now in some of the parishes in this kingdom, there are many godly men that do constantly give themselves up to the worship of God in public, and meet together in one place to that end, in a constant way, under a godly minister, whom they themselves have chosen to cleave to,—though they did not choose him at first,—these, notwithstanding their mixture and want of discipline, I never thought, for my part, but that they were true churches of Christ, and sister churches, and so ought to be acknowledged.'

strange as it may seem, is frequently a man of very feeble convictions. Enough has been said to support the conclusion that Thomas Goodwin was a true man; a truthful, upright, active, painstaking, generous, loving, catholic Christian.

Of his fervent piety I need say nothing. His life is his 'epistle of commendation.' And if that be not sufficient, 'he being dead, yet speaketh' by his numerous practical and experimental writings, in which the sanctified thoughts and emotions of a renewed heart are expressed in appropriate words of truth and soberness.

Of his writings it may be observed that they have never yet been presented to the public in a form worthy of their author, or of their merits. Most of them were published after his death, and, like many orphans, they have been introduced into the world under great disadvantages. The folio edition, in five volumes, abounds in typographical errors and unaccountable inaccuracies. So negligent were the editors, that they suffered the printers to antedate his death by ten years. A great service is done to his memory, as well as to the Church of Christ, by giving to the public his works in a readable form, free from the errors of previous editions, and though without the corrections which he would have made, had he prepared them for the press, yet in some degree worthy of his high reputation.

His writings are not rhetorical. The reason is obvious. He had been tempted in his youth to compose such sermons as would gratify the bad taste of the age, and secure distinction and popular applause, but he was early taught to renounce the love of ornament and display as his easily besetting sin. He never again would stoop to gather any of the old favourite flowers with which he once loved to garnish his discourses. So far as words were concerned, he studied nothing but great plainness of speech. This with him was a matter of conscience.

One thing pre-eminently distinguishes the writings of Goodwin. He wrote as he felt. His experience found expression in all his practical works, and exerted a powerful influence over his theology. It made him what he was as a divine, a preacher, and an author. No truth satisfied him until he had spiritually discerned it and tasted it, and so found it to be the good word of life. His strong convictions, his personal experience, his unswerving integrity, and his unstudied speech, all contribute to expose the inner man, and to make his writings the accurate representation of God's work in his own soul.

As a theological writer, he occupies his own place, which may be clearly distinguished from that of any other man of his own or of a subsequent age. That place is somewhere between the Puritans before the Protectorate and the Nonconformists after the Restoration.

He breathes the spirit and speaks the language of Perkins, Sibbs, and John Rogers, but his thoughts are kindred to those of Owen and Charnock. A Puritan in heart to the last, his studies and intercourse with eminent men kept him abreast of the scholarly divines who were rising to occupy the places of the departing Puritans. Of the theologians of the Commonwealth, he has been often compared with Owen, and with no other is it easy to find many points of comparison. But these two patriarchs and atlases of Independency, as Wood calls them, were in several particulars very unlike. Goodwin was more of a Puritan than Owen, Owen more of a Biblical scholar than Goodwin. If Owen had more profound critical learning, Goodwin was not inferior to him in general scholarship. Goodwin had his favourite authors, and he loved them fondly; Owen indiscriminately read whatever of theology he could lay his hand upon. Goodwin concentrated his thoughts upon a given subject; Owen spread his widely over it and around it. Both were said to 'hunt down a subject,' but Goodwin would drive it into a corner and grasp it there; Owen would certainly find it by searching carefully in every place in which it was possible for it to stray. Goodwin has been called diffuse and obscure by some admirers of Owen, but in these respects he seems to me the less faulty of the two. There are few passages in which his meaning is not obvious, and those would probably have been made perspicuous had he revised them. With Baxter he had little in common except his catholicity of spirit, and in this they were both superior to Owen. The three were fond of reasoning, but from different principles and in very different manner. Goodwin reasoned from his own experience; Owen from his critical and devout knowledge of Scripture; Baxter from the fitness of things. Goodwin and Owen are valuable expositors; but Goodwin well interpreted Scripture by the insight of a renewed heart—Owen, distrusting his own experience, by the patient and prayerful study of words and phrases. Baxter had neither the tact nor patience for a good expositor. All were great preachers: Owen preached earnestly to the understanding, Baxter forcibly to the conscience, Goodwin tenderly to the heart. Though there was little cordiality between Baxter and Owen, they both esteemed Goodwin—the former respectfully, the latter affectionately. A man is known by his friends. After the Restoration, Owen associated with the surviving statesmen of the Commonwealth, and numbered among his friends, the Earl of Orrery, the Earl of Anglesea, the Lords Willoughby, Wharton, and Berkeley. Goodwin passed the serene evening of his life in the intimate friendship of learned theologians, of whom the dearest to him were Moses Lowman, Theophilus Gale,

Stephen Charnock, and Thankful Owen. The former three are well known for their vast store of theological learning; and though Thankful Owen is not so well known as they, Dr Owen said of him publicly, on announcing his funeral sermon, 'He has not left behind him his equal for learning, religion, and good sense.' Such were the bosom friends of Dr Goodwin, and they had reason to be proud of his friendship, as they were all indebted to him for instruction, advice, and paternal superintendence.

MEMOIR OF THOMAS GOODWIN, D.D.

COMPOSED OUT OF HIS OWN PAPERS AND MEMOIRS,

BY HIS SON.

MEMOIR OF THOMAS GOODWIN, D.D.

COMPOSED OUT OF HIS OWN PAPERS AND MEMOIRS, BY HIS SON.

THOMAS GOODWIN, the eldest son of Richard and Catherine Goodwin, the name of whose family was Collingwood, was born October 5, 1600, at Rollesby, a little village in Norfolk. He was brought up religiously by his parents, and they, devoting him to the ministry of the gospel, gave him also a learned education. After some time spent in school, having got the knowledge of the Latin and Greek tongues, he was sent to Cambridge, August 25, 1613, and placed in Christ's College, under the tuition and instruction of Mr William Power, one of the Fellows there. He continued about six years in that college, which flourished in a fulness of all exercises of learning, and in the number of scholars, there being two hundred of them: but, A.D. 1619, he left it, and removed to Catherine Hall, the state of which seemed so contemptible to him, there being no more than sixteen scholars, and few acts or exercises of learning had been performed for a long time, that though he was chosen Fellow, and also lecturer for the year 1620, yet he had some thoughts of leaving it again. He had, by an unwearied industry in his studies, so much improved those natural abilities which God had given him, that though so very young, he had gained a great esteem in the University. But all this time he walked in the vanity of his mind; and ambitious designs and hopes entirely possessing him, all his aim was to get applause, to raise his reputation, and in any manner to advance himself by preferments. But God, who had destined him to higher ends than what he had projected in his own thoughts, was graciously pleased to change his heart, and to turn the course of his life to his own service and glory. But as the account of the work of the Holy Spirit on his soul will be most acceptable as related by himself, I shall present it in his own words:—

'Though by the course of nature in my first birth I was not like to live, being born before my time, and therefore of a weak constitution, yet God so

kept and strengthened me, that he preserved me, as David says, when I hung upon my mother's breasts; as one in whom he meant to manifest his grace, in the miraculous conversion of my soul unto himself. He did often stir up in me in my childish years the sparks of conscience, to keep me from gross sins, and to set me upon performing common duties. I began to have some slighter workings of the Spirit of God from the time I was six years old; I could weep for my sins whenever I did set myself to think of them, and had flashes of joy upon thoughts of the things of God. I was affected with good motions and affections of love to God and Christ, for their love revealed to man, and with grief for sin as displeasing them. This shewed how far goodness of nature might go, as well in myself as others, to whom yet true sanctifying grace never comes. But this I thought was grace; for I reasoned within myself it was not by nature. I received the sacrament at Easter, when I was fourteen years old, and for that prepared myself as I was able. I set myself to examine whether I had grace or not; and by all the signs in Ursin's Catechism, which was in use among the Puritans in the College, I found them all, as I thought, in me. The love of God to such a sinner, and Christ's dying for me, did greatly affect me; and at that first sacrament I received, with what inward joy and comfort did I sing with the rest the 103d Psalm, which was usually sung during the administration! After having received it, I felt my heart cheered after a wonderful manner, thinking myself sure of heaven, and judging all these workings to be infallible tokens of God's love to me, and of grace in me: all this while not considering that these were but more strong fits of nature's working. God hereby made way to advance the power of his grace the more in me, by shewing me how far I might go and yet deceive myself, and making me know that grace is a thing surpassing the power of nature; and therefore he suffered me to fall away, not from these good motions, for I could raise them when I would, but from the practice of them; insomuch as then my heart began to suspect them as counterfeit.

'I made a great preparation for the next ensuing sacrament at Whitsuntide, and in the meantime I went to hear Mr Sibbs, afterward Dr Sibbs, then lecturer at Trinity Church to the town of Cambridge, whose lectures the Puritans frequented. I also read Calvin's Institutions, and oh, how sweet was the reading of some parts of that book to me! How pleasing was the delivery of truths in a solid manner then to me! Before the sacrament was administered, I looked about upon the holy men in Christ's College, where I was bred; and how affected was I that I should go to heaven along with them! I particularly remember Mr Bently, a Fellow of that College, who was a dear child of God, and so died, and I then looked on him with joy, as one with whom I should live for ever in heaven.

'When I was in my place in the chapel, ready to receive the sacrament, being little of stature, the least in the whole University then, and for divers years, it fell out that my tutor, Mr Power, seeing me, sent to me that I should not receive it, but go out before all the College, which I did. This *so much* damped me, as I greatly pitied myself, but chiefly for this that my

soul, which was full of expectation from this sacrament, was so unexpectedly disappointed of the opportunity. For I had long before verily thought that if I received that sacrament, I should be so confirmed that I should never fall away. But after this disappointment I left off praying, for being discouraged, I knew not how to go to God. I desisted from going to hear Dr Sibbs any more; I no more studied sound divinity, but gave myself to such studies as should enable me to preach after the mode, then of high applause in the University, which Dr Senhouse brought up, and was applauded above all by the scholars.

'It now fell out that Arminianism was set afoot in Holland, and the rest of those Provinces, and it continued hottest at that very time when I was thus wrought upon. I perceived by their doctrine, which I understood, being inquisitive, that they acknowledged a work of the Spirit of God to begin with men, by moving and stirring the soul; but free-will then from its freedom carried it, though assisted by those aids and helps. And this work of the Spirit they called grace, sufficient in the first beginnings of it, exciting, moving, and helping the will of man to turn to God, and giving him power to turn, when being thus helped he would set himself to do it: but withal they affirmed, that though men are thus converted, yet by the freedom of the same will they may, and do, often in time fall away totally; and then upon another fit through the liberty of the will, again assisted with the like former helps, they return again to repentance. Furthermore, I am yet to tell you how I was withal acquainted during this season with several holy youths in Christ's College, who had made known unto me the workings of God upon them, in humiliation, faith, and change of heart. And I observed that they continued their profession steadfast, and fell not off again.

'Though the Arminian doctrines suited my own experience, in these natural workings of conscience off and on in religion, yet the example of those godly youths in their constant perseverance therein made so strong an impression upon me, that in my very heart and judgment I thought the doctrine of Arminianism was not true; and I was fixed under a conviction that my state was neither right nor sound; but yet I could not imagine wherein it failed and was defective. But notwithstanding my falling thus away, yet I still upon every sacrament set myself anew to examine myself, to repent, and to turn to God; but when the sacrament was over, I returned to a neglect of praying, and to my former ways of unregenerate principles and practices, and to live in hardness of heart and profaneness. When I was thus given over to the strength of my lusts, and further off from all goodness than ever I had been, and utterly out of hope that God would ever be so good unto me as to convert me; and being resolved to follow the world, and the glory, applause, preferment, and honour of it, and to use all means possible for these attainments; when I was one day going to be merry with my companions at Christ's College, from which I had removed to Catherine Hall, by the way hearing a bell toll at St Edmund's for a funeral, one of my company said there was a sermon, and pressed me to hear it. I was loath to go in, for I loved not preaching, especially not that kind of it which good

men used, and which I thought to be dull stuff. But yet, seeing many scholars going in, I thought it was some eminent man, or if it were not so, that I would come out again.

'I went in before the hearse came, and took a seat; and fain would I have been gone, but shame made me stay. I was never so loath to hear a sermon in my life. Inquiring who preached, they told me it was Dr Bambridge, which made me the more willing to stay, because he was a witty man. He preached a sermon which I had heard once before, on that text in Luke xix. 41, 42. I remember the first words of the sermon pleased me so well as to make me very attentive all the while. He spake of deferring repentance, and of the danger of doing so. Then he said that every man had his day, it was "this thy day," not to-morrow, but to-day. He shewed also that every man had a time in which grace was offered him; and if he neglected it, it was just with God that it should be hidden from his eyes. And that as, in things temporal, it was an old saying that every man had an opportunity, which if he took hold of he was made for ever; so in spirituals, every man hath a time, in which, if he would know the things which belong unto his peace, he was made for ever, but otherwise they would be hid from his eyes. This a little moved me, as I had wont to be at other sermons. Then he came to shew that the neglect of this had final impenitency, blindness of mind, and hardness of heart; concluding with this saying, "Every day thou prayest, pray to God to keep thee from blindness of mind, and hardness of heart."

'The matter of the sermon was vehemently urged on the hearer, (whoever he was that deferred his repentance,) not to let slip the opportunity of that day, but immediately to turn to God and defer no longer; being edged with that direful threatening, lest if he did not turn to God in that day, the day of grace and salvation, it might be eternally hid from his eyes. I was so far affected, as I uttered this speech to a companion of mine that came to church with me, and indeed that brought me to that sermon, that I hoped to be the better for this sermon as long as I lived. I and that companion of mine had come out of our own chambers at Catherine Hall, with a fixed design to have gone to some of my like acquaintance at Christ's College, where I had been bred, on purpose to be merry and spend that afternoon; but as I went along, was accidentally persuaded to hear some of the sermon. This was on Monday the 2d of October 1620, in the afternoon. As soon as we came out of the church, I left my fellows to go on to Christ's College; but my thoughts being retired then, I went to Catherine Hall, and left all my acquaintance, though they sent after me to come.

'I thought myself to be as one struck down by a mighty power. The grosser sins of my conversation came in upon me, which I wondered at, as being unseasonable at first; and so the working began, but was prosecuted still more and more, higher and higher: and I endeavouring not to think the least thought of my sins, was passively held under the remembrance of them, and affected, so as I was rather passive all the while in it than active, and my thoughts held under, whilst that work went on.

'I remember some two years after, I preaching at Ely in the minster, as they call it, in a turn of preaching for Dr Hills, prebend of that church, Master of our College; I told the auditory, meaning myself in the person of another, that a man to be converted, who is ordinarily ignorant of what the work of conversion should be, and what particular passages it consists of, was yet guided through all the dark corners and windings of it, as would be a wonder to think of, and would be as if a man were to go to the top of that lantern, to bring him into all the passages of the minster, within doors and without, and knew not a jot of the way, and were in every step in danger to tread awry and fall down. So it was with me; I knew no more of that work of conversion than these two general heads, that a man was troubled in conscience for his sins, and afterwards was comforted by the favour of God manifested to him. And it became one evidence of the truth of the work of grace upon me, when I reviewed it, that I had been so strangely guided in the dark. In all this intercourse, and those that follow to the very end, I was acted all along by the Spirit of God being upon me, and my thoughts passively held fixed, until each head and sort of thoughts were finished, and then a new thought began and continued; that I have looked at them as so many conferences God had with me by way of reproof and conviction. My thoughts were kept fixed and intent on the consideration of the next immediate causes of those foregone gross acts of sinning. An abundant discovery was made unto me of my inward lusts and concupiscence, and how all sorts of concupiscences had wrought in me; at which I was amazed, to see with what greediness I had sought the satisfaction of every lust.

'Indeed, natural conscience will readily discover grosser acts against knowledge; as in the dark a man more readily sees chairs and tables in a room, than flies and motes: but the light which Christ now vouchsafed me, and this new sort of illumination, gave discovery of my heart in all my sinnings, carried me down to see the inwards of my belly, as Solomon speaks, and searched the lower rooms of my heart, as it were with candles, as the prophet's phrase is. I saw the violent eagerness, unsatiableness of my lusts; and moreover concerning the dispensation of God in this new light, I found the apparent difference, by experience of what I had received in former times. I had before had enlightenings and great stirrings of the Holy Ghost, both unto and in the performance of holy duties, prayer, and hearing, and the like; and yet I had not the sinful inordinacy of my lusts discovered, which had been the root and ground of all my other sinnings. And these forementioned devotions were different also in this respect from the present sight of my inward corruptions, that in all the former, though I felt myself much stirred, yet I had this secret thought run along, that God could not but accept those real services which I thought I did perform; and so I fell into the opinion of merit, which thought I could not get rid of, though the common received doctrine taught me otherwise. But now when I saw my lusts and heart in that clear manner as I did, God quitted me of that opinion, which vanished without any dispute, and I detested myself for my former thoughts of it. And the sinfulness of these lusts I saw chiefly to lie

in ungodliness as the spring of them; forasmuch as I had been a lover of pleasure more than a lover of God: according to that in Jeremiah, "My people have committed two evils: they have forsaken me the fountain of living waters, and have made unto themselves cisterns that will hold no water." And these lusts I discerned to have been acted by me in things that were most lawful, answerably unto that saying in Scripture, "The very ploughing of the wicked is sin:" and by the clear light thereof, the sinfulness of my sin was exceedingly enlarged; for that light accompanied me through all and every action that I could cast my remembrance upon, or that my view went over.

'And by and through the means of the discovery of those lusts, a new horrid vein and course of sin was revealed also to me, that I saw lay at the bottom of my heart, in the rising and working of all my lusts; namely, that they kept my heart in a continual course of ungodliness,—that is, that my heart was wholly obstructed from acting towards God any way, or from having any holy or good movings at all.

'God having proceeded thus far, I perceived I was "humbled under his mighty hand," as James speaks, with whom only and immediately I had to do, and not with my own bare single thoughts. But God continued orderly to possess my thoughts with a further progress as to this subject; I being made sensible of God's hand in it, and myself was merely passive: but still God continued his hand over me, and held me, intent to consider and pierce into what should be the first causes of so much actual sinfulness; and he presented to me, as in answer thereunto,—for it was transacted as a conference by God with me,—the original corruption of my nature, and inward evil constitution and depravation of all my faculties; the inclinations and disposednesses of heart unto all evil, and averseness from all spiritual good and acceptableness unto God. I was convinced that in this respect I was flesh, which was to my apprehension as if that had been the definition of a man, "that which is born of the flesh is flesh."

'And here let me stand a while astonished, as I did then: I can compare this sight, and the workings of my heart rising from thence, to be as if I had in the heat of summer looked down into the filth of a dungeon, where by a clear light and piercing eye I discerned millions of crawling living things in the midst of that sink and liquid corruption. Holy Mr Price's comparison was, that when he heard Mr Chattertom preach the gospel, his apprehension was as if the sun, namely Jesus Christ, shined upon a dunghill; but my sight of my heart was, to my sense, that it was utterly without Christ. How much and deeply did I consider that all the sins that ever were committed by the wickedest men that have been in the world had proceeded from the corruption of their nature; or that the sins which any or all men did commit at any time were from the same root; and I by my nature, if God had left me and withdrawn from me, should have committed the same, as any temptation should have induced me unto the like. But what much affected me was a sight and sense that my heart was empty of all good; that in me, that is, in my flesh, there dwelt no good, not a mite of truly spiritual good,

as the Scripture describes true inherent grace to be some good in us toward the Lord our God, which none of my goodness nor ingenuity was, which I boasted of. What is all such goodness to God who is only good, and is the only true measure of all that is called good? which is so only so far as it respects him, as he is holy and good, as of the law it is said, Rom. vii. Thus at present I was abundantly convinced.

'But next I was brought to inquire into and consider of what should have been the original cause at the bottom of all this forementioned sinfulness, both in my heart and life. And after I had well debated with myself that one place, Rom. v. 12, "By one man sin entered into the world, and death by him, and passed upon all men, in whom," or in that, "all have sinned:" that it was in him they all sinned, for they had not in and of themselves sinned actually, as those that die infants, "after the similitude of Adam's transgression;" which limitation is cautiously there added by the Apostle, to shew that they had not actually sinned of themselves, but are simply involved in his act of sinning; and that sin wherein we were all involved, as guilty of it, is expressly said to be the disobedience of that one man; for by one man's disobedience, many of his children of the sons of men were all made sinners, for disobedience notes an act of sinning, not a sinful nature or a habit. This caused me necessarily to conceive thus of it, that it was the guilt or demerit of that one man's disobedience that corrupted my nature. Under such like apprehensions as these did my spirit lie convicted so strongly of this great truth, that being gone to bed some hours before, and filled with these meditations, I in the end of all rose out of bed, being alone, and solemnly fell down on my knees before God, the Father of all the family in heaven, and did on my own accord assume and take on me the guilt of that sin, as truly as any of my own actual sins. But now when I was thus concluding in my own heart concerning my sinfulness, that all that I had acted was wholly corrupt, and that in me there was nothing but flesh, as born of flesh, so that all the actions that came from me were wholly corrupt, and in me, that is in my flesh, there dwelt no good thing, Rom. vii., my pronouncing this conclusion with myself was presently interrupted by the remembrance, which not till now did come in full upon me, in this nick of time and not before.

'The interruption was made by these intervening thoughts, that I had forgot myself, and should wrong myself to end in this conclusion; for I had had abundance of experience, as I thought, of the workings of true grace, enlightenings and ravishments of spirit and of faith in Christ, at sacrament and at other times. I recalled the course of my spirit until I was towards thirteen years old, for I was not thirteen when I came to the University; and I recalled to my remembrance, that during that space when I was seven years old, my grandfather, whom I lived with, had a servant, who observing some sin in me, reproved me sharply, and laid open hell-torments as due to me, whither, he said, I must go for such sins, and was very vehement with me; and I was accordingly affected with thoughts of God and matters of religion from thenceforth. I was indeed but in my infancy, in respect of my

knowledge of religion, having childish thoughts, which I began to build my hopes on. For my conscience was opened with the sight of my sins when I committed any, and from that time I began to weep and mourn for my sins, and for a while to forbear to commit them, but found I was weak, and was overcome again; but I could weep for my sins when I could weep for nothing: and I doing this privately between God and myself, concluded it was not hypocrisy. I thought of Hezekiah's example, who turned to the wall and wept, and how it moved God; for I was brought up to read the Scriptures from a child, and I met with that promise of our Saviour's, "Whatever you shall ask the Father in my name, I will do it for you:" and that made me confident, for to be sure I would use his name for whatever I would have of God. Yet still I fell into sins, renewing my repentance for them. As Paul says, when I was a child, my thoughts were as a child, and I judged that whatever is more than nature must be grace; and when I had my affections any way exercised upon the things of the other world, thought I, This is the work of God, for the time was I had no such actings.

'And thus my younger time was at times spent; but God was to me as a wayfaring man, who came and dwelt for a night, and made me religious for a fit, but then departed from me. The Holy Ghost moved upon the waters when the world was creating, and held and sustained the chaos that was created, and so he does in carnal men's hearts; witness their good motions at times. In a great frost, you shall see, where the sun shines hot, the ice drops, and the snow melts, and the earth grows slabby; but it is a particular thaw only where the sun shines, not a general thaw of all things that are frozen. But so it was, that for these lighter impressions and slighter workings, my heart did grow so presumptuous, that I thought myself not only to have grace, but more grace than my relations, or any inhabitant of the town that I knew of, and this for the time I was a schoolboy before I came to the University.

'When I was past twelve years old, towards thirteen, I was admitted into Christ's College in Cambridge, as a junior sophister, a year before the usual time of standing; and there being the opportunity of a sacrament of the Lord's Supper, appointed to be administered publicly in the College, and all of that form that I was now in being taken into receiving, I was ashamed to go out of the chapel alone and not receive, and so I adventured to obtrude myself upon that ordinance with the rest. I had set myself to the greatest preparation I could possibly make, in repenting of my sins and examining myself, and by meditations on the sufferings of Christ, which I presumed to apply to myself, with much thankfulness to God. And that which now, since I came to that College, had quickened and heightened my devotion, was, that there remained still in the College six Fellows that were great tutors, who professed religion after the strictest sort, then called Puritans. Besides, the town was then filled with the discourse of the power of Mr Perkins' ministry, still fresh in most men's memories; and Dr Ames, that worthy professor of divinity at Franeker, who wrote *Puritanismus Anglicanus*, had been Fellow

of that College, and not long before my time had, by the urgency of the Master, been driven both from the College and University. The worth and holiness of that man are sufficiently known by what he did afterwards in the Low Countries. These Puritan Fellows of that College had several pupils that were godly, and I fell into the observation of them and their ways. I had also the advantage of Ursin's Catechism, which book was the renowned summaries of the orthodox religion, and the Puritan Fellows of the College explained it to their pupils on Saturday night, with chamber prayers. This book I was upon this occasion acquainted with; and against the time of the forementioned sacrament, I examined myself by it, and I found, as I thought, all things in that book and my own heart to agree for my preparation.

'As I grew up, the noise of the Arminian controversy in Holland, at the Synod of Dort, and the several opinions of that controversy, began to be every man's talk and inquiry, and possessed my ears. That which I observed, as touching the matter of my own religion, was, that those godly Fellows, and the younger sort of their pupils that were godly, held constantly to their strict religious practices and principles, without falling away and declining, as I knew of. I judged them to be in the right for matter of religion, and the Arminians in the wrong, who held falling away; yea, and I did so far reverence the opinions of the orthodox, who are against the power of free-will, and for the power of electing grace, that I did so far judge myself as to suspect I had not grace because of my so often falling away; whereof I knew not any probablier reason that it was not true grace which I had built upon, than this, that still after sacraments I fell away into neglects of duties and into a sinful course, which those godly youths I had in my eye did not.

'But that which chiefly did serve most to convince me, was the powerful and steady example of one of those godly Fellows in the College, Mr Bently, who was a man of an innocent, meek, humble spirit and demeanour, and an eminent professor of religion in the greatest strictness, whose profession was further quickened and enhanced by this, that he lived in a continual fear of death, having had two fits of an apoplexy that laid him for dead, and daily expecting a third. This blessed man I observed and reverenced above all other men but Mr Price, who then was of the University, an eminent example of conversion in the eyes of all, and who was afterwards minister of the gospel in Lynn Regis. I remember that when I came to the prayers, I used to have usually great stirrings of affections and of my bodily spirits to a kind of ravishment, and so I continued in private devotion for a week after; yet still all those impressions proved to be but morning dew, and came to nothing, and I utterly forbore to pray privately, or exercise any other good duty, and so all my religion was soon lost and came to nothing. But again, when the time of the next sacrament came, I renewed the former exercises, and then I grew into a love of the good scholars of the College, both of Fellows and others, and began to continue more constant in duties for a longer time together.

'And I left going to St Mary's, the university church, where were all the

florid sermons and strains of wit in which that age abounded, the great wits of those times striving who of them should exceed each other. But from these the work I had the next sacrament upon me did so far withdraw me, as for eight weeks together I went with the Puritans of that College to hear Dr Sibbs, whose preaching was plain and wholesome; and to improve my time the better before sermon began, I carried with me Calvin's Institutions to church, and found a great deal of sweetness and savouriness in that divinity. In those weeks I kept constantly to private prayer, and calling to mind the sweetness of this course, of those eight weeks in these exercises, and acquainting myself more with the youths of that College who held steadfast in their profession. Oh, how did I long for the receiving of the next sacrament, in which I hoped the body and blood of Christ received with due preparation, which I endeavoured to make to the utmost of my ability, would confirm me in the way I had begun and continued in so long, and would strengthen me for ever from falling into the same way of liking florid and scholastic sermons.

'I went to chapel for the sacrament, as I was wont to do, and expected no other but to receive it; but in the nick, when every communicant was rising to go to kneel at the step, as the manner was, my tutor, Mr Power, (who was the only tutor that ever I had,) sent a messenger to me to command me out of the chapel, and to forbear to receive; which message I received with extreme dolour of heart and trouble; but he being my tutor, I obeyed him. But upon this disappointment I was so discouraged, that I left off private prayer for the first week after, and at last altogether, and from thence after went constantly to St Mary's, where the flaunting sermons were; and though I never fell into the common sins of drunkenness or whoredom, whereunto I had temptations and opportunities enough, yet I returned unto the lusts and pleasures of sinning, but especially the ambition of glory and praise, prosecuting those lusts with the whole of my soul. And though I did not walk in profane ways against religion, yet with a lower kind of enmity against good men and good things, resolving to have preached against those at Lynn and their ways, and to have taken part with the whole town against them; which my wicked spirit was too eager and fitted to do by the studies I had pursued; it came to this at last, that if God would give me the pleasure I desired, and the credit and preferment I pursued after, and not damn me at last, let him keep heaven to himself; and I often thought thus with myself, They talk of their Puritan powerful preaching, and of Mr Rogers of Dedham, and such others, but I would gladly see the man that could trouble my conscience.

'When God now by a true work of grace effectually converted me to himself, the vanity of my former religion was, by serious reflections on these passages mentioned, sufficiently manifested. The deficiency of the root of all my devotions did also abundantly add to the discovery. For God did vouchsafe me a new and further light into the bottom of my heart, to discern that self-love and self-flattery, acted by the motives of the word so far as they will extend, were but the roots of all these gaudy tulips which I

counted grace: and I needed no other scripture than that in the parable, together with my own heart, for the proof of it: Mark iv. 5, 6, "Some fell upon stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away." And with this one blast, and thus easily, did the flower of all my former devotions wither and come to nought, because they wanted moisture in the heart to nourish them.

'By the prospect of all these heads of sinning which I lay under, I was surrounded and shut up, and saw no way to escape: but together with the sight of all this sinfulness, hell opened his mouth upon me, threatening to devour and destroy me; and I began withal to consider the eternity of time that I was to pass through under this estate, that it was for ever and ever. But though I was subjugated and bound over to these apprehensions, yet God kept me from the soreness of his wrath, and its piercing my soul through and through: that though I had a solid and strong conviction of God's wrath abiding on me, as being in a state of unbelief, yet my soul suffered not the terrors of the Almighty, though I lay bound as it were hand and foot, subacted under the pressure of the guilt of wrath, or of being subject to the just judgment of the Lord, as the word is to be translated, Rom. iii. 19. How long my soul lay filled with these thoughts, I perfectly remember not; but it was not many hours before God, who after we are regenerate is so faithful and mindful of his word, and his word of promise, as to suffer us not to be tempted above what we are able, but will with the temptation also make a way to escape, that we may be able to bear it; and he loving us with the same love as we are his own dear elect, does not often suffer a destroying apprehension to continue long upon us, but out of the same faithfulness and pity to us finds a way to escape.

I do not speak now of temptations, but of the just conviction which many such souls have, previous unto their believing. See what God says, Ezek. xvi., of the whole body of his elect church, comparing their condition to that of a child born dead, and covered over with blood, as it came out of the womb, the navel not cut, neither washed in water, but in this plight cast out into the open field, as a child that was dead, among the carcases. And therefore God, when he was said to have compassion on him, said to him, Live, which implies that he was dead. In this plight was my soul, dead in sins and trespasses from my nativity, and from thence so continuing to that very day, together with that heap of actual sins, that were the continual ebullitions of original sin. And no eye pitied me or could help me, but as God there, in Ezek. xvi., on the sudden,—for it is spoken as a speedy word, as well as a vehement earnest word, for it is doubled twice, 'yea, I said unto you, Live,'—so God was pleased on the sudden, and as it were in an instant, to alter the whole of his former dispensation towards me, and said of and to my soul, Yea, live; yea, live, I say, said God: and as he created the world and the matter of all things by a word, so he created and put a new life and spirit into my soul, and so great an alteration was strange to me.

'The word of promise which he let fall into my heart, and which was but as it were softly whispered to my soul; and as when a man speaks afar off, he gives a still, yet a certain sound, or as one hath expressed the preachings of the gospel by the apostles, that God whispered the gospel out of Zion, but the sound thereof went forth over the whole earth: so this speaking of God to my soul, although it was but a gentle sound, yet it made a noise over my whole heart, and filled and possessed all the faculties of my whole soul. God took me aside, and as it were privately said unto me, Do you now turn to me, and I will pardon all your sins though never so many, as I forgave and pardoned my servant Paul, and convert you unto me, as I did Mr Price, who was the most famous convert and example of religion in Cambridge. Of these two secret whispers and speeches of God to me, I about a year after did expressly tell Mr Price, in declaring to him this my conversion, while it was fresh with me, as he well remembered long; and I have since repeated them to others I know not how often, for they have ever stuck in my mind. And examples laid before us by God do give us hope, and are written and proposed unto us: Rom. xv. 4, "For whatsoever things were written to us aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope;" and we use to allege examples, not only to illustrate and explain rules, but to prove and confirm them. That God pardoned such a man in such a condition, is often brought home unto another man in the same condition, and impliedly contains a secret promise, that so he may do to me, says the soul in the same condition. And I remember that I, preaching at Ely two years after, urged to the people the example of Paul (which I was before referred to) as an example to win others, in having in my eye and thoughts the said experience of God's dealing with me in the same kind; and that the examples of such are to be held forth by God, as flags of mercy before a company of rebels to win them in.

'Now as to this example of Paul, it was full and pertinent for that purpose for which God held it out to me; I then considered with myself the amplitude of my pardon, that it involved all sorts of sins of the highest nature, in which Paul had so walked as he was even upon the narrow brink of sinning against the Holy Ghost. And God suggested unto me that he would pardon me all my sins, though never so great, for boldness, hardness of heart, and heinousness of sinning, as he had pardoned Paul, whose story of forgiveness I was referred unto; and also that he would change my heart, as he had done Mr Price's, who was in all men's eyes the greatest and most famous convert, known to the whole University of Cambridge, and made the greatest and notedest example that ever was, of a strange conversion to God, and who was the holiest man that ever I knew one or other, and was then preacher at King's Lynn, whither my parents had removed from Rollesby, and then lived there.

'The confirmations which myself have had, to judge that these instructions and suggestions were immediately from God, were these:—

'1. I considered the posture and condition of my spirit, and that this sug-

gestion took me when my heart was fixed, and that unmoveably, in the contrary persuasions, not only that I was guilty of those sins, and had continued in them to that time, but that I was in a damned estate, without hope for remedy: and when God had set a guard upon me as the prisoner of hell, then came in these contrary apprehensions and impressions as it were in an instant; which impressions also were so deep and rooted in my heart, that I remembered them ever since. And I did accordingly acquaint Mr Price at Lynn, a year and a half after this, setting them on upon my heart, in rehearsing to him the story of my conversion, which he exceedingly approved of.

'2. It was a word in its proper season, like that which was spoken to Abraham, the father of all the faithful, and which ran in a proverb among the Jews: 'In the mount the Lord will be seen,' or 'provide;' which they apply to the immediate remedy which God does use to afford out of pity to a man in a strait or distress, and which none but himself can give remedy to. It is a word fitted and proper to such an occasion, and peculiar to the case of the person; a word that was quick and sudden, and interrupting all contrary expectations and fears, as the manner of the speech was, 'Abraham, Abraham,' as a man that speaks in haste to prevent any contrary fears. It is a word spoken in season, which Christ himself was taught by God to speak to distressed souls, Isa. l. 4.

'3. This that was suggested to me was not an ungrounded fancy, but the pure word of God, which is the ground of faith and hope. It was the promise and performance of God's forgiving of Paul the most heinous sins that ever any convert committed who was saved; for he was the chiefest of sinners, as himself confesses. And this instance was directed unto me, as the most pertinent to my case that I could elsewhere have found in the Book of God.

'4. In considering the consequents and effects that followed after God's speaking to me, I was hopefully persuaded it was from God, for the things were fulfilled which God had spoken of. For, first, I felt my soul, and all the powers of it, as in an instant, to be clean altered and changed in the dispositions of them; even as our own divines of Great Britain do set out in their discourse of the manner of conversion in the effect of it. Secondly, I found from the same time the works of the devil to be dissolved in my heart in an eminent manner, my understanding enlightened, my will melted and softened, and of a stone made flesh, disposed to receive, and disposed to turn to God. And, thirdly, I found my spirit clothed with a new nature, naturally inclining me to good; whereas before it was inclined only to evil. I found not only good motions from the Spirit of God, as he was pleased to incite me formerly, not only flushings and streamings of affection, which soon vanish, or stirring my bodily spirits with joy, when I applied myself to a holy duty, but I found a new indweller, or habitual principle of opposition to, and hatred of sin indwelling, so as I concluded with myself that this new workmanship wrought in me was of the same kind as to matter of holiness with that image of God expressed, Eph. iv. 23, 24, but more expressly

affirmed, Col. iii. 10. It was this one disposition that at first comforted me, that I saw and found two contrary principles, of spirit against flesh, and flesh against spirit: and I found apparently the difference of the opposition that only conscience makes against a lust, and that which the spirit—that is, the new work of grace in a man's heart—makes against the flesh. That the spirit not only contradicted and checked, but made a real natural opposition, such as fire does to water; so that the spirit did as truly lust against the work of the flesh, as the flesh against that of the spirit. And this difference I found not by reading, or hearing any one speak of it, but, as Austin did, I perceived it of myself, and wondered at it; for I may say of this combat, that it is proper and peculiar to a man that is regenerate. It is not in God or Christ, who are a fulness of holiness; not in devils, for they are all sin; not in good angels, for they are entirely holy; not in wicked men, for they have no grace in them, to fight with their corruptions after such a manner. Fourthly, The consequent of this that fell out in my heart was an actual turning from all known sins, and my entertaining the truth of all godliness, and the principles of it, as far as I received it from the word of God, and the best examples of godly men I lived withal. And in general, I took this course through God's direction and assistance, that I looked back upon my sinful estate, and took a summary survey of my chiefest sins and lusts; and I found them to be love of pleasure more than of God, corrupt ends, especially of vain-glory and academic praise, which I sought with my whole soul: and God was pleased to direct me to take up, as the rule of my turning to him, a sincere aim at his glory as the rule of all my inward thoughts, words, actions, desires, and ends whatsoever. And in this it pleased God to direct and assist me, to consider asunder all the sorts of actions I had gone through in my life, and to take them asunder in particulars, every one in order, but especially the principallest of them.

'And here, in the first place, I considered what was the aim and drift of my studies, which I had spent my whole time upon: and having been devoted by my parents for the work of the ministry, I considered what it was did serve most to the glory of God in the work of the ministry, and that overturned all the projects and designs of my heart hitherto, which were the dearest of all to me; so dear, that I would certainly rather not have lived, than have forsaken that interest. The University in those times was addicted in their preaching to a vain-glorious eloquence, wherein the wits did strive to exceed one another; and that which I most of all affected, in my foolish fancy, was to have preached, for the matter thereof, in the way that Dr Senhouse of St John's, afterwards made bishop, did exceed all men in. I instance in him, to explain the way and model that I set up, because his sermons, five or six of them, are in print, and because it is the eminentest farrago of all sorts of flowers of wit that are found in any of the fathers, poets, histories, similitudes, or whatever has the elegancy of wit in it; and in the joining and disposing of these together, wit was the eminent orderer in a promiscuous way. His way I took for my pattern, not that I hoped to attain to the same perfection, I coming far behind-hand of all the accom-

plishments he abounded in. But I set him up in my thoughts to imitate as much as I was able; and about such collections as these did I set my studies until I should come to preach.

'But this way of his did soon receive a fatal wound, Dr Preston opposing it, and preaching against it, as vain and unedifying. His catechetical sermons in the chapel of that College it fell out I heard whilst unregenerate; but they moved me not to alter my studies, nor should all the world have persuaded me to have done it, nor all angels, nor men; but my heart, upon this my turning to God and setting his glory as my resolved end of all my actions and ways, did soon discover to me the unprofitableness of such a design; and I came to this resolved principle, that I would preach wholly and altogether sound, wholesome words, without affectation of wit and vanity of eloquence. And in the end, this project of wit and vain-glory was wholly sunk in my heart, and I left all, and have continued in that purpose and practice these threescore years; and I never was so much as tempted to put in any of my own withered flowers that I had gathered, and valued more than diamonds, nor have they offered themselves to my memory to the bringing them into a sermon to this day, but I have preached what I thought was truly edifying, either for conversion of souls, or bringing them up to eternal life: so as I am free to profess that great maxim of Dr Preston, in his sermon of humiliation, on the first of the Ephesians, "that of all other, my master-lust was mortified."

'I observed of this work of God on my soul, that there was nothing of constraint or force in it, but I was carried on with the most ready and willing mind, and what I did was what I chose to do. With the greatest freedom I parted with my sins, formerly as dear to me as the apple of my eye, yea, as my life, and resolved never to return to them more. And what I did was from deliberate choice; I considered what I was doing, and reckoned with myself what it would cost me to make this great alteration. I considered the common opinion the world had of those ways of purity and holiness, and walked according to them. But though I considered what the common course and vogue of the world was concerning the ways of one that would be a true convert and sincere to God, yet they hindered me not at all. The weeds that entangled me in those waters, I swam and broke through, with as much ease as Samson did his withes; for I was made a vassal and a perfect captive to another binding, such as Paul speaks of, when he says he went bound in the Spirit to Jerusalem; and I said within myself, of all my old companions, What do you breaking my heart? I am not ready to be bound only, but to give up my life, so as I may serve God with joy in these ways. I parted with all my lusts, not as Lot's wife, looking back on what I departed from; but with my whole soul and whole desires, not to return more to the enjoyment of any lust, and casting down all those childish imaginations of preferment, such as scholars do generally aim at and promise to themselves, and to attain which they make their aim, and the card of their life they sail by. All these fell, and like bubbles broke and vanished to air; and those which I counted my strongest holds and imaginations, "and

everything that exalteth itself, was brought into captivity and obedience to Christ," 2 Cor. x. 5. And I was brought in my own thoughts to be content with the meanest condition all my days, so as I might fulfil the course of my life, though never so mean, with uprightness and sincerity towards God.

'I took my leave for my whole life of all ecclesiastical preferments; and though afterwards I was President of Magdalene College, my great motive to it, from the bottom of my heart, was the fair opportunity of doing good in my ministry in the University, and that it might be in my power to bring in young men that were godly, both Fellows and students, that should serve God in the ministry in after-times. And after such as were godly did I inquire and seek, and valued such when I found them as the greatest jewels. And when I failed of such, it was a great affliction to me; but this was my heart and endeavour, as my own soul and conscience bears me witness, though I did and might fall short of this my own aim in some particular persons. And this principle I brought with me from Catherine Hall in Cambridge, where I had my first station, and where I was the instrument of the choice of that holy and reverend man, Dr Sibbs, to be Master of that College, and of most of the Fellows of that College in those times, as Dr Arrowsmith, and Mr Pen of Northamptonshire, to name no more. And I was the more fixedly established in the practice of this, that after I had been seven years from Cambridge, coming out of Holland, I had for some years after, well-nigh every month, serious and hearty acknowledgment from several young men, who had received the light of their conversion by my ministry while I was in the University of Cambridge. And this was the great encouragement I had to return again to a university, having enjoyed so frequent a testimony of the fruit of my labours while I was preacher at Cambridge; and what the success has been at Oxford, I leave to Christ till the latter day.

'But the most eminent property of my conversion to God, I have been speaking of, was this, that the glory of the great God was set up in my heart as the square and rule of each and every particular practice, both of faith and godliness, that I turned unto; and of all signs of sincerity, there is, nor can be, none clearer than this, witness our Saviour Christ's speech, John vii. 18, "He that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." Christ speaketh it of himself, who is the truth itself, and speaketh of himself out of his own experience of what he did who is the truth itself; and the glory of God is God himself, who doth all things for himself: and therefore he that acteth thus predominantly for God above all other ends, must necessarily be judged truly righteous. Nor can any man extract that out of his heart which is not in it. Now there is not the least spark of the glory of God in the heart of man unregenerate, and therefore cannot be extracted out of it, no, not the least spark. Take a flint, and strike it against steel or iron, and you shall have sparks struck out; but if you take a piece of ice never so great, and strike it against a stone, or any other material, you shall not have a spark, for there is none in it, nor any disposition towards it. I remember that when I heard Dr Preston describing

true spiritual change of heart, (it was upon Rom. xii. 2, "Be ye transformed by the renewing of your minds,") he spoke in this manner. "It is," said he, "when upon the change of a man's utmost end, there is a change made upon the whole man, and all the powers of his soul;" which when I had duly considered, I judged I never had anything more punctual, remembering this work of God upon myself at first. For, as he then discoursed it, "if a man changes but unto one particular end, and has but one particular and limited end, the effect is answerable, it is but partial so far as that end serves to: as if a man that had a humour of prodigality, and now thinks it concerns him to be sparing and covetous, this change of his end being but particular, has but a narrowed effect, namely as to sparing and care to keep his money, not to spend it lavishly; but godliness, the height of which lies in a respect to God and his glory above all things else, hath a general, yea, universal end, which extends its influence upon all things."

'Hence my task, from this principle, proved to be to survey and go over every particular kind of act, both what I must forbear, and for what end, and with what heart, as also to observe each particular practice of godliness, which I wretchedly had altogether for a long while lived in neglect of; and hereabout I began with what I was to forbear and practise no longer, but alter my course in: as, first of all, my sins I had lived in; and therein I fixed upon this summary of my whole life, that I had made lusts and pleasures my only end, and done nothing with aims at the glory of God; and therefore I would there begin my turning to him, and make the glory of God the measure of all for the time to come.'

This is the account which my dear father drew up concerning the work of the Holy Ghost on his soul, in converting him to God. He left it with a design, as himself said, to give from his own experience a testimony of the difference between common grace, which by some is thought sufficient, and that special saving grace, which indeed is alone sufficient, and always invincibly and effectually prevails, as it did in him, and endured through a long life, and course of various temptations and trials, unto the end. In the first enlightenings and workings of conscience, he experienced how far common grace might go, and yet fail at last, as it did in him, to an utter withering and decay. In the other work on his soul, he felt an extraordinary divine power changing it, and entirely subduing it to God; a work that was lasting and victorious to eternity. I have often heard him say, that in reading the acts of the Synod of Dort, and taking a review of the first workings of common grace in him, he found them consonant with the Arminian opinions; but comparing his own experiences of efficacious grace with the doctrines of the orthodox Protestant divines, he found the one perfectly to agree with the other. It was this inward sense of things, out of which a man will not suffer himself to be disputed, that established him in the truths of the gospel, and possessed him with a due tempered warmth and zeal to assert and vindicate them with such arguments and reasons as the truth is never destitute of to resist gainsayers.

It was many years before he came to have a clear knowledge of the gospel, and a full view of Christ by faith, and to have joy and peace in believing. 'A blessed age this is,' said he in his latter years, 'now the time of faith is come, and faith is principally insisted on unto salvation. In my younger years, we heard little more of Christ than as merely named in the ministry and printed books. I was diverted from Christ for several years, to search only into the signs of grace in me. It was almost seven years ere I was taken off to live by faith on Christ, and God's free love, which are alike the object of faith.' His thoughts for so long a time were chiefly intent on the conviction which God had wrought in him, of the heinousness of sin, and of his own sinful and miserable state by nature; of the difference between the workings of natural conscience, though enlightened, and the motions of a holy soul, changed and acted by the Spirit, in an effectual work of peculiar saving grace. And accordingly he kept a constant diary, of which I have above a hundred sheets, wrote with his own hand, of observations of the case and posture of his mind and heart toward God, and suitable, pious, and pathetical meditations. His sermons being the result of these, had a great deal of spiritual heat in them, and were blessed by God to the conviction and conversion of many young scholars, who flocked to his ministry: as my reverend brother, Mr Samuel Smith, minister of the gospel at Windsor, told me, that his reverend father, then a young scholar in Cambridge, acknowledged mine to have been blessed by God as an instrument of his conversion, among many others.

As it was that holy minister of Jesus Christ, Mr Price of Lynn, with whom my father maintained a great intimacy of Christian friendship, and of whom he said that he was the greatest man for experimental acquaintance with Christ that ever he met with; and as he poured into his bosom his spiritual complaints, so it was he whose conference by letters and discourse was blessed by God to lead him into the spirit of the gospel, to live by faith in Christ, and to derive from him life and strength for sanctification, and all comfort and joy through believing.

'As for trials of your own heart,' wrote Mr Price to him in one of his letters, 'they are good for you; remember only this, that Christ in whom you believe hath overcome for you, and he will overcome in you: the reason is in 1 John iv. 4. And I say trials are good for you, because else you would not know your own heart, nor that need of continual seeking unto God. But without those trials your spirit would soon grow secure, which of all estates belonging to those that fear God is most dangerous and most uncomfortable. Therefore count it exceeding cause of joy, not of sorrow, when you are exercised with any temptations, because they are tokens of your being in Christ; which being in him Satan would disquiet, and carnal reason would call in question. Yet stand fast in the liberty of Christ, maintain the work of God's free love, which his good Spirit hath wrought in you. Say unto the Lord: Lord, thou knowest I hate my former sinful course; it grieveth me I have been so long such a stranger unto thee, my Father. Thou knowest now I desire to believe in Jesus Christ, I desire to repent of

my sins, and it is the desire of my heart to do thy will in all things. Finding these things in your heart, cast yourself upon the righteousness of Christ, and fear nothing; for God will be a most merciful God in Christ unto you. Strive but a little while, and thou shalt be crowned; even so, come, Lord Jesus, come quickly. Amen.'

In another of his letters he thus wrote to him :—

'All your complaints are good, and will bring abundance of thankfulness in the end; for, mark it, in the Scripture, where the saints of God have complained for want of Christ, or any good thing from God in Christ, they have had ere long their hearts and tongues filled with thanksgivings and praise, Rom. vii. 24, 25. It is the surest state for our deceitful hearts to be kept in awe, and not to be as we would be, in perfection of grace. God knows the time when it will be best to fill us with his love, and to ravish us with his favour in Christ. In the meantime let us go on in faith, looking every moment for that day of gladness wherein Christ shall manifest a fuller sight of his blessed presence. I pray you fight it out valiantly by faith in Christ against base unbelief and proud humility. I do assure you, and dare say it, you may by faith in Christ challenge great matters at God's hands, and he will take it well at your hands: yea, the more you can believe for yourself in Christ, the better it will be taken at the throne of grace. Now the Lord give you of his Spirit to help you in all things. The Lord keep your Spirit in Christ, full of faith and love to immortality.'

In another letter he thus wrote :—

'Your last complaint made in your letter of yourself is from spiritual insight of your unregenerate part. It is wholesome, for it being loathed and abhorred, makes Christ in his righteousness and sanctification more glorious in your eyes daily. If this were not, pride and security would start up and undo you. Besides, I find you have great assistance from God in Christ. He ministers much light to you both of knowledge and comfort; and therefore you had need of some startling evils, to make you depend upon God's grace for the time to come, lest you should rest in that which is past. Let the Lord do what he will with our spirits, so he drive us from the liking ourselves in any sin, and make us long after Christ, to be found in him, and in his righteousness.'

In another he wrote thus :—

'Your letter is welcome to me, and your state also matter of rejoicing unto me, however it may seem unto you for the present. Know you not that the Lord is come to dwell in your heart, and now is purging you and refining you; that you may be a purer, and also a fitter temple for his Spirit to dwell in? All these things concerning the right framing of your spirit will not be done at once, but by little and little, as it shall please our gracious God in Christ to work for his own glory. Yet this you may have remaining ever unto you, as an evidence of God's everlasting love, that the marks of true chosen ones are imprinted upon you, and truly wrought within you: for your eyes are opened to see yourself utterly lost; your heart is touched with a sense and feeling of your need of Christ, which is poverty of spirit; you

hunger and thirst after Christ and his righteousness above all things; and it is the practice of your inward man to groan and sigh, to ask and seek for reconciliation with God in Christ. These things you have to comfort you against sin and Satan, and all the doubts of your own heart. Therefore when you fear that all is but hypocrisy, to fear is good and wholesome, but to think so is from the flesh, carnal reason, Satan, darkness, because it is against that truth which hath taken place in your heart, merely of God's free favour towards you in Jesus Christ. As for slips and falls, so long as your purpose is in all things to do the will of God, and to judge yourself for them, so soon as you find yourself faulty, fear nothing; for these will stick by you to humble you, and to make you loathe yourself the more, and to long after the holiness of your blessed Saviour, which is imputed unto you for your holiness in the sight of God.'

It was thus this gracious minister of Christ, Mr Price, poured the balm of the gospel into his wounded soul, and God blessed it to heal and comfort it. These truly evangelical instructions turned his thoughts to Christ, to find that relief in him which he had in vain sought from all other considerations. 'I am come to this pass now,' wrote my father in a letter to him, 'that signs will do me no good alone; I have trusted too much to habitual grace for assurance of justification; I tell you Christ is worth all.' Thus coming unto Christ, his weary soul found rest, when in all its unquiet motions it could not find it anywhere else.

But the account of this work of faith I shall give, as I have done the other, in his own words:—

'It fell out, that soon after my being humbled for sin, the doctrine of justification through Christ by faith came into my thoughts. But my spirit was turned off from it by this prejudice, that it had been the common deceit ordinarily of carnal men, when they continued in their sins, and so I might be deceived in that way and course; and I remembered that I had been also deceived in believing on Christ crucified with joy and ravishment in my carnal state; and that remembrance was from time to time a hindrance to me from going to Christ; and I was pitched on this great principle, that if I found I were sanctified, as I plainly did, I then was certainly justified. But I did not think my sanctification to be my justification, but an evidence of it only; and thus my spirit was set upon examining the inherent work in me wrought by the Spirit; and I pursued after mortification of lusts, and of holiness within, and then I thought I should have the comfort of justification, or of being justified. And thus I was kept from going to Christ actually; though I dealt with God and his mercy in Christ, as having done all that was on his part to be done, in redeeming and reconciling us, and so I dealt immediately with God, and his pure mercy and free grace. But as it fell strongly into my thoughts, that there was a necessity of Christ's righteousness to justify me, as well as of his grace which had sanctified me; and the course God took to convince me of it, and to set me a-work about it, was this. He used the very conviction which I had of original sin from Adam, in the two branches of it; the guilt of Adam's actual transgression imputed

to me, and the corruption of my nature thence derived. I had had a mighty and large conviction, and deep sense of these, and that all lusts were sins; and this mightily helped me clearly to take in the absolute necessity of justification by Christ's righteousness, and to discern the perfect difference of it from sanctification, and the necessity of it, and I gloried in it. I began to reflect that Jesus Christ was the head for salvation, as Adam had been for sin and condemnation: and that therefore as there were two branches of sin and condemnation derived to me from Adam,—the one an imputation of his fact to me, the other a violent and universal corruption of nature inherent in me,—just so it must be in Christ's salvation of me; and hence I must have an imputation of his righteousness for justification, as well as a holy nature derived from him for sanctification; which righteousness of Christ for justification was perfect, though my sanctification was imperfect. The notion of this did mightily and experimentally enlighten me.'

He now altered his way of preaching, which before had been for the most part, if not wholly, for conviction and terror. But now his experience of the refreshing comforts which the knowledge of Christ, and free justification by his righteousness alone, afforded him, made him zealous to preach the gospel for the consolation of consciences afflicted as his had been. And this was according to the directions given him by that great man, and lively preacher of the gospel, the reverend Dr Sibbs, who by my father's interest among the Fellows had been chosen Master of Catherine Hall, and who familiarly said to him one day, 'Young man, if you ever would do good, you must preach the gospel and the free grace of God in Christ Jesus.' As he called his sermons of the Glory of the Gospel, printed in this fifth volume of his works, his *Primitiæ Evangelicæ*, or his evangelical first-fruits, so the only copy of them was preserved by a remarkable providence. The portmanteau in which they were was by a thief cut off from my father's horse in the dark of the evening, just against St Andrew's Churchyard in Holborn. The clerk or sexton coming on the Lord's-day morning to ring the bell, found a bundle of papers tied up with a string, lying at the foot of a great tree. In it there were some acquittances, which Mr Leonard Green, a bookseller of Cambridge, who had accompanied my father to London, had from some of his customers. It was by these only the clerk could know to whom the bundle did belong, and so he brought it to Mr Green, which he was the more careful to do because he was his particular friend.

He was chosen in 1628 to preach the lecture to the town of Cambridge at Trinity Church. Dr Buckridge, Bishop of Ely, at first made some difficulty of admitting him to it, unless he would solemnly promise, in pursuance of the King's proclamation, not to preach about any controverted points in divinity. My father alleged that the most essential articles of the Christian faith being controverted by one or other, such a promise would scarce leave him any subject to preach on: that it was not his Majesty's intention to inhibit him or any other from preaching against the gross errors of Popery. After some opposition, he was admitted lecturer, and so continued till 1634, when being in his conscience dissatisfied with the terms of conformity, he

left the University and his preferments. As he acted herein with all sincerity, following the light which God had given him, and the persuasions of his own mind and conscience, in which no worldly motives had any part,—for if he had hearkened to them, they would have swayed him to a contrary course,—so I have heard him express himself with great joy of faith, and thankfulness and praise of the faithful love of Jesus Christ to him, in performance of that promise, Luke xviii. 29, 30, 'And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.'

'I freely renounced,' said he, 'for Christ, when God converted me, all those designs of pride, and vain-glory, and advancement of myself, upon which my heart was so strongly set that no persuasions of men, nor any worldly considerations, could have diverted me from the pursuit of them. No, it was the power of God alone that prevailed to make me do it. It was he alone made me willing to live in the meanest and most afflicted condition, so that I might serve him in all godly sincerity. I cheerfully parted with all for Christ, and he hath made me abundant compensation, not only in the comforts and joys of his love, which are beyond comparison above all other things, but even in this world. What love and esteem I have had among good men, he gave me. He alone made my ministry in the gospel acceptable, and blessed it with success, to the conversion and spiritual good and comfort of many souls.'

A.D. 1638, he married Mrs Elizabeth Prescott, the daughter of Alderman Prescott: of the other two, one was married to Sir William Leman of Northaw, the other to Sir Nicholas Crisp of Hammersmith. He was very happy in a woman of such a sweet temper, lively wit, and sincere piety, as endeared her to all that knew her. And he was happy in an only daughter he had by her, Elizabeth, who was married to Mr John Mason, a citizen of London. In natural endowments of mind, and, which is far more to be valued, in grace and piety, she was a lively image of her parents. She lost her mother when she was about ten years of age, and died two years before her father's death.

The persecution growing hot in England, my father resolved to remove into some foreign country, where he might exercise his ministry in the gospel, and enjoy the ordinances of Christ according to his conscience, which he could not do in his own native land. He went over into Holland in 1639, settled at last at Arnheim, and was pastor of the English church in that city. During his abode there, some differences arising in the English church at Rotterdam, my father and the elders of the church at Arnheim went thither, and God was pleased to bless their brotherly advice and counsel to compose the differences, and to re-establish the disturbed peace of that church. After some years' continuance in Arnheim, he returned into England, was pastor of a church in London, and by an ordinance of Parliament, June 12, 1643, appointed to be a member of the venerable Assembly of Divines at Westminster. The debates about church government and disci-

pline which arose in that synod are not so proper to be inserted in the life of a particular person. I shall only take notice that he took a brief account of every day's transactions, of which I have fourteen or fifteen volumes in 8vo, wrote with his own hand. And his way of arguing was with such modesty and Christian meekness, that it procured the esteem of those who differed from him and the other dissenting brethren in their judgment.

In the year 1647, he had invitations from the Reverend Mr John Cotton, in whom grace and learning were so happily conjoined, and other worthy ministers in New England, to come over thither, which he was so much inclined to do as he had put a great part of his library on shipboard. But the persuasions of some friends, to whose counsel and advice he paid a great deference, made him to alter his resolution.

In the year 1649, he married Mrs Mary Hammond, descended from the ancient family of the Hammonds in Shropshire, whose ancestor was an officer in the army of William, Duke of Normandy, when he invaded England, A.D. 1066. Though she was but in the seventeenth year of her age, she had the gravity and prudence of a matron. Her conjugal affection, her tender care, her wise administration of the affairs of her family, the goodness of her disposition, and, more than all this, her grace and piety, have left an honourable remembrance of her among all that knew her. He had by her two sons, the eldest of whom is yet living; the other, whose name was Richard, died in a voyage to the East Indies, whither he was sent a year after his father's death by the East India Company, as one of their factors. She also bore to him two daughters, who died in their infancy.

In the same year 1649, he was admitted President of Magdalene College in Oxford, where he made it his business to promote piety and learning. His candour, ingenuous nature, his catholic charity for all good men though of different persuasions, won the hearts of those who had been most averse to him. In conferring any places of preferment at his disposal, he was not biased by affection to a party, but bestowed them where he saw goodness and merit. Those who continued Fellows of the College many years after he left it, Mr Brown, Mr Byfield, and Dr Fairfax, retained an affection and esteem for him, and always spoke of him with an honourable mention. He was not only president of a college, but pastor of a church, which consisted of persons of piety and learning: Mr Thankful Owen, President of St John's; Mr Francis Howell, Master of Jesus College; Mr Theophilus Gale, Mr Stephen Charnock, Mr Blower, Mr Barron, Mr Terry, Mr Lowman, and many others. Upon the Revolution in 1660, he resigned his place of President to Dr Oliver, and removed to London, where he was pastor of the same church which he had gathered in Oxford, a great part of the members of it following him to that city. In the faithful discharge of this office, and labour in the Lord Jesus Christ, he continued till his death.

It was now he lived a retired life, spent in prayer, reading, and meditation, between which he divided his time. He read much, and the authors which he most valued and studied were Augustine, Calvin, Musculus, Zanchius, Paræus, Waleus, Gomarus, Altingius, and Amesius; among the school-men, Suarez

and Estius. But the Scriptures were what he most studied; and as he had furnished his library with a very good collection of commentators, he made good use of them. And as the Scriptures are an inexhaustible treasure of divine knowledge, so by an eager search into them, and comparing one with another, he discovered those truths which are not to be found in other authors. The love and free grace of God, the excellencies and glories of our Lord Jesus Christ, were the truths in which his mind soared with greatest delight. And it was not merely a speculative pleasure, but these truths were the life and food of his soul; and as his heart was affected with them, he wrote them with a spiritual warmth that is better felt than expressed. Though he read much, yet he spent more time in thinking; and it was by intense thought that he made himself master of the subject of his discourse.

In that deplorable calamity of the dreadful fire at London, 1666, which laid in ashes a considerable part of that city, he lost above half his library, to the value of five hundred pounds. There was this remarkable, that that part of it which was lodged very near the place where the fire began, and which he accounted irrecoverably lost, was by the good providence of God, and the care and diligence of his very good and faithful friend, Mr Moses Lowman, though with extreme hazard, preserved from the flames. But the other part, which he thought might have been timely secured, being lodged at as great a distance as Bread Street, was, by the negligence of the person whom he sent on purpose to take care of them, all burned. I heard him say that God had struck him in a very sensible place; but that as he had loved his library too well, so God had rebuked him by this affliction. He blessed God he had so ordered it in his providence that the loss fell upon those books which were of human learning; and that he had preserved those of divinity, which were chiefly of use to him. As the exercise of faith, and of patience, which is the fruit of it, gave him relief, so on this occasion he meditated and wrote a discourse of 'Patience and its Perfect Work,' printed soon after.

In February 1679, a fever seized him, which in a few days put an end to his life. In all the violence of it, he discoursed with that strength of faith and assurance of Christ's love, with that holy admiration of free grace, with that joy in believing, and such thanksgivings and praises, as he extremely moved and affected all that heard him. That excellent man, Mr Collins,—who was then pastor of the same church that he had formerly been pastor of, and with its consent, though unwilling at first to part with him, he removed to Oxford, 1649, and which is now under the pastoral care of his worthy son and of Mr Bragg,—praying earnestly for him, offered up this petition, 'That God would return into his bosom all those comforts which he had by his ministry of free grace poured into so many distressed souls.' My dear father felt this prayer answered in the abundant comforts and joys with which he was filled. He rejoiced in the thoughts that he was dying, and going to have a full and uninterrupted communion with God. 'I am going,' said he, 'to the three Persons, with whom I have had communion: they have taken me; I did not take them. I shall be changed in the twinkling of an eye; all my lusts and corruptions I shall be rid of, which I could

not be here; those croaking toads will fall off in a moment.' And mentioning those great examples of faith, Heb. xi., 'All these,' said he, 'died in faith. I could not have imagined I should ever have had such a measure of faith in this hour; no, I could never have imagined it. My bow abides in strength. Is Christ divided? No, I have the whole of his righteousness; I am found in him, not in my own righteousness, which is of the law, but in the righteousness which is of God, which is by faith of Jesus Christ, who loved me, and gave himself for me. Christ cannot love me better than he doth; I think I cannot love Christ better than I do; I am swallowed up in God.'

Directing his speech to his two sons, he exhorted them to value the privilege of the covenant. 'It hath taken hold on me,' said he; 'my mother was a holy woman; she spake nothing diminishing of it. It is a privilege cannot be valued enough, nor purchased with a great sum of money,' alluding to the words of the chief captain to Paul, Acts xxii. 28. Then he exhorted them to be careful that they did nothing to provoke God to reject them. 'Now,' said he, 'I shall be ever with the Lord.' With this assurance of faith and fulness of joy, his soul left this world, and went to see and enjoy the reality of that blessed state of glory, which in a discourse on that subject he had so well demonstrated. He died February 1679, and in the eightieth year of his age.

AN EXPOSITION

OF THE

SECOND CHAPTER OF THE EPISTLE TO THE EPHESIANS.

SERMON I.

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—VER. 1–10.

THE first seven, or, if you will, ten verses of this chapter are woven so into one piece with what went before in the preceding chapter, that to begin with any division of the parts of this chapter as distinct from the former, were to make that rent worse which already hath been made for many ages, in parting these words from the matter contained in the latter end of the first chapter, viz., in the midst, ere it came to a full joint, and by too hasty a making a second chapter to begin at these words. Let the reader look back, and take notice that these seven verses do continue to make but one entire sentence, though the largest in the book of God, which began at the 18th or 19th verse of the first chapter, and arrive not at any full period until the 8th verse of this chapter.

In the 19th verse of the first chapter, he began to set out in a way of praying for them—to the end that they might be the more apprehensive of

the greatness and necessity of the things he uttered—the exceeding greatness of that power which had already begun, and was engaged to perfect, that salvation which consisted in that riches of glory he had mentioned in the verses before, even according to the working of that mighty power which he had wrought in Christ, in raising him up to glory: as whom God had set up a pattern and prototype of what was to be done in us and for us, until the full accomplishment of our salvation. From thence therefore,—that is, from the 19th verse,—his drift and scope was to make a parallel comparison between what was done in Christ our head, and us his members, that so in Christ's glory, as in a lively pattern and idea already perfected and completed, we might the better view what God had and would do for us, and what a great and glorious salvation was ordained to us, to the praise of his great power and rich grace towards us. Now that first piece of the parallel on Christ's part he hath finished in the four last verses of the first chapter, in which he largely sets forth the power which began to shew itself in Christ's resurrection, and continued to glorify itself in placing him at God's right hand, and then draws to the life that glory of Christ which, as a head to his church, God had bestowed upon him. Which the Apostle having perfected, he proceeds in the first seven verses of this chapter to finish the counterpane or second draught, the antitype, which answereth to this original, that parallel which is on our part, and which concerneth the completing of our salvation, interweaving thereinto a magnifying that rich mercy, great love, and exceeding rich grace of God manifested therein; to magnify which, as the conclusion in the 7th verse tells us, was God's ultimate design, and the Apostle's chief scope. Now to draw out the particulars wherein these two parallels meet:—

In Christ's exaltation there were three things more eminent. 1. The *terminus à quo*, the state or condition out of which he was raised; even 'from the dead,' says the 20th verse. 2. The *terminus ad quem*, the opposite sublime state of life and glory he advanced him into; raised him, and 'made him to sit at his right hand in the heavenlies.' The glory whereof he sets out in the rest of the chapter, 'far above principalities,' &c.; shewing withal how in all this he was our head, and so a pattern to us, ver. 22. And, 3. the author hereof, God, and the exceeding greatness of his power, which is set out by the infinite distance and disproportion of these two states.

Then, in us and our salvation, which answereth this pattern, there are answerably three things more eminently set out by the Apostle in these first seven verses:—

1. *Terminus à quo*, the state and condition of us all by nature, which God saves and raises us out of; a state of death, both in sin, and in respect of condemnation to wrath and punishment, the deplorable and inextricable misery of which state he sets out most briefly, exactly, and comprehensively in the three first verses.

2. The salvation itself, and *terminus ad quem* he raiseth us up unto out of this condition, which he sets forth in all the eminent parts and degrees thereof, in three works answering to those wrought in Christ our pattern: he quickens, raiseth, and causeth us to sit together in Christ in heavenly places; which summarily comprehends the whole of our salvation first and last, and all expressed in the very same words he had used of Christ. This in the fifth and sixth verses.

And, 3. he sets out the author of this to be God, and God alone,—as in that of Christ he had also done,—and in him magnifies, not only the same exceeding greatness of power shewn in this work on us that was shewn

in Christ, which is tacitly implied by the likeness of type and antitype, but further, and more eminently, his rich mercy, his great love, his kindness, and the exceeding riches of grace more illustriously and conspicuously shining therein; and the cause of all, ver. 5, to shew forth the exceeding riches of which, as his great design, was the principal and ultimate end of our great God,—as the 7th verse, which is the conclusion of all, tells us,—that moved him thus to cast the contrivement of bringing us his sons to glory, from out of such a depth of misery and wretchedness, to such a height of glory and blessedness by such several steps. And this is the more general sum and coherence of these words, and of the Apostle's scope therein, which more briefly is to set out and greaten these three things to us:—1. The greatness of that misery we lay in. 2. The greatness of that salvation out of that misery which is ordained unto us. 3. The greatness of that love, mercy, kindness, grace in God, which are the causes of this salvation.

In this long discourse, continued through so many verses of this and the former chapter, the Apostle is enforced to make an *hyperbaton*, a disturbed and disjointed order of speech, wherein one thing thrusts back another that should come next; those things that should, according to usual law of speech, follow near one another, are transposed and set far off; and so he leaves sentences imperfect, which are a long while after made full. For, whereas in the 18th and 19th verses of that first chapter he had thus begun, 'That you may know what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,' according to the ordinary way of speech he should then have next subjoined, 'and you hath he quickened, who were dead in sins,' &c. Before he arrives at this, he first runs out into a large field of discourse, setting forth the glory of Christ and his relation of head-ship to his church, and minds not, as it were, what according to the law of speech was next. But when he returns to his first design again, and begins to bring in this other part in this second chapter, which immediately was to have cohered with the 19th and 20th verses, and should make the reddition and parallel complete, 'and you that were dead in sins and trespasses,' he runs out again as largely, in three verses, to paint out that wretched condition in all the causes and effects of it, and to set out also the grace of God, even before he adds that verse, 'you hath he quickened,' which was to govern and complete those words, 'you that were dead,' &c., for the word *quickened* is not in the first verse; insomuch as when he addeth that in ver. 5, he makes an emphatical repetition, 'even when you were dead hath he quickened,' for a supply. Yea, and whereas he had in the beginning of this discourse—so I must call it, rather than one sentence—set himself to magnify the exceeding greatness of God's power, and that attribute only, manifested both in Christ the pattern, and the salvation of us that believe, as the counterpane; and accordingly he should, when he came to this work of God upon us, which answereth to that on Christ, in a correspondency have said, God, that is thus exceeding great in power, hath in like manner out of the like power quickened you that were dead, &c., he quite leaves out here the explicit mention of that attribute, and instead thereof falls to magnify the exceeding riches of mercy and love in God. 'But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: by grace ye are saved.' And so again at the 7th verse, 'to shew forth the exceeding riches of his grace,' (he mentions not power,) &c.

Now the reason of all this long and disturbed way of discoursing was, 1st, because he was full of matter, and wrapt into things; the Holy Ghost filled and extended his mind to such a vastness, he saw so many things at once, and so far into everything he was to speak of, all which were necessary to be taken in to illustrate each other, that wherever the Holy Ghost broached him, and gave vent to his spirit, the plenty of matter about that particular gushed out abundantly, and *pleno gurgite;* and still new matter coming in, strove to get out before what was next. And yet, 2dly, he was guided therein to do it, to the setting out the matter he would set forth to the greater advantage, which he preferred to the ordinary laws of speech; for hereby you have as many things as were possible crowded up into one period, whereof each was necessary, serving to set forth the other, and all the whole; and that we also might have all that belonged to any one of those heads to be spoken of set together in one view, to give at once a full prospect of each. Thus he first possesseth us with that infinite glory of our Head, CHRIST, and what belonged to him, with an intimation of uniformity and conformity to him; and then he sets out as largely the fulness of misery God raiseth us out of into that glory with Christ; and then enlargeth upon the grace and love in God that raiseth us hereto, loading both with the richest epithets, &c. All which, when set together, do infinitely illustrate and set forth the one the other. And, 3dly, that in this reddition or parallel on our part, he mentions not the power of God, as in the other, but only falls to magnify grace,—besides the more particular account and observation upon it to be given in the due place,—it was because he had shewed the engagement of power sufficiently in the 19th verse, which the reader's mind would therefore carry along with him, and the matter itself necessarily included it; as also to hold forth, that besides this of power, that also of grace, mercy, love, kindness, and all in God, were as deeply engaged. He meets with new attributes that discover themselves and appear in it; and above all, grace and mercy, which was the supreme original cause, and which God's design was to magnify as chief, and as his utmost end, more than and above power, or any other attribute, or all other attributes that are manifested in this work, as that which did set power and all else on work; hereby the more to take their hearts with that which God values in his heart most, the grace and love in himself. And this also, because grace and mercy more eminently appears in that work that is in us, and in the saving us; but power more eminently in that on Christ, as it is in him. Thus artificial is the Apostle to set out his matter to the fullest advantage, when he neglecteth art in speech most.—This in general of the whole seven verses.

THE GENERAL SCOPE OF THE THREE FIRST VERSES.

To begin with his *description of the state of nature* in the three first verses; and therein let me first give you the general scope thereof.

The Apostle is larger in the setting forth the greatness thereof, than he is in those other two heads that follow. And, as in the parallel on Christ's part, he enlargeth most upon the *terminus ad quem*, the glory he was advanced to; on the contrary, in that of ours, he spends most of his discourse upon the *terminus à quo*, the state of death we are raised out of. And his scope and drift therein was double:—

I. To set out the exceeding greatness of power which is put forth in our salvation, and especially in that which is already done for us in our quickening and conversion, as a pawn of what follows. And that is most illustrated *and made manifest* by the consideration of the difficulties and opposition

from that state we lay in before. Whereas, on the contrary, the greatness of that power shewn in Christ, which hath perfected all in him already, was seen and drawn forth most in the bestowing upon a man crucified in so much weakness, so great a glory, and investing him with so great a power.

Now, to set out the greatness of this power that goes to quicken us, every word in this description of our natural state doth serve:—

1. Not only 'dead,' without any principle of life to raise themselves,—and what a power must go to quicken one that is dead!—but 'dead in sins and trespasses,' in sins of all sorts; dead, and dead again, with ten thousand deaths, for every sin is a death; like a man that is not only killed with one stab or mortal wound, but his body is full of thrusts throughout his vitals, a hundred, yea, a thousand stabs. And then—

2. Though dead to that life he is to be raised unto, yet alive to sin, a life that is contrary, and which is habitually strengthened by long custom; for the text says, 'in which we walked.' And this life of sin is first to be taken away, and seeks to the utmost to preserve and defend itself. And—

3. There are, besides, three great hindrances, over and above this, to be overcome, in the doing of which the greatness of the power of God is shewn. Here is—

First, A correspondency with the world, which all men by nature hold: they are carried with the multitude and crowd of all other men; they 'walk according to the course of this world,'—and there are many engagements to the men of this world,—that gang and stream of unregenerate men, that carry and hurry men with them, as men in a crowd are carried, and assimilate men to themselves; all these, saith he, do environ and besiege all in a man. And in that respect, to fetch a man out from his natural condition is as much as to fetch a man out of the Great Turk's court, out of his dominions, in a hostile way; therefore it is made a mighty business to overcome the world. We are therefore said to be 'delivered' as by strong hand—as the word implies, Gal. i. 4—'out of this present evil world.' The good opinion of men, correspondency with friends, honour from men,—'How can ye believe,' saith Christ, 'which receive honour one of another,' John v. 44,—how strong cords are these! how do these fetter and entangle us! The stream of most of the world is against us, and then the weeds of correspondency hang about us. Therefore, to overcome the world is made the effect of an almighty power, in 1 John iv. 4: 'Stronger is he that is in you, than he that is in the world;' otherwise we should never have come out of it, or from among them. But then—

Secondly, There is a more potent adversary, stronger than flesh and blood, and than all these—the devil, to whom God hath given man up by nature; that 'strong man,' as he is called, Matt. xii. 29, as I opened it before on the 18th verse of the former chapter; he will never yield a man up. And he is a prince of a greater army, whereof the least is stronger than all men; and he hath power, and hath a permissive commission from God. He is the spirit that worketh effectually in the children of disobedience; he fails not in his working, men are taken captive at his will. And to fetch a man out of his kingdom, and to overcome and bind this strong man, this is yet more. 'In time past ye walked according to the course of this world, according to the prince of the power of the air, that works effectually,' &c.

Well, but, thirdly, here is yet a worse, and nearer, and stronger enemy than either of both these—those of a man's own household, his own lusts: 'in the lusts of the flesh, fulfilling the desires of the flesh and of the mind.' And there are as many of these lusts as there be creatures, or several motions

of our immortal spirits within us. And these are natural, yea, our nature, as the next words tell us; 'by nature,' &c. To alter the whole course and frame of nature, how hard is it! To part with any one lust, how difficult! Much more to crack all these heart-strings, to pluck up all these roots! You may as soon turn the sun in his course, change a leopard, or turn a blackamoor, that yet hath but his blackness in his skin; but these lusts possess all the inwards. They are lusts bred and seated in the flesh,—and what power shall fetch that out of the bones, as the proverb is?—yea, in the mind, which is yet more inward; yea, they possess the whole man, and all that is in him, flesh, and mind, and will, and all; 'wills of the flesh and of the mind.' And then, besides all these, whoever delivers you hath, or must have had, the wrath of the great God to overcome and satisfy, which is more than all this; for you are 'children of wrath,' &c. And thus all this description here comes in to illustrate the greatness of that power towards us spoken of, ver. 19.

II. Observe his scope in reference to what follows, to illustrate the greatness of God's grace in raising us up to the condition we have in Christ, and to be made conformable to him; which he doth by way of paralleling what we were before by nature, and after in Christ, together; and you may observe how exactly one answereth to the other. You may remember,—and indeed all may read it in the words themselves,—you that heard it opened, how that our Lord and Saviour Christ, in ver. 20–23 of the first chapter, is set forth as a head, raised up to a glorious kingdom, set at the right hand of God in heavenly places, far above all principality and power, and every name that is named, not only in this world, but in that which is to come; and that he hath all things put under his feet; that he is the head of his church, and filleth his body. And to be a member of this head, a part of this church, doth the Apostle insinuate, is that condition you are raised up to. Now to set forth this, mark how artificially he winds in, by way of opposition, what a miserable condition they were in before. Is Christ your head now, saith he, and hath God raised him up on purpose so to be? Are you set in heaven with him? Why, Satan was your head before, or at least your king. And he describeth Satan in terms parallelly opposite to what he had said of Christ; for it is evident that he doth allude, in setting forth their natural condition in subjection to Satan, to what he had said before of the advancement of Christ their head, and then their advancement to Christ, that is such a head as he had described. And let us but parallel a little the description of both, that we may see the difference of this change in this respect:—

First, He describeth Christ as a Head, that had principality and power under him, whereby is meant the angels good and bad. But before you were in Christ, whilst in your natural condition, whom were you under then? Saith he, under Satan, instead of Christ: for though the devil was not a head to you,—he doth not indeed call him so, because that is too natural a relation to be given to him, that is proper to Christ,—yet he was ἀρχὼν, a prince to you; and, saith he, he is the 'prince of the power'—he useth the same word as he did of Christ, Christ was over 'principality and power'—'of the air.' And what means he by 'prince of the power of the air?' That great devil, that prince, that hath all devils under him; all which devils he calleth *power*, in the singular number, because they all do service unto him; and as they went out as one man, so they go on with one power. They are called, Eph. vi., principalities and powers.

And, secondly, if you look up to him, that is, Jesus Christ, your Head,

'above all principality and power,' he is set 'in heavenly places' also; so saith ver. 20 of chap. i. But where is the seat of the devil's power, that was your prince before? It is but in the air; it is brought in on purpose—it is nowhere almost in the Scripture brought in but here—to make up the parallel, by way of contrary illustration. He that is your head now, saith he, he is one that sits in heavenly places, whither you yourselves shall come, for he sits there in your stead; here is your advancement now. But the devil, his power is in the air, and so is nearer to hurt you; and yet but in this air, the lower heaven, and therefore all the happiness you could have had under him was but in things aerial, in things worldly, no higher; and when you had enjoyed a while this his dominion, this air to breathe in, then you must have gone to the fire with this devil and his angels. This was your condition by nature. How great a change is there in this respect!

Thirdly, Jesus Christ being your Head, you are his body now, and so he doth fill you. So ver. 23, 'The church, which is his body, the fulness of him that filleth all in all.' And as Jesus Christ is ordained thus to fill you with all grace and glory in this estate, so then, when you were in your unregenerate condition, the devil filled you; for he is the spirit that worketh effectually in the children of disobedience,—the phrase comes in likewise on purpose,—he filled their hearts, as Christ doth the other. 'Why hath Satan filled thine heart?' It was, you know, the expression of Peter to Ananias, and it is all one with what is here said, he 'works effectually' in them, for it is done by filling them with himself. And withal he insinuateth this: Did the devil work effectually in you then? Then how effectual and mighty was the working of our Lord and Saviour Christ, when he raised you up from this death and condition, and plucked you out of the snare of Satan, that took you captive at his will.

So much now for the second thing that these words have an aspect to, as they refer to the 19th verse of the first chapter.

Then these words, which lay forth our unworthiness and our vileness, come in also on purpose to illustrate the fountain of all the mercy we receive, and that is the free grace of God in Christ. He beginneth it with a *but*. 'But God, who is rich in mercy.' That ever God, saith he, should contrive such ways of mercy, for creatures so vile, so miserable! And what infinite mercy was it to pluck such men out of that condition! Yea, he is so full of it, you see, he had run out a large discourse before without interruption, and he was long before he recovered himself; but when once he begins to talk of the grace of God, there he breaks off, sentence after sentence, to bring that in abruptly. After he had long discoursed of the grace of God in Christ in the 19th verse, and of man's misery here in these 1st, 2d, and 3d verses, when he makes a reddition of the grace of God towards us, he brings it in, 'But God, who is rich in mercy.' Well, he should have gone on here, but he brings this in abruptly, 'by grace you are saved.' And then he goes on again, 'and hath raised us up together, and made us sit together in heavenly places in Christ.' And then he comes in with the grace of God again, and again, a fourth time. So that the great scope of laying open the miserable condition of man by nature, was to set off the rich mercy, the grace, the love of God, in our Lord and Saviour Jesus Christ. And let me add this, to make up this complete: having mentioned free grace as the fountain of all, when he had thus humbled them, laid them in the dust, he then brings upon them the weight of all the benefits in the former chapter. You that were thus dead in sins and trespasses, you were chosen in Christ before the world was, unto adoption, &c. And man's misery here by nature

comes in to illustrate all those benefits too. Election to holiness, ver. 4; predestination to adoption and glory, ver. 5; the fountain of all these is said to be the glory of his grace, ver. 6; then redemption and forgiveness, ver. 7; then effectual calling, ver. 8; the power of it, ver. 19; then heaven and glory, ver. 11; the riches of which he speaks of, ver. 18; the earnest of that heaven, the Spirit, ver. 14; and then, last of all, Christ the Head. And for whom, saith he, is all this? For you that were 'dead in sins and trespasses,' and who before 'walked according to the course of this world, according to the prince of the power of the air.' And thus, I say, mentioning the free grace of God, he brings upon them the weight of all the benefits in the former chapter, to break their hearts in pieces. And this is the wonderful artifice of the Holy Ghost in the Apostle, in the order and station of these words, which are the centre both of all before and of all that follow after; for having described all these benefits, see how these words do by a contrary parallel answer to them too. He told them first, that they had a being in Christ; for so when I opened the words in the 4th verse, I shewed that was the meaning of it. We were in Christ, had a being in him. 'Ye are in Christ Jesus,' saith the Apostle, 1 Cor. i. 30. And their being was to holiness, they were ordained to it when first they were ordained to being. But now, on the contrary, saith he, your very being is a death in sin, it is the *esse*, it is the constitution of it. However, spiritual death is that being which a man hath being fallen.

Again, answerable to adoption of children, which you are predestinated unto, saith he in these words, you were before 'children of disobedience.' Instead of having an inheritance in glory, saith he, you were 'children of wrath,' and that by nature, and that was all your portion. And instead of having the Holy Spirit, the earnest of that inheritance, you had a spirit that wrought effectually in you, the earnest of hell, the devil himself, and his wicked angels. This was your condition before, and thus it answereth the benefits before. And you were so fast shut up in this condition, that no power in heaven and earth, but only that of God's, and of Christ's, could deliver you. You were internally dead, and how could dead men rise? externally environed with the power of the world, of hell, and of your own lusts.

This, my brethren, is the coherence of these words, which I thought meet in the entrance of this exercise to be more large in, especially because of so artificial an elegancy which certainly the Holy Ghost aimeth at here. And so I shall come to the particular application of them.

The misery of man by nature, as I said, is the sum of these three first verses; and it is his natural condition that is here laid open, as the closure of all shews: 'and were by nature the children of wrath, even as others.' And so is all this intended to shew what we are by nature, and whilst we are in that natural condition. It is set out to us, first, in respect of sins; they, you know, are mentioned; 'sins and trespasses.' Secondly, punishment; that is mentioned in the term here expressly, and both included in the word, 'dead in sins.' For though he mentioneth the 'course of the world,' and the 'prince of the power of the air,' and the like, yet being 'dead in sins' is the eminent thing, the depth of our misery; therefore in the reddition, ver. 5, he only mentioneth that again, 'even when we were dead in sins, hath he quickened us.' The mercy lay in that respect. You may divide the words in particular thus:—

I. *Here is their internal, habitual estate and condition*, or the essential constitution thereof, as I may so call it; they are 'dead in sins and trespasses.' You know that death and life are two several states and conditions of man-

kind; when a man is dead, he is put eternally into another state and condition than he was in whilst living.

II. *Here is the outward constant course of these men in their conversation,* that was the concomitant of that state. And that that is intended in the 2d and 3d verses is clear by the very words, for he calleth the one 'walking,' and the other, 'having our conversation.' Therefore I distinguish it as the Apostle himself doth. Now that is aggravated by three things as the causes of their evil conversation:—

1. There is the exemplary cause, which is the weakest, and yet it is a cause. 'In which we walked'—namely, in sins, for of that he had spoken before—'according to the course of this world.'

2. There is the outward efficient cause,—that is, Satan; 'the prince of the power of the air.'

3. There is the inward efficient moving cause—their own lusts; 'fulfilling the desires of the flesh and of the mind,' which you have in the 3d verse. And therein you see how exact he is. He describeth both the corruption of man's nature under one general term, as it is called flesh; 'had our conversation,' saith he, 'in the lusts of the flesh,'—that is, of corrupt nature, taken in the general, with all the lusts of it. But then he doth subdivide them: there is 'the desires of the flesh,' which are the sensual lusts of the body; and there is 'the lusts of the mind.' Which two do part all the wickedness of man's nature, they divide it between them.

III. And then, lastly, *Here is the punishment that is due to each of these sins,* the wrath of God; 'children of wrath by nature.' And this, saith he, is the general common condition; you were so that are Gentiles, and we were thus that are Jews: he turns it from one to the other, and there is no difference between either the one or the other; this is our condition, we were children of wrath as well as you, and you were children of wrath as well as we were. —And so you have the division of the words.

I now come to open the first, *their inward state and condition;* 'dead in sins.'

I will not mention many scriptures to prove it to you; you know enough already. 'Let the dead bury the dead,' &c. I shall only instance in that one text, Col. ii. 13. And, as I observed long ago, in opening the first chapter, the epistle to the Colossians is to the epistle to the Ephesians like Mark to Matthew, almost in all sort of passages. He had said in this second chapter to the Ephesians, 'Ye are dead;' he did not say, 'in sins and trespasses,' for ἐν in the original is not in; and it might have borne 'dead to sins and trespasses,' as some have been mistaken in it. But now compare it with Col. ii. 13. There you have the particle ἐν in the Greek expressly, 'dead in sins.' And so the one, as in other passages so in this, explains the other.

Now, in opening and handling this, I shall not run out into a large commonplace—for that is not to expound—of what are the symptoms of spiritual death; you have had them in books printed: stiffness, and coldness, and senselessness, and the like. I shall not enlarge upon these at all, but I shall speak as an interpreter; and therein, because it is the most comprehensive expression, I must therefore open what the Apostle intendeth, what is comprehended in this word *death.*

And, first, let me observe this upon it, that though there are many other expressions which man's natural estate is set forth by, yet, as I said before, there was no expression so full for the Apostle's purpose, speaking of the power that raised up Jesus from death to life, and so raised us up too, to follow the metaphor; so there was no expression would so fully have laid open

the misery of man by nature, the intrinsical state and condition of man, in a comprehensive way, all sorts of ways, as this. You know it was the first original curse, that whereby God expressed all the curse, 'In the day thou eatest thereof thou shalt surely die the death.' And therefore here, you see, when Paul would express himself to the uttermost,—as for certain he sets himself to do,—he saith, you are 'dead in sins and trespasses.' And though other expressions might in some respect manifest and illustrate the grace of God more; as to call a man an enemy to God, as the Apostle elsewhere doth, which illustrateth the grace of God in respect of pardon, which to be dead in sins and trespasses, or condemned to death for sin, also doth; yet to say a man is dead in them, that expresseth more our misery, and our inextricable condition, and our inability to get out of it. The truth is, my brethren, death, take it in a natural way, is the sum of all evil, for it is the deprivation of all good; so take it in a spiritual way, it is comprehensively all evil whatsoever. The utmost misery that can befall a man, as he is a natural man, what is it? It is to die. 'A living dog,' saith Solomon, 'is better than a dead lion.' A worm is better than a man when he is dead, take him as he is a man, if he should not rise again. Death strips him of all excellencies proper to a man, makes him worse than a stock or stone; for when he is dead he stinketh, which a stock or stone doth not. Therefore, the Apostle, to set forth our spiritual misery, takes that expression rather than any other. And though it is but a similitude, yet know this for a general truth and a certain rule, that all similitudes taken from outward, bodily, or worldly things, and assumed up to spiritual, the spiritual are the realities, and the other are but the shadows. Run over all the course of spiritual things that belong to that other world, and all outward things that they are compared unto, they are but the shadows of them. As Christ is said to be a vine, but a 'true vine,' the other is but a shadow: so this being a spiritual death, bodily death and all the evils thereof are but the shadows of it. That, look as when we say of beer or wine that hath lost its spirits that it is dead, yet this is but a poor death in comparison of seeing a man die, or a prince: so, to say a man is dead, speaking of his body, it is even to say dead drink, in comparison of a dead man, if you will compare it with this death, the death of his soul in sins and trespasses. The death of a man is infinitely more than the death of a beast, the death of a king more than the death of other men,—we speak now in a natural way,—but the death of the soul of a man in sin is infinitely more than the death of the body, by how much the more the soul transcendeth the body, and our spiritual condition transcendeth our natural life; which it doth as far as a man—taken in himself, or take the body simply considered, without relation at all to the soul—doth transcend a beast. And so now that is the reason why the Apostle singleth out this expression of 'death' to express our natural condition by, rather than any other whatsoever.

Now, in the second place, to describe this death, though but in the general first, and so come to particulars, which the Apostle intendeth—

This death of the soul is not *a physical death*. The death of the body is a physical, natural death; for when the body dies, all the actions of life that were once in it cease: but all actions of life, of all sorts of life, do not cease in the soul when it is thus dead in sin; for if so, the soul should lose understanding, will, and affections, and all, which is impossible it should, for then it must cease to be a soul. It is not therefore a physical death that the Arminians' objections tend to. Say they, a man is not wholly dead. Why? Because he understandeth and he willeth. It is true it is not a physical

death, but it is a moral death,—that is, in respect of the holy actings and well-being of the soul. That, look as the soul, while it is in the body, is the well-being of the body, the body hath all its excellencies from the soul; so there is answerably in the soul of man, according to the original constitution of that first making, a soul of that soul, and a life springing from it: there was the Spirit of God; and therefore they are said in the 19th verse of the Epistle of Jude to be without the Spirit. There was the image of God, there was the life of God; it is the very expression the Apostle useth, Eph. iv. 18. It is the summary of spiritual life. It is called the life of God. Now what is it makes God live a happy life? He liveth in himself. Such was the life of the soul; it was to live in that God that liveth in himself, to live that life that he liveth. It is therefore called the life of God, because it lay in the union of the soul with God, which was wrought by the Holy Ghost. And also as, you know, in the body there are spirits that unite; so there is an image of God, holiness and righteousness, by which God in innocency was united to the spirit of a man, without which in the state of grace he would not be united to a man, nor would dwell in him; that as the kingdom of God is said to consist in righteousness and peace, so this life of God consisteth in joy, in righteousness, in peace, and in happiness, as in God himself. And all the actions that a man performeth, having this principle of life, tend to communion with God and enjoyment of him, and therefore are actions of life. Now then, this death is the separation of the soul from God, and the extinction of this image of God in a man, and cutting off all sorts of influence from God to him, either of comfort or of holiness, further than by the creatures. God may comfort him by the creatures, but he doth no way comfort him by himself. And therefore, if you mark it, the Apostle, to shew the kind of this death, what it is, saith it is a death in sin. And what is sin? The death of the soul, because it cuts a man off from that principle of life; that as natural death is the separation of the soul and body, and the extinction of the vital spirits, so, saith the prophet Isaiah, chap. lix. 2, 'Your sins have separated between God and you;' and hence they come to be 'strangers from the life of God,' as it is, Eph. iv. 18.

Now, God is not driven, nor was not driven out of man's soul by sin in a natural way, as the soul is out of our bodies. When the body hath a wound, and is struck to the heart, the soul goes out, like as the spider doth when the cobweb is broke; neither doth the soul go voluntarily out at any time, but in a natural way, when bodily spirits fail: but God goes out by virtue of his own law. 'The strength of sin is the law,' as the Apostle saith, 1 Cor. xv. 56. And therefore, when man stood upon the legal covenant only, as soon as ever he broke the least of God's laws, by God's law he died, and God was gone; but the strength of grace is the gospel, so that now, though we sin, being in the state of grace, yet God goes not away; his Spirit may be grieved, but departeth not. The Apostle, explaining this death, saith we are 'dead in sins.' When he had spoken of our pattern, Christ, chap. i. 19, 20, and the power that wrought in raising him up, he saith, it was a raising up his body from corporal death; but yours was not so, saith he, your death was spiritual, it was a death in sin. Only this you may observe by the way, that even the bodily actions and sufferings of our Lord and Saviour Christ prevail to spiritual effects; the very raising of his body, there was a virtue in it to raise souls out of a death in sin. It is strange that a bodily action or passion, or whatever else, should have a spiritual virtue in it, there being such an infinite disproportion between that which

is bodily and that which is spiritual. What is the reason? Because this man, Christ Jesus, was a spiritual man, and though he took flesh and blood and a body to save us, yet that spiritual body of his in heaven was ordained to him; the second Adam, saith the Apostle, was made 'a quickening spirit.' And therefore this body that was thus spiritual, of so transcending a glory, as it must needs be by the Second Person dwelling in it, advancing it above the rank of all reasonable creatures, as a man's soul would the body of a beast if it were put into it: hence all his actions have a spiritual virtue in them; the raising his body up will raise you up from the death of sin. But that by the way.

Now to explain more particularly this death. It is, you see, a death in sin. Sin hath two evils in it: there is the guilt of sin, and there is the power of sin; and in both these respects a man in his natural estate is dead in sin.

1. He is dead in respect of the *guilt* of every sin he committeth; as a condemned man that is guilty of murder, or the like, we say he is a dead man. You shall find in Heb. ix. 14,—it is a pertinent place to this purpose,—that the blood of Christ is said to 'purge our consciences from dead works.' Every sin is *a dead work*, and here it is spoken evidently in respect of sin, because he speaks of purging the conscience; now the conscience is that which is the subject of all the guilt of sin. And therefore now in Hos. xiii. 1 you have an excellent place for it: 'When Ephraim offended in Baal, he died,' saith he,—that is, from that time came upon him a sentence of death and condemnation; the state stood still, lived a long time after, but it received the fatal sentence for the sin it then committed.

2. A man is dead in sin in respect of the *power* of sin. There is a twofold death, in respect of the power of sin, in every man by nature. My brethren, I must enlarge upon this, because it is that whereby the Apostle doth illustrate the grace of Christ in quickening us, in freeing us from all these sorts of death, for he intendeth them all. There is, first, *a privative death;* and, secondly, there is *a positive death*, or rather a positive life, that followeth upon that privative death.

There is, first, *a privative death.* Every sin, as it is a dead work to a man's conscience, binding it over unto guilt, so it works a death in him in respect of the power of sin, disenabling him to good and making him more active and lively to sin, which is his death: for the more lively he is made to sin, the more dead he still groweth. Why? Because he is lively to that which is indeed his death. For that I shall give you another place; it is in Heb. vi. 1. I choose these places the rather, because they open and are parallel one to another. As he had said before, the blood of Christ 'purgeth our consciences from dead works,' calling every sin so in respect of the guilt of it, so here he calleth them dead works in respect of the power of sin; 'repentance from dead works.'

Now, my brethren, as there is this double death,—the one of the guilt, and the other of the power of sin,—so there is a double life we are restored unto by Christ. There is, first, *a life of justification* from the death of guilt, which is called a 'passing from death to life;' which is a greater change upon a man, (not a change in a man,) in respect of his estate, than for a man condemned to die to receive a pardon, that you may say now he is a living man, whereas before he was a dead man. And, secondly, there is *a life of sanctification*, a spiritual life. Now, first, you have a justification of life, opposed to a condemnation, and to a death, as you shall find it in Rom. v.,

comparing ver. 12 with ver. 18. In the 18th verse, saith he, 'As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life.' Mark it, here justification is called a man's *life;* and compare now but the verses before: ver. 12, 'By one man sin entered, and death by sin, and so death passed'—as a sentence, namely, before men died—'upon all men.' And that which in this 12th verse he calleth *death*, in the 18th he calleth *judgment;* 'judgment came upon all men to condemnation.' There is a death therefore of condemnation, and there is a justification of life. Then, secondly, there is a life of sanctification also, opposed to the power of sin and the death that the power of sin bringeth; for that I shall not need to insist upon. 'You hath he quickened,' saith my text afterwards; and what is that quickening but giving you faith, creating a new workmanship, as we shall find when we come to open those words that follow?

Now the question will be, Whether that the Apostle, when he saith we are 'dead in sins and trespasses,' doth in this phrase include both, or which more chiefly?

I answer, he certainly includeth both; for, in the first place, when he had said in the first verse, 'dead in sins and trespasses,' he doth in the close of this description say, we are all 'by nature children of wrath,'—that is, obnoxious unto wrath, unto condemnation for every sin, and that is all one and to be dead men in sin. It appears likewise by that parallel place, Col. ii. 13, which epistle and this of the Ephesians, as I said, are as the Evangelists, the one explaining the other. You shall find there, that their being dead in sin is spoken in respect of guilt clearly; yea, and their being quickened with Christ is spoken in respect of their justification by Christ. Read but the words. 'And you, being dead in your sins,'—there is the guilt of sin,—'and the uncircumcision of your flesh,'—there is the corruption of nature and the power of sin,—'hath he quickened together with him.' Wherein lay that quickening? 'Having forgiven you all trespasses.' Therefore, forgiveness of sins and justification, being a taking off of the sentence, and acquitting a man from death, and pronouncing a man free from it, is part of that quickening. Hence it is, that as in sanctification we receive the virtue of Christ's resurrection, so we are said to be justified by virtue of his resurrection. 'He rose again for our justification;' by his quickening we are quickened. You shall find in Rom. vii., when a man is humbled for sin, he dies. 'Sin revived,' saith he, 'and I died,'—that is, I apprehended myself to be a dead man, dead in sins and trespasses. Then cometh Jesus Christ and works faith in the man, and so raiseth him up to a justification of life, and now the man liveth again. But how doth he live? He liveth by faith. 'The life which I live, it is by faith,' saith he, laying hold of the free grace of God, and justification by my Lord and Saviour Jesus Christ. The Apostle here intends both, for his scope is to illustrate to the uttermost the grace of God towards us in quickening us; and as in quickening us by Christ, he intendeth freeing us from all sorts of death, so in saying we are 'dead in sins and trespasses,' he includeth all sorts of death also.

But if you ask which is principally intended here; I answer, principally, and in a special manner, is intended the death in respect of the *power of sin.* And my reason is this, because this verse refers to the 19th of the first chapter. According to the mighty power which works in us, according to the power which wrought in Christ, when he raised him from the dead: 'And you, being dead,' saith he, 'hath he quickened.' So here in this first

verse, and in ver. 5. Therefore, in Col. ii., though it be applied to forgiveness, yet there is the power of sin mentioned too. 'You were dead,' saith he, 'in the uncircumcision of the flesh;'—that is, in their original corruption, in the power of sin, as well as in the guilt of it. Therefore, afterwards in this chapter he magnifies the grace of God, in respect of making a new workmanship in him, 'created in Christ to good works,' a new principle of life. So that, I say, the Apostle's chief scope is, to hold forth a death in respect of the power of sin. And so I have opened to you what is meant by *life* and *death*.

There is a third death, which is the consequent of both these, which is certainly meant too, and is the consummation of both these: and that is *death eternal;* even eternal death is but a being dead in sin. What is the great executioner of men in hell? The truth is, it is purely the guilt of a man's own sin, and the wrath of God joining with it, that which he lived in here. I will give you a plain similitude for it. A fish liveth naturally in the water; take that water, and heat it, and put the fish into it, the fish dies, even in the very same water it lived in. The Apostle speaks in a manner the same, Rom. vii.: The law came; and sin revived, and I died. So that in hell itself, God shall need no other executioner but only thine own sins, set on fire by his wrath, to boil thy soul. Men shall but then die in their sins, and their sins will be the instrument. They are like gunpowder, as I may express it, which the sparks of God's wrath falling into blows up. Therefore why doth the Apostle say, 1 Cor. xv. 56, 'The sting of death is sin?' He speaks in relation to hell after death. But because sin is that eternal sting, you know it is said the 'worm that dies not.' Observe the analogy: when a man is dead, his body breedeth worms; so the sins that are in a man's conscience, they are as so many worms that prey upon that dead soul for ever in hell. Here in this life, men sit but in the shadow of death, where men have a little light in this shadow, to play by, or work by, or sing by; here they have the creatures, and God puts comforts in the creatures to draw out men's lusts; but in hell, when God shall take away all comforts, take away all creatures, there shall be 'utter darkness,' the 'blackness of darkness,' which is the expression for death, as light is for life.

Now I will make but an observation or two, though this discourse hath had observations strewed amongst it all the way.

Obs. 1.—Look, first of all, therefore, upon *every sin as death.* 'He that hateth me,' saith Wisdom, Prov. viii. 36, and will follow other ways, 'loveth death.' If a man apprehends he is doing that which he knows will be his death, it is the greatest argument in the world to shun it; all in nature riseth up in him. What! will you have me catch my death? Will you bring me to my grave? Let us all think so of sin. But you will say, A man that is regenerated, he sins not unto death. It is true that is not the issue of it; what is the reason? Because another's death went for it, and that is the death of Christ. And let that move thee more than the other shall give thee liberty to sin; let a holy ingenuity move thee. It was his death that was the death of thy death.

Obs. 2.—Observe again, *That sin only kills the soul.* The devil himself could not kill the soul, nothing but sin could do it. All the devils in hell could not have taken that spiritual life from us in Adam, had not he himself laid it down. He might, in respect of spiritual life, say, as Christ did, No man takes my life from me, but I lay it down. There is no death but in sin, and man sinneth not but of himself. It is true, when men sin,

the devil tempts them; but there is no death unless men sin. Nay, my brethren, the wrath of God alone could not kill the soul, if it were not for sin. The wrath of God seized upon Christ, he having sin laid upon him, but his soul died not. 'Dead in sins,' saith the Apostle. Nothing indeed properly kills the soul but sin, because nothing doth utterly cut off the soul from God but sin. And, as I said before, in hell it is sin that is the pitch in the barrel that makes it burn, it is sin in the conscience that makes the fire; God's wrath comes upon it, but it is that which burns. Therefore they are called 'vessels of wrath,' because *vessels of sin.*

SERMON II.

And you hath he quickened, who were dead in sins and trespasses; wherein in time past ye walked according to the course of this world, &c.—VER. 1, 2, &c.

THE coherence of these words I did largely give the last day. For the general scope, they are the application of the common misery of mankind unto these Ephesians, and unto the Jews also, ver. 3. And it is a description of it under all sorts of considerations: both of sin—they were 'dead in sins and trespasses;' and, secondly, of punishment—they were 'by nature children of wrath.'

Or else, to take a more particular division, here is—

I. *The internal state, condition, and constitution of every man by nature:* he is in a state of death, and he is 'dead in sins and trespasses.'

II. *Here is his misery, in respect of his outward conversation and his constant course:* 'walking,' ver. 2; 'having his conversation,' ver. 3. And this outward conversation of theirs, and the sinfulness and misery thereof, is set forth to us by three causes of it.

I opened the last day the first, the inward state expressed here by *death;* and it is a death, you see, in sin. It is not a physical death of the soul, for the soul is immortal, and all things immediately made by God never die; that is a certain truth: and therefore the soul and the faculties of it remain still, as we all see by experience. It is therefore a moral death; namely, in sin, as here the Apostle distinguisheth it, in respect, not of the being, but of the well-being. The life of the soul is in God, and it is sin only that separateth between God and us: and as death is the separation of soul and body, so sin, being the separation of God and the soul, hence it is called a death, a death in sin, or by sin. For God, he is 'the fountain of life;' you have that expression, Ps. xxxvi. 9. And of his Son Jesus Christ it is said, 1 John v. 12, 'He that hath the Son, hath life; and he that hath not the Son, hath not life.' You must know this, that the soul of man lives not in itself, it was made to live in another, and it was made to live in God; and the truth is, when God shall take not only himself away, but all things else, the soul dies, as the fire does when the fuel is taken away; therefore men die in hell. Now then, this death is but cutting off God from a man, and all influence from God. And look, how many ways that God had or hath an influence into men's souls by a spiritual way, so many lives a man had whilst he had the image of God in him, and so many deaths he hath by sin, and in sin. Now there is a threefold life from God, that I mentioned not last day, though the heads of the death I mentioned then.

There is, first, *the favour of God,* the good-will of God towards a man, that God doth bear good-will to one, and accepteth him; and therein lies his life: Ps. xxx. 5, 'In thy favour is life;' the word is, 'in thy good-will,' or 'in thy acceptation is life.' And therefore now to be out of favour with God is to be a dead man. So great a God is God, so great a sovereign, as his favour or disfavour kills or makes alive.

Then, secondly, *to have comfort and joy in God, therein life lieth likewise*, spiritual life: Ps. lxiii., 'That I may see thy glory,' ver. 2. So it follows, 'Thy loving-kindness is better than life,' ver. 3. The seeing and enjoying of the glory of God and his loving-kindness is called life, yea, better than life: Ps. xxii. 26, 'Your heart shall live for ever.' And compare it with Ps. lxix. 32, 'Your heart shall live;' the words before interpret it, 'shall be glad.'

Then, thirdly, there is *a life of grace and holiness*, the image of God, which is communicated from God, by which we are enabled to enjoy him, and for want of which carnal men cannot enjoy him. Eph. iv. 18, 'They are strangers from the life of God.' It is clear that the special meaning of the 'life of God' there is the life of holiness, the image of God; for he speaks of corruption, the contrary to it, in the verses before; and in the same verse he saith that they are strangers from the life of God, through ignorance, and the hardness of their hearts, being given up to all uncleanness. And in the 24th verse, he saith that the image of God is created in righteousness. So that indeed the image of God is there especially the life of God, in ver. 18.

Now then, as there is a threefold life from God, which is the fountain of life, so answerably there is a threefold death by sin.

There is, first, a death of *guilt*. Every sin casteth a man out of the favour of God, and that is death, bindeth a man over to the wrath of God. If that the wrath of a king be as messengers of death, as it is, Prov. xvi. 14, —that is, it is as good as a warrant sealed up for a man condemned, for his execution,—then much more the wrath of God. 'Thou art but a dead man,' saith God to Abimelech, Gen. xx. 3; that is, thou art guilty of death, by reason of this fact of thine.

Then, in the second place, there is a death in respect of the *power of sin*, and that answereth to that life of holiness we have from God, the image of God. In Col. ii. 12, he saith they were 'dead in the uncircumcision of their flesh;' that is, in respect of the power of sin, corruption of nature derived by birth, and increased by actual sin: for both are meant, putting the sign for the thing signified. For the changing of the heart and mortifying corruption is called circumcising the heart; and, on the contrary, the corruption itself is called the 'uncircumcision of the flesh.' The one you have in Deut. x. 16, the other in that Col. ii. 12.

Thirdly, there is a death in respect of *joy and comfort*. Now though wicked men live in respect of comfort from God—that is, from the creature —whilst they are here in this world, yet they are dead in respect of receiving any comfort in God. 'Not only so,' saith the Apostle, 'but we joy in God,' Rom. v. 11, or pursue after that joy; either the one or the other every Christian doth, as after his life. But now every carnal man is cut off from God, both from the comfort that is in God himself, or the pursuit after it. And though they have comfort in the creatures, and therefore do as it were sit but in the shadow of death, as the phrase is, Luke i. 79; yet when hell cometh, then all comforts, all creatures, all their 'good things,' as it is said, Luke xvi. 25, their pomp departs from them, and then men die, and that sin in the comfort of which they live will be their greatest executioner, as I shewed the last day.

Now then, if the question be, Which of these deaths are meant when he saith of these Ephesians, they were 'dead in sins and trespasses?' I answer, the first and second; that is, a death in respect of guilt, being under the disfavour of God, and in respect of the power of sin; but not the third death, or as the Scripture calleth it, in reference to our natural dying, the second

death. He doth not mean they were dead in that respect, for they could not be dead in that respect, because they were not yet in hell, had not execution done upon them; only by way of inchoation, by way of beginning, they were dead in that respect, they were under the beginnings of it, they were under the fear of death all their life long; and they were cut off from receiving comfort in God, and so in that respect they were privatively dead, though the fulness of the execution of it was not come. Now then, the text speaks here especially of those two first deaths, and more especially of the second. And that is clear, as I shewed in the former discourse, because this death refers to that quickening power which raised them up in their conversion, the same that raised up Jesus Christ, as appears by the coherence both in the 5th verse following, and in the 19th verse of the former chapter.

Now when it is said, they were 'dead in sins and trespasses,' there is this question moved by interpreters: What distinction there is between sins and trespasses? Or whether actual sins only, or corruption of nature be also meant?

Zanchy upon the place saith, actual sins are only meant. And his reasons are these: First, because, saith he, the word παραπτώμασι, which is translated 'trespasses,' doth signify actual sins; *manu aberrare*, to err with one's hand in working, or the like. Secondly, because in the second verse it is said, 'in which ye walked.' Now you do not walk in original sin, but in actual sin, saith he. And his third reason is, because it is said, 'sins and trespasses' in the plural, whereas original sin is one great sin.

But to me it seems—I shall give but my judgment in it—that *both* are meant, and my reasons are these (I shall answer his by and by):—

First, From the coherence; for the death here must needs answer to the quickening. Now the quickening is the infusion of a new habit, a new spirit of life; therefore the death of sin must needs be in respect of corruption, and the power of sin in a man. Sin is opposite to that new life, as a death, which not only was traduced from Adam, but is increased by every actual sin; every actual sin makes a man anew a dead man, in respect of the power of it; I mean one that is in an unregenerate condition, for I speak of such a man.

Secondly, That original sin is meant and intended appears by that in Col. ii. 13, which epistle interprets this, where he saith they were 'dead in the uncircumcision of the flesh.'

And then, thirdly, as in ver. 3 he saith they were 'children of wrath by nature;' so when he saith in this first verse they were 'dead in sins and trespasses,' his meaning is, in respect of their natures also.

And then again, if that actual sins were only meant, I do not see how the power of sin here at all should be intended, which yet it is evident is principally intended, because it is opposed to a spiritual life infused into the soul.

Now to answer his reasons. He saith, 'in which ye walked,' therefore actual sins are intended. It is true they are, but not only: that makes that actual sins are intended, but other things make that original sin or corruption of nature is intended.

Secondly, Whereas he saith that the word translated *trespasses* signifies actual sins only, yet let me add this. In Rom. v. 17, there speaking of Adam's sin, he calls it τῷ παραπτώματι, that sin which we are all guilty of, original sin. No author useth this word παράπτωμα for sin, but only the Scripture; and, as I take it, the first time the Scripture useth it, is applying it unto Adam's sin. It signifies a fall properly, as some would have it, or an

aberration with the hand, for the derivation may be from both. Hence you call it Adam's fall.

And then, whereas he saith it is *sins* in the plural, therefore not original sin, I answer, that original sin is sins in the plural; for original sin and the corruption of nature hath all sins in it; it is the guilt of Adam's sin, and it is the guilt of a body of sin; so it is called, Rom. vii. And if the first word, translated trespasses, should be only meant of actual sins, yet notwithstanding, the word translated *sins* is general, and will include both.—So much for the clearing of that.

Obs. 1.—I gave an observation or two the last day. One was this: That the soul could die by nothing but by sin. I will not enlarge upon that. Satan himself could not kill it; only it was in man's will to sin against God, and so to kill himself. It was and is self-murder in every man, which of all sins else is accounted the greatest, next to the sin against the Holy Ghost, as certainly it is the greatest sin that can be committed: yet every man killeth himself spiritually whenever he sinneth.

Obs. 2.—And then, again, the second thing I observed was this: That in every sin, in a man's natural estate, there is a killing virtue. He doth not say, 'dead in sin,' but he saith, 'dead in sins and trespasses,' of all sorts. And the truth is, the word translated *trespasses* is in its signification oftentimes lighter sins, sins of ignorance, of infirmity. 'If a man fall by occasion into a fault,' saith the Apostle, it is the same word, in Gal. vi. 1, from παρὰ and πίπτω, *manu aberrare*, when a man doth a thing unawares, doth it with his hand, and his hand slippeth. So that it is not only Adam's sin that kills us,—that is the observation I make,—but it is every sin that a man committeth; I mean, that is a natural man. That a man's sin who is in the state of grace is not unto death, is by reason of the death of Christ, and the Holy Ghost in him, though in itself it tendeth unto death. But every sin, the least a man committeth, makes a man a dead man in all those respects mentioned; it binds him over unto death, casteth him out of the favour of God yet more; and not only so, but it adds a new power, it makes him the child of death more than he was before. And so I shall solve that question which necessarily falleth into the words,—for I shall still profess to handle but what is necessary to open them,—Whether there be degrees of this spiritual death, yea or no? I answer, Yes, there are, as there are degrees of life. Saith Christ, John x. 10, 'I came that they might have life, and have it more abundantly.' So, though a man is born dead, yet he is capable of being dead more abundantly, and that in respect of the power of sin, and that of death in it.

But you will say unto me, for the privative part, death is the privation of life, and one man cannot be said to be dead more than another.

I answer, it is true here, in respect of life that he hath been deprived of, one man is as dead as another; but in respect of raising again unto life, in order unto that, one man may in that respect be more dead than another,—even the privative part of original corruption,—that is, further off from being raised again, that there must be a greater power to restore that man than another. As for instance, a man may be killed with one wound that strikes him to the heart, or otherwise, and that takes away his life, as much as ten thousand wounds; but if you should give him so many wounds after he was dead, if this man were to be raised again, here was so much the more power; he had in this respect so many deaths, which the power of God must salve, and cure, and supply, and overcome, and heal all these wounds, the least whereof were mortal. And so likewise, as it is in the body, one man is not

more dead than another, yet in order to raising again such a one as Lazarus, that had been dead four days and did stink in the grave, it is, and so Martha thought, harder to raise such a one. So it is of men that continue in sin. And therefore now our thankfulness should be the greater, by how much the more we continued longer in sin, or had our souls more wounded.

Then again, as there are degrees of this death in respect of privation, so likewise in the positive part; for there is a positive part of this death. You know it is called a 'body of death,' Rom. vii. 24. A dead carcass hath no similitude to express this positive part of this original sin, as it is a death: my reason is this, because there is no active living principle still remaining in a dead carcass, but there is an active living principle still remaining in the soul; that lives a natural life still, only, being deprived of the life of God, it positively works into all ways of death and sin. Now then, there may be degrees of this death, one man may still increase the power of sin, and he doth so by every actual sin he commits, a proneness to dead works; so you know actual sins are called, as I opened it before.—And so much for the second observation.

Obs. 3.—A third observation I give, and I shall but touch it, is this: There is a great deal of difference between a regenerate man and an unregenerate, and that in respect of this expression, 'dead in sins and trespasses.' 'Even when ye were dead,' saith he, ver. 5. And ye being 'dead in sins and trespasses,' when sometime 'ye walked in them,' saith my text. So that now to be dead in sins and trespasses is proper to an unregenerate man. But now take a regenerate man, and you cannot say he is dead in sins and trespasses; this you may say indeed, that he hath a body of death in him,—'Who shall deliver me from this body of death?'—but the man is quickened, he hath life in him, he hath a state of life, he is passed from death to life. He hath indeed a body of death, as the living, you know, were joined to the dead, or as if a man should have a body that is half-dead. But it is clear by the context here that it is proper to the state of unregeneracy to be dead in sins and trespasses. Therefore you shall find the expressions that the Scripture useth of regenerate men to be otherwise. As he saith he hath a 'body of death,' so he calleth it a sleep, not a being dead, Eph. v. 14, 'Awake thou that sleepest, and arise from the dead.' For my part, I have long since thought that scripture meant and spoken to regenerate men; and my reason is this, because before and after he speaks to the Ephesians, as children of light, not to have any fellowship with the unfruitful works of darkness, but to reprove them rather, ver. 11. And in the 15th verse, the verse after the 14th, 'See ye walk circumspectly.' And between these two he interposeth, 'Awake thou that sleepest,' &c. That is, Thou that art a child of light, and art a regenerate man, if there be any such amongst you, and that are fallen amongst the dead, and that converse with carnal people in their carnal way; lie not among graves, saith he, but rise, and Christ shall give you life. I quote it for this, that they are said to be asleep; as there in the Canticles, 'I sleep, but my heart waketh.' She waked, but yet so as she might be said to be asleep; as the five virgins slept, but dead they were not. And in a regenerate man things may be ready to die, as in Rev. iii. 2, 'Strengthen the things which remain, that are ready to die;' but still they never come to be 'dead in sins and trespasses,' but if they be once alive in Christ, as death hath no more dominion over them, no more hath this death dominion over them.—And so I have done wholly with this first verse.

I now come to the second verse. There is one thing I forgot to mention, that is this. There is a very great controversy upon that first verse;

Whether, yea or no, every unregenerate man be a dead man, in respect of all ability to do good? Whether there be no principle of life in him, yea or no? Whether he be not as a man asleep or wounded? It is a controversy both with the Papists and with the Remonstrants. But because I have slipped it, I will refer it to the 5th verse, where I shall meet with it; and therefore I will now go on to the second verse:—

Dead in sins and trespasses; wherein in time past ye walked according to the course of this world.

Now in this second verse here is—

I. *A continued course of life;* expressed by 'walking.'

II. *The path in which they walked;* 'in sins and trespasses.'

III. *The guides which they were guided by in walking:*—

1. The world, the 'course' of it.

2. The devil, the 'prince of the power of the air.'

3. The flesh, which in Rom. viii. is called 'walking after the flesh.'

First, *Their continued course, expressed by 'walking.'* It is strange that dead men should walk; we call it, if a dead man appear, walking; it would affright us all to see a dead man walking; yet, you see, dead men here are said to walk. Walking, therefore, first of all, importeth life: though it be a death in sin, yet it is a life in sin too, Col. iii. 7, 'In which ye also walked some time, when ye lived in them.' And so, in 1 Tim. v. 6, 'She is dead whilst she liveth.' That I may open this unto you, you must know that sin is in itself but a mere privation of spiritual life, yet it is a privation in a positive being that liveth. The soul is alive as it is a soul, all the activity of it remaineth still, no naturals are taken away; it is dead only in respect of God and spiritual good. It is not in this as it is in the death of the body, that there is no life remaining; yes, here is a life remaining, but it is not life spiritual. It is as if you should suppose the reasonable soul only left a man, and that the fancy of man, the sensitive soul, remains still such as in beasts, or higher, for it is higher raised in a man, which hath all the powers of reason in it still. So it is here. Now then, walking in sin follows upon being alive; for this soul having all its inclinations, all its desires still, only it is cut off from the life of God and communion with him, must live; in itself it cannot live, God hath so ordered the soul of man that it should not live in itself, it must live in something else; it is like the stomach, if it hath not meat it dies; or as fire, if it hath not fuel it dies; in respect of the well-being of it. Now this soul that liveth a natural life, being cut off from the life of God, estranged from it, its activity must work somewhere; therefore now it falls upon the pleasures of sin, and all its comfort lies in sin. Therefore, Eph. iv. 18, 19, we read that the soul being estranged from God through the ignorance that is in them, they have given themselves over to lasciviousness, to work all uncleanness with greediness. The soul must have comfort, therefore having it not in God, it will run out some other where.

And hence now, they are not only said to be dead in sin, but to be alive in sin too, which is a strange contradiction, but it is not in the same respect. They are dead in sin in respect of God, being cut off from life in him; but they are alive in sin too. Why? Because all the comfort of their lives lies in what comes in by sin, and by inordinate affections, even as it is distinguished by our Saviour Christ, John ix. 40. When he told the Pharisees they were blind, say they, 'Are we blind?' Blind they were, utterly blind, there was a sight in respect of which they were utterly blind; for the natural man perceiveth not the things of God; yet saith Christ, 'If you did not see.

you had no sin.' So you may say here, they are dead in respect of God, but if they were not alive, they would have no sin. And therefore as they are dead in sin, so they are alive in sin too; yea, and it is their life; and the more life, the more activity any one's soul hath, the more sinful he is. In that Col. iii. 7, the place I quoted even now, saith he, 'in which ye walked, whilst you lived in them.' They are dead in sin, as here, and they are there said to be alive in sin too. And you see likewise that their having life, and having all the comfort of their lives lying in sinning, and all their activity running out that way, it is the cause of their walking in sin; 'in which ye walked,' saith he, 'whilst ye lived in them.' The Apostle indeed speaks philosophically; as we say, there is the operation, and power from which it flows; there is *actus primus*, and *actus secundus*. So here, the reason, saith he, why ye walk in sin is because you live in sin. The one is the cause, the other is the effect.

As, on the contrary, why doth the godly man walk in the Spirit? Read Gal. v. 25, 'If we live in the Spirit, let us also walk in the Spirit.' Hence, therefore, because whilst a wicked man is dead in one respect, he is yet alive in sin, (all his life, his comfort—for life is taken for comfort, as in Luke xii. 15—lieth in sinning,) he is said to walk in it. There is only this difference: they need no exhortations to walk in sin, but we need exhortations to walk in the Spirit, though we live in the Spirit. Why? Because we are naturally dead in sin, and we have a body of death in us, and we have no more life nor actings of life than is infused into us. It importeth then, you see, a life; for that the soul hath, notwithstanding it is thus dead; yea, and a life in sin, though it is dead in sin, because it is cut off from the life of God. And, indeed, their being dead in sin is the cause of their living in sin; and their living in sin, or having a life of sin, is the cause of their walking in sin. Therefore the Apostle fitly joins these together, being *dead in sins and trespasses, in which you walked.*

I will only add this, that their living in sin is only in this life, this walking in sin is only while they are *in viâ*, while they are *viatores*, while they are in their way; therefore, it is said, they shall perish in their way, or from their way, Ps. ii. I do not say they do not sin hereafter; but in hell, though men sin,—that is, though their actions are contrary to the law,—yet it is not their life; and the reason is this, because then they are stripped from all objects whatsoever; therefore the soul dies, for it cannot live in itself. And though men set up themselves here, yet in hell they are lost in themselves: therefore they are said to be lost creatures; not only dead creatures, in respect of living in any thing else, but they are lost to their own ends, there is no way to accomplish any end in hell; therefore the creature is lost, it is undone, the creature dies there. Only whilst it liveth here in this world it may live in sin and walk in sin; hereafter it shall not.

Now then this word, 'in which ye walked,' sets out their miserable condition. We may consider it in a twofold notion. First, *as it sets out their miserable estate in respect of sin*, how sinful it was, for that is one scope of it; the Apostle would let them see how sinful their lives had been. And this phrase of walking doth exceedingly express the sinfulness of a man's condition in his conversation. Secondly, it may be considered as it is *an infallible character and sign of an unregenerate estate.* And both are intended; for his scope is to humble these Ephesians under the sight of their sinfulness; and to do it, he doth express their lives to be a walking in sin. And the other is as clearly expressed and held forth; 'in which ye walked some-

time,' implying that now they did not; and therefore it is a proper character of an unregenerate man for to walk in sin.

For the *first;* as this phrase, *walking in sin*, is here put to express the abundancy of sin that was in them, it implies, in the first place, that *all their life and every act thereof was sinful;* they could not act or walk out of sin; there was not a step in their way but was sinful. And, my brethren, every thought is a step, every power, and faculty, and motion is a step; a man walketh by every desire, by every thought, by every purpose, by every end and passion that stirreth in him. I may compare the ungodly soul of a sinner to those black worms that walk upon so many feet: so doth the soul walk; every power and faculty of it is a foot, and there is not the least motion but it is a step. Now, did they walk in nothing but sin? Could they not get out of it? What abundance of sin must then this rise up to, as the Apostle here representeth it? Every thought and every imagination in the heart was evil, continually evil; for it was a walking. This is that which the Apostle here expresseth; they were never out of sinning in some path or other, they were never out of that circuit, go whither they would.

In the second place, *walking* implieth that as every action of theirs was a sin, every thought, and the like, so it implies that *they were never idle*, they never stood still; but this soul of theirs was continually doing something, and all that was sin. Saith the first Psalm, 'Blessed is the man that walketh not in the way of the ungodly;' the Hebrew word that is there put for ungodly or sinner signifies *restless*. The word is opposed unto quietness, in Job xxxiv. 29. And therefore *walking* and *restless* are in Ps. i. joined together; 'walk in the way of the restless,' that is, of the ungodly, that are continually restless, continually going up and down. In Isa. lvii 20, the wicked are like the troubled sea, that cannot rest, whose waters cast up mire and dirt. So that now the meaning is this, they hurried up and down, for indeed it is not an ordinary walking, it is but a tumbling up and down. As Seneca said well of a man that had done no good in his life, that he had but tumbled up and down in the world, like a ship, saith he, that hath been tossed up and down in the sea, but never sailed; so this walking is not a proper walking, it is but a restlessness, a continual activity. And in Eccles. vi. 9, you shall find there that the word walking is put for restlessness. 'Better,' saith he, 'is the sight of the eyes than the wandering of the spirit;' the word in the original is, than the *walking* of the spirit; his meaning is this, than for a man to be always desiring, and his spirit continually wandering up and down for new desires and objects; he speaks of the restlessness of a covetous man, that is continually looking down for more, walking up and down. And then again, 'in which ye walked;' he saith not, in one sin only, but 'in sins and trespasses,' that is, *in all sorts of sin.*

And, fourthly, walking with the greatest *security*, for so walking implieth, as men that walk in the highway, or in their gardens, thinking nothing. He knoweth not, saith Solomon, Prov. vii. 23, speaking of the foolish man, that it is for his life. 'Walking' implies a secure condition too, and such was yours, saith he. And, fifthly, *delighting in nothing else*, that the word implies too; as men walk for recreation, as they walk up and down in their gardens to refresh themselves, so, saith he, do you. It is an observable thing that in Scripture men's continuing in sin is expressed by all sorts of postures. In Ps. i., you have three, 'walketh in the counsel of the ungodly, standeth in the way of sinners, and sitteth in the seat of the scornful.'

And elsewhere it is called 'wallowing in the mire,' and the 'world lying in wickedness;' the phrase there, *lying*, is put for lying down, as in Luke ii. 12. For variety of postures is that which causeth delight and ease in man, he could not be always in one posture; and here walking is put for them all. And then again, sixthly, 'in which you walked'—that is, you walked in them as those that would not be put out of their way, you went on *obstinately* and perversely, for so an unregenerate man doth. In that first Psalm, as he is said to 'walk in the counsel of the ungodly,' so to 'stand in the way of sinners;' one would think that walking and standing are opposite, but the meaning is, he persisted in it; it implies only a firmness and steadiness, he would not be put out of it. And then again, walking implies a going from strength to strength. In Ps. lxxxiv. 7, it is said that the godly go from strength to strength, till they appear before God in Zion; so the wicked go from strength to strength, and *increase in it.*

Then, eighthly, walking, they *departed from God* all the while. I remember once a man that was turned to God, when he had considered his miserable condition, this was the sum of all that was set upon his spirit: 'I have run from God,' saith he, 'all my days.' A man in sin still goes from God all his days, and there is still a further elongation; it is therefore called a departing from the living God, a turning the back upon him, and not the face. Lastly, it is called a walking, because at last they should have arrived at *a miserable journey's end.* The end, saith the Apostle, is death. It is therefore called the way of death, Prov. ii. 18, v. 5. 'Their steps,' saith he, 'take hold of death.' And therefore now they are fitly joined here, dead in sin, and walking in sin; for the issue of all sin, the end of the journey, is death; they walk but as men do through a green meadow to execution.—And so much now for that part of the phrase, *walking in sin,* as it expresseth their sinfulness and their misery.

Secondly, We are to consider it *as it is a character of an unregenerate condition.* It is proper to men whilst unregenerate to walk in sin; afterwards they walk in good works, as the expression is in the 10th verse of this chapter; they 'walk in the Spirit,' as elsewhere it is. That this is his scope, to set forth the character of an unregenerate man in this expression, is clear too. You see he coupleth it with being 'dead in sins and trespasses:' so that he that is dead in sin walketh in sin; and he that walketh in sin is dead in sin. And it is evident, likewise, by the word of distinction, 'sometime ye walked,'—for this observation now explaineth only the word *sometime,*—but not now that God hath turned you. The first Psalm was on purpose made to distinguish carnal men from godly men in David's time. The world then magnified others, and thought those that had riches and estates, &c., blessed. 'Blessed is the man,' saith he, 'that walketh not in the counsel of the ungodly, nor standeth in the way of sinners;' whose way shall perish, saith he in the latter end of that psalm; but the way of the godly is known to the Lord. Now, a carnal man walketh in sin, not only because all his actions are nothing else, because he performs all with delight, securely, and the like, but because there is usually some one way, some one tract in his life which may discover him an unregenerate man to himself, if he narrowly search his way. 'Search me,' saith David, Ps. cxxxix. 23, 'and know my heart, and see if there be any way of wickedness in me,' implying that there is in unregenerate men; and if he had had it, he had been an unregenerate man. And the reason is this: look, whatsoever principle of life is within, the walking and way of a man will be such; for no man can live without delight, and delight is his life; if his life lie in sin, he will certainly

walk in some sin or other. And though he may be scared out of his way, and fall into the ways of God for a while, yet notwithstanding, as it is in Ps. cxxv. 5, there are crooked ways maintained, for which God leads them forth at last with the workers of iniquity. A godly man may fall into the ways of sinners, yet he walketh not in them. And a wicked man may strike into the ways of godly men for a while, as Judas did, yet walketh in the ways of sin. Like to the planets, as Jude compares them, though they go with the common motion of the heavens, yet they have a secret motion of their own, so it is with carnal professors. You may know it likewise by this: what a man sets up for his chiefest end,—and it is a certain thing that a carnal man's end is carnal,—that is his way; so it is called in 2 Pet. ii. 15, 'They follow the way of Balaam.' What was that? He 'loved the wages of unrighteousness.' And so much now for the opening of that. Although every action of an unregenerate man is sinful, and it is a walking in sin; yet, to discover him to be an unregenerate man to all the world at the latter day, and unto himself now, if he would search himself, God leaveth him to walk in some way. Therefore let every man examine the haunts of his heart, which for recreation's sake he walketh in, and the like.—And so much for that phrase.

Now I come to *the guides;* for all this is but still proper to the text. Here are three guides. Here is—

1. *The world;* 'according to the course of this world,' saith he.

First, What is meant by *world* here? Some interpreters say the things of the world are here meant; as often in Scripture the world is taken for the things of the world, as 1 Cor. vii. 31, 'using the world, as not abusing it;' 1 John ii. 15, 'Love not the world, nor the things of it.' And so, they say, the meaning is this: men that are worldly, and seek after worldly things. That was your case and your condition whilst you were in unregeneracy. But certainly that is not the meaning of it; because following the world—that is, worldly objects, and worldly pleasures, and the things of the world—is evidently included in the 3d verse, where he saith, 'fulfilling the lusts of the flesh;' for to fulfil the lusts of the flesh and to walk after the world is all one; for the objects of a man's lusts are the world, and some things in it or other. Therefore you shall find in that 1 John ii. 15, when he had said, 'Love not the world, nor the things of it,' he adds, 'All in the world is the lust of the flesh, the lust of the eye, and the pride of life.' He calleth the objects of the world the lusts, because that they are the objects of lusts; as the doctrine of faith is called faith, because it is the object of faith. Therefore here now 'world' is to be taken strictly for the men of the world; as when he saith, 'The whole world lieth in wickedness,' 1 John v. 19; and, 'The world will love its own,' John xv. 19. It is usual in Scripture. And so now, my brethren, by the way, do but take notice of this: that there is a mistake, I have perceived it often in many men's speeches; they say they love not the world, and they are not for the world, and they are not worldly, because, say they, we love not riches, and the like. But *world* is not only nor chiefly taken—when flesh and devil are joined with it, as here; and, as you know you use to say, there are three enemies, the world, the flesh, and the devil; by flesh are meant all the lusts that are set upon the things of the world,—now world is not taken in this division for the things of the world, but it is taken for the carnal men of the world. Therefore, if thou joinest with the carnal men of the world, thou art a man worldly in that sense; thou art a man under the power of that enemy, therefore under the power both of flesh and devil too. Men understand not that vow they made

in baptism, to renounce the world, the flesh, and the devil: the world is not only the things of the world, but it is the men of the world; yea, it is strictly and properly so taken, and not for the other, in that vow, and so not here.

Now then, by *world* here is meant all carnal men, live they where they will, in the church, or wherever else; all the heap, the fry, and the cluster of them. These are the world, and these will all join together, as I shall shew by and by. And there doth arise a strength from the union of one with another in their ways and courses, and in their rage against godliness and the power of it. As in coals, though every coal hath fire in it, yet lay all these coals together and the fire is strengthened: so there is an intension from the union of all the parts, from the connexion of this world. So that now the collection of all carnal men in one and the same principles, practices, and ways, these are meant here by the world.

Then, secondly, for that word, *course of the world*, I shall open that briefly. You must know this, that that word in the Greek which is here translated, 'the course of the world,' itself in the original signifies the world—'according to the *world of the world;*' both these words, both *αἰὼν* and *κόσμος*, signify the world in Scripture. God hath 'delivered us out of this evil world,' Gal. i. 4; it is the same word that is here translated *course*. 'Be not conformed to the world,' Rom. xii. 2; it is the same word that is translated 'course of the world' here. Now when that word which is translated 'course' is distinct from the word 'world,' it implies two things. First, it implies an age, or a time in which men live, and the word 'world' implieth persons. And so then here is one meaning of the text. They lived according to the course of the world,—that is, according to the time, according to the age of the world that then was, or of men in the world that then were. Every age hath almost a new dress, though it is the same world, and still carnal men live according to it. But yet, secondly, it signifies that custom, that manner, that mould and trade of life, that the world, or generality of carnal men,—take the stream, the gang, as I may call it, of men in a cluster, —walk by and hold forth; the opinions and practices that are in the world. Thus, in Rom. xii. 2, 'Be not conformed to the world;' it is the same word that is translated 'course' here; it is the custom of the world,—and the Apostle speaks it in matter of worship,—the shape of the world. First, the word there, 'be not conformed,' is, 'be not cast into the figure of the world.' Therefore, in 1 Cor. vii. 31, it is said, 'The fashion'—the *schema*, it is the same word—'of the world passeth away.' There is a fashion, a mould, that the world is cast into, and every age almost casts the world into a new mould, and men conform themselves to it, and are apt so to do. So that now clearly the meaning is but this: that these Ephesians, whilst unregenerate, walked according to the custom of the world; they did *de facto* as the most of the world did; for their judgments, they were ruled by the same principles the world were ruled by; they judged as the world did, they cried up what the world magnified, walked in the same counsels, framed their lives to the same pattern, configured themselves to the fashion of the world; and the stream, and course, and tide of it carried them, being dead men, as the stream useth to carry dead fish. This is plainly and clearly, in a word, the meaning of this here, 'they walked according to the course of this world.' Look what the world then was, such were they, and that in two respects, as interpreters well observe:—

First, they were such for their *morals;* they walked in the same sins, the same vices, that the Gentiles walked in. Eph. iv. 17, 'Walk not as other Gentiles;' so they had done. And therefore they are called by Peter, (2

Peter ii. 20,) 'the defilements of the world;' because the world defile themselves and live in them.

And then again, secondly, in respect of *religion*, which, Zanchy saith, is principally here meant and intended; that worship, that idolatry, which then they were zealous for, and were carried away with the stream. And how the world went with Ephesus in this respect you may read at large in Acts xix. 34, 35. There you may see how the gang went. 'They all with one voice, for the space of two hours together, cried out, Great is Diana of the Ephesians.' And all the world knows, saith the town-clerk, that this city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter. Now this is that the Apostle aims at, and Zanchy gives some three or four reasons for it: because afterwards, in this epistle, which he wrote to these Ephesians, he saith they were strangers from God, aliens from the promise, and now made nigh; they were then Gentiles. 'Remember that ye were Gentiles,' saith he, not only Gentiles for your morals, but for idolatry, and for all sorts of idolatry. You may see in that Acts xix. what a mighty torrent there was, what zeal for their false worship; they broke through with rage. 'They rushed,' saith the text, 'with one accord'—*uno impetu*—'into the theatre.' Thus the world went at Ephesus, and thus the Ephesians were carried. You have the like in 1 Cor. xii. 2; for when he tells them of their unregenerate estate, still he hath an eye unto that: 'You know,' saith he, 'that ye were Gentiles, carried away unto these dumb idols, even as ye were led.' The word is emphatical, you were carried away with madness, with the stream; and, saith he, in point of religion men are easily led.

So that now you have clearly what the Apostle here intendeth, when he saith, 'In which ye walked, according to the course of the world,'—viz., all the principles of the world that then were, the things that the world then cried up, the ways of the world, and the sins that the world then lived in. Now then, to come to some observations from hence, for all this is for exposition.

Obs. 1.—The first observation is this, *That in all ages, there is and will be a combination of carnal men, in a uniformity and conformity of ways and courses.* They will all cling together; these Ephesians did so, and the course of the world, the stream runs still, and will do while the world is.

And the reason of it in one word is this: in every man there is the same common nature and the same lusts and the same corrupt principles; originally there is in every one the seeds of them all. And therefore in 1 Peter iv. 2, the lusts that are in every man's heart are called the lusts of men; not only a man's own lusts, but the lusts of others: 'That ye should no longer live to the lusts of men,' saith he. And the hearts of men savour the same things that one another do. In Matt. xvi. 23, 'Thou savourest the things of men,' saith Christ, speaking to Peter, in whom the devil had then stirred up an unregenerate part. Now what was in him in part is in all mankind; they savour the things of men, one of another. It is the same like phrase that is used in Rom. viii. 1, they savour the things of the flesh, and therefore 'walk after the flesh;' so they savour the things of men, therefore they walk after men and the course of the world. What most men are for and relish in their judgments, that every carnal man is for, and they all agree in their judgments. Now, in 1 Cor. ii. 12, saith the Apostle, 'We have not received the spirit of this world.' Mark it, there is a common spirit of the world in every man, not the spirit that is in him, but the spirit of the world, that doth possess one and the same, and all sorts of men more or less. But, saith he, 'we have received the Spirit of God.' Now as that

Spirit leadeth the saints into the same truths, for the substance; so the spirit of the world leads wicked men, in their judgments, in their principles, practices, and opinions: therefore you shall have them cry up the same thing, magnify the same thing, one that another doth. There is a spirit in them that is presently capable of what the world saith, of worldly understanding; therefore the children of the world, as they are called, Luke xvi. 8, are said to be wiser in their generation than the children of light; because they have another kind from the children of God, and they are wiser in that kind, and with the like kind of wisdom. I shall not need to enlarge upon it. Now all these men, meeting with the same kind of principles one with another, from the collection of them together cometh a union, a strength, and a prevalency. As I said before, a company of coals laid together, what a mighty heat do they cause! The sea being a collection of waters, from the union of the sea what a vast body is it! how it tumbleth up and down! You shall have it tumble this way, and then that way, and all the waters will go that way. And thus it is with the world. And their being thus joined together in one corporation or body, as I may call it, it makes that mighty rage against the power of godliness, and their zeal, for they are zealous, not only for themselves, but one for another, for their own principles.

And, my brethren, you must know this, that the reason why this world is thus combined together in all ages is this: because it is under the power of Satan; so it follows in the text, 'according to the course of the world,' and, 'the prince of the power of the air.' For it is the devil that makes that gang, though they do not see it. They are a sea, being united together, and of themselves they tumble one way; but if the wind comes and bloweth upon that sea, how it rageth, how strong are the streams then! There is a breath, a spirit; the spirit of the power of the air, the word signifies,—as I shall open when I come to it,—viz., the devil sendeth forth an influence whereby, as the wind that boweth the trees which way it bloweth, so he boweth and swayeth the hearts of the multitude one way. For he is a monarch, a prince; therefore he doth not divide, but the world is subject to him as to a monarch, therefore they are still carried one way; there is one course, one stream, which still the world hath, for he is the god and prince of the world. And the devil is cunning in it so to do; you know he doth not divide his own kingdom, and he can do no hurt upon men but by the world, or at least he doth a great deal of hurt that way; therefore he carries them in one stream, sways them, bows them one way. I shall give you an instance for it. When Popery was to be set up, it is said, Rev. xiii. 3, that 'all the world wondered after the beast.' Nay, in Rev. xvii. 13, it is said, that the kings of the earth did agree to give their power to the beast; the maddest act that could be, for kings to subject their power to the Pope. They were no way constrained to it, it was but a tacit agreement. What was the reason? Why, the devil was in it. So chap. xiii. 4, the dragon, the devil, gave that power he had in the Roman empire unto the Pope, and made the kings of the earth thus to agree, to be all of one mind; and so he swayed the world thus one way, that the whole world ran wondering after the beast. The devil, I say, hath a mighty hand in this. When all the coals lie together, they make a great fire; but if bellows come, they make the fire much more intense.

Obs. 2.—In the second place, you may consider these words not simply, but as the world is a great cause of prevailing upon the hearts of men. Take you Ephesians singly; you walked, saith he, according to the course of the world. Every carnal man squareth his course to it, he is carried down with the stream. The world, as I said, is a sea, wherein all men may

find themselves to be of a like nature, and agree in the same lusts. Now, take a carnal man, when he grows up in this world from a child, he is as a drop in that sea, he mingleth in that sea; and which way the sea goes, he goes with it; he finds them suitable to his principles, and the world finding him suitable to them, hugs him, embraces him: and thus it comes to that mighty power and prevalency, especially Satan working together with it. And men are apt to please others, to live to the lusts of men, 1 Pet. iv. 2; to receive honour one from another, John v. 44, and the examples of the most: for what the most do, all will do; these have great influences upon men. Therefore, man being a sociable creature as he is, he goes with the drove of the rest of mankind; and the world being before him, and having been always before him, he grows up to it, is moulded into it, and so is carried with the stream that carrieth to perdition and destruction. It is a hard matter therefore, my brethren, to be converted and turned to God; it is hard for a man to come out of this world, to swim against this stream, to bear the contradiction of sinners, as it is said of Christ, Heb. xii. 3; to be a man alone, a wonder to the world, for the world will observe anything that differs from them. It is a hard matter to be crucified to this world; the meaning is, the world, when a man leaveth it, and forsaketh it in any of the common courses of it, looks upon him as a lost man, let him have never so much learning, as Paul had.—And so much for a second observation.

Obs. 3.—A third observation is this, That the general course of most men in the world, they are courses which if a man will live by, he shall be an unregenerate man. Let the world be never so refined, let a man be made never so much a temporary believer,—for the truth is, the world hath had many refinements, and new fashions and dresses, put upon it since this Ephesian world, wherein the devil was worshipped,—yet still there shall be so much of carnal principles left, which if a man walk by, he shall be no better than an unregenerate man; for here he describeth their unregeneracy by walking according to the course of this world. Christ distinguisheth, in that Luke xvi. 8, the children of this world from the children of light. It is therefore called the present evil world. Therefore Christ, that made a prayer for his disciples to the end of the world,—for he prayed not only for his apostles, but for all that should believe in his name,—'Keep them,' saith he, 'from the evil that is in this world.' And, in 1 John v. 19, 'The whole world lieth in wickedness.' And, therefore, everywhere you have opposed the things of God and the things of men. 'Thou savourest not the things of God, but the things of men,' saith Christ to Peter, Matt. xvi. 23. The spirit of the world and the Spirit of God are opposed, 1 Cor. ii. 12. 'The things that are in great esteem with men are an abomination unto God,' Luke xvi. 15; that is, not but that the world may turn to many things that are good, but still there shall be something left, that if a man will walk according to the latitude, according to the most, he shall be an unregenerate man, he shall cry up that which is abominable unto God. Therefore, my brethren, take it for a certain sign of an unregenerate estate, to be carried thus along with the stream, and to be moulded to the same principles the generality of the most of men are; and the generality of the most of men are civil men. It is a sign, I say, of death; 'dead in sins and trespasses, wherein ye walked according to the course of this world.' A fish that is alive will and can swim against the stream, but a fish that is dead the stream carries it along with it. And the truth is, he that walketh in the world, walketh with Satan. Why? It is clear, 'according to the course of the world, according to the prince,' saith he. As those that walk with

the saints walk with God, so he that walketh with the world, certainly he walketh with Satan, though he sees it not, nor knows it. I might likewise enlarge upon this, that men that are holy walk contrary to the world, but I will not stand upon it.

Obs. 4.—Another observation is this, and it is proper to the text, for I shall give you no other. It is one of the greatest mercies in our salvation and redemption, to be delivered from this world, to be turned out of it, to be turned from the opinions and practices of it, from the stream of it. This is clearly the Apostle's scope here, for all this is but to magnify the mercy and the grace of God. God, saith he, ver. 4, who is rich in mercy, according to his rich grace quickened us, and raised us, and pulled us out of this world. I will give you but a scripture for it, and so pass from it: Gal. i. 4, speaking of Christ, saith he, 'who gave himself for our sins.' What to do? Surely some great matter? 'That he might deliver us from the present evil world.' There is never a vain tradition that thou suckest in,—and there are I know not how many traditional sins that men receive in, traditional ill opinions that men have of the ways of God, a company of apocryphal sins, as I may say, received from their fathers down from one age unto another, which men suck in,—to be delivered from any of these cost the blood of Christ. Therefore now, not only thy being pulled out of the world at first, when first converted, but to be turned from any carnal principle the rest of the world goes on in, and perhaps some godly men too, is a fruit of the redemption of Christ. I will give you a clear place for it: 1 Peter i. 18, 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from our fathers, but with the precious blood of Christ.' He speaks to the Jews, for Peter wrote to the Jews that were dispersed throughout Pontus, Galatia, &c. Now they had received a world of traditions from their fathers, which had made their conversation, even in the worship of God, in many particulars, vain; they had washings and the like, in religious respects. Bless God, saith he, that he hath redeemed you from all these traditions, and hath shewed you the mercy to clear up your judgments in them. This is the fruit, saith he, of the blood of Christ; nothing else could have done it. Our Lord and Saviour Christ therefore spent a great deal of time to work out these traditions; as he spent his blood for it, so he spent a great deal of his breath for it, as appeareth by many of his sermons, especially that in Matt. v.

I have but a word to open, and that is this: 'according to the course of *this* world;' and so in other places still you shall find it, 'from *this* present evil world,' &c. Now there is a double sense of it, which will afford us an observation or two, and so I will end.

Either it is called *this world* in opposition to that to come, as in the former chapter; 'this world,' saith he, 'and that to come.' Or else, 'this world' hath a relation to that present age, because he speaks of these Ephesians, they lived according to the course of that world then, as other unregenerate men afterward; let the world alter never so much, they live still according to the most, and the most will still be corrupt. And there is something besides: that which is translated *now*, signifies the age, the spirit that now works, that is, in this age. I shall join both in one observation, and it is this:—

Obs.—That though the world do alter in several ages in the course and the fashion of it, yet still it will be the world. And it will be so far the world, for the generality of the principles of it, that if men should live according to them, they would be unregenerate. Let the world alter never so

much,—as indeed since Christ's time the world hath had mighty alterations,—yet still it will be the world. They lived according to the age of that world, and were unregenerate men, and others will do so too, still as the world alters, as it puts on new dresses, new fashions; one generation cometh, and another passeth; there is no new thing under the sun for substance, still the same corruption goes on. You must know this, my brethren, that Christ, when he went up to heaven, he had a kingdom to come, he meant to make a new world, and step by step to alter that world that was then when these Ephesians lived, to alter it by degrees, till he take the kingdom unto himself, and make 'a new heaven and a new earth, wherein dwelleth righteousness.' Saith Christ, in John xii. 31, 'Now is the judgment of this world;' that is, now I begin it. The world had continued before in one way for three thousand years, and there had been no alteration in matter of religion; but 'now is the judgment of this world;' that is, the reformation of it. And Christ did then begin to mould it, to fashion it, to throw down heathenism, and set up Christianity; and he will be still doing of it to the end of the world, whilst it is Satan's world. There is a world to come, which is called 'new heavens and a new earth, wherein dwelleth righteousness,' 2 Peter iii. 13. And the kingdoms of the world are to become the kingdoms of Jesus Christ, as Rev. xi. 15. But it is spoken at the end of the world, and of the end of the world, for it is spoken at the end of the seventh trumpet, which ends all, and the history of the church begins at the next chapter.

Now though Christ hath taken to himself the kingdoms of the world fully and completely, though he make mighty alterations and judgments in it, and is still throwing out Satan by degrees, yet it is Satan's world still, that which the Apostle here speaks of in opposition to that which is to come. Now, I say, this world, let it turn Christian world, as it did, yet it will still be the world, it will still be an evil world, it will still lie in wickedness, it will still so far hold forth unregenerate principles, that if a man will walk according to the common stream, he will be damned, that is certain; and let the world be refined never so much, so it will be, till Christ make new heavens and a new earth. When the empire turned Christian, one Christian said to another,—it is a famous speech in ecclesiastical history,—'Oh now,' saith he, 'we shall have persecution cease, for the Emperor and all the world is turned Christian.' 'But,' saith the other, 'the devil is not turned Christian for all this.' And this world is the devil's world, believe it, brethren, for the generality of men. And therefore, in Rev. xii., when heathenism was thrown down, the dragon and all his angels with him were cast out of heaven; one would have thought there would have been much joy; but, saith the text, ver. 12, 'Woe to the inhabitants of the earth!' Why? Because 'the devil is come down amongst you,' with a new rage; and he went on still to persecute those that lived according to the commandment of Jesus.

And therefore now, notwithstanding all refinements, though there come new schemes, yet you shall still have the generality so far corrupt that they will be the world still, and they will oppose the power of religion still. In Rom. xii. 2, the Apostle did lay a very strict injunction upon the Church of Rome—who did little keep it, but the Holy Ghost did it by way of prophecy beforehand—that they should not conform themselves unto the world; he speaks it principally in respect of their worship; yet they did not observe that injunction. When heathenism was gone, and the world was turned Christian, then all the world went wondering after the beast, except those

whose names were written in the book of life, Rev. xiii. 8. And when there is a reformation from Popery, as the Holy Ghost prophesied of Popery itself, and that apostasy, in 1 Tim. iv. 1; therefore he saith, 'that in the latter times some shall depart from the faith, giving heed to seducing spirits, which speak lies in hypocrisy.' Which place a learned man hath most excellently opened to be meant of the Popish times. So, in 2 Tim. iii. 1, he speaks of another fry, when Popery was off the stage, at least when it was declining, and he distinguisheth it from the other, which were to be in the latter days, but these are to be in the last days. 'In the last days,' saith he, 'perilous times shall come;' and so he names a company of men—covetous, boasters, &c.—that shall set up a form of godliness, and deny the power of it. The fry still, even of those, will be of them that are naught; and then, saith he, as in respect of the power of religion, they will resist the truth, as Jannes and Jambres withstood Moses. So that now still, as the world alters, let it alter its principles, by reason that Christ will still get ground of the world; yet it will still retain so much, that if men will walk according to the common principles most of the world go by, they will be unregenerate men. Therefore every man is to learn to be, as Noah was, 'righteous in his generation.'

I have but one or two things more to say, and so I will end. 'According to the course of the world, and the prince of the power of the air.' I shall not now go about to shew you simply why he is called the prince of the power of the air, and the like. I will but make one general observation, and which is necessary for me now to make, because of the coherence of the former matter:—

Obs.—The world under the gospel, you see, was to have a great deal of alteration. The cunning of Satan is, still to apply himself to this world and the course of it, and secretly and cunningly to rule by the course of it, or with the course of it. In all the changes of the world, let there be never so many, still Satan will fall in: as you know he did, when he was thrown down from heaven. When heathenism was gone, and Christianity came up, the devil in appearance turneth Christian too, all the vogue runneth for Christianity. But what doth he? Then he goes and gathers all the seminals of heresy that had been sown in the primitive times, and hatcheth them all up, and makes Antichrist. When he could not uphold himself under the heathenish world, then he comes and giveth his throne to the beast. Still the devil's design is to creep in, and to turn as the world turneth, and to be dealing still with unregenerate men, to hold up so much carnality as he may still maintain a persecution against the saints, if possibly he may obtain so much. This is his manner, and this hath been his way in all the turnings of the world.

SERMON III.

According to the prince of the power of the air, the spirit that now worketh in the children of disobedience.—VER. 2.

THE habitual estate of every man by nature the Apostle mentioneth in the first verse, in the person of these Ephesians: 'Ye,' saith he, 'who were dead in sins and trespasses.' Here, in the second verse, he cometh to lay open what manner of conversation they had actually in their lives: 'In which sins,' saith he, 'in time past ye walked;' having three guides, which in this their walking they were led by:—

1. *The world;* 'according to the course of this world.'

2. *Satan, the devil;* 'according to the prince of the power of the air, the spirit that now works in the children of disobedience.'

3. *The lusts of the flesh*—that is, the corruption of their own hearts, acted and stirred up by these; 'among whom also we had our conversation in times past, in the lusts of our flesh,' &c.

I have despatched this first guide, 'according to the course of this world.' I shall now come to this second, 'according to the prince of the power,' &c.

The Apostle's general scope in these words is to hold forth these three things:—

1. The misery of these Ephesians, and of all men by nature, in respect of subjection unto Satan, that they being children of disobedience, Satan, as a prince, ruleth over them and governeth them.

2. That as the world, so that Satan is a cause of that sinfulness that is in the hearts and lives of men. As the world is a cause, according to which men shape their courses naturally, as the most of unregenerate men do,—that is, the exemplary cause,—so the devil is the impelling cause. He is a cause, both as a prince and as a spirit: 'according to the prince of the power of the air, the spirit that worketh,' &c.

3. To wind in a description, upon this occasion, of the greatness of Satan's kingdom, which he doth on purpose to illustrate and shew their misery the greater and the more. He is not contented to shew their subjection to Satan, but he doth it under the notion of a kingdom. 'According,' saith he, 'to the prince of the power of the air,' or of the spirit, or the spirit 'that works in the children of disobedience.'

And the scope of all these three particulars tended to this, to stir up their hearts to give God thanks for that great deliverance, which in turning them to God he had wrought in them and for them. 'For God,' saith he, ver. 4, 'who is rich in mercy, even when we were dead in sins and trespasses,'—and thus in subjection unto Satan,—'hath delivered us,' &c. We find that, in Col. i. 13, turning unto God is called a 'translating us from the power of darkness into the kingdom of his Son.' By the 'power of darkness' there, he especially meaneth the kingdom of Satan, for he is the ruler of darkness, as you have it in the 6th chapter of this epistle, ver. 12. And therefore it

is opposed to the kingdom of his Son, because there is a prince over that kingdom—that is, the great prince of this power of darkness—who hath set up a kingdom against his Son.

Now the Apostle had shewed, in the 19th verse of the first chapter,—that you may see the coherence, and how one thing hangs with another,—the exceeding great power that had thus wrought in them, and thus translated them. He had likewise, in the 20th and 21st verses, shewed what a glorious kingdom God hath set up for his Son. 'The power which he wrought in Christ,' saith he, 'when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, might and dominion, and every name that is named, and hath put all things under his feet,' &c. Now he tells them that they, being converted, are placed in this kingdom with Christ. That you have in the 6th verse of this second chapter: 'He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' Therefore now, to take their hearts so much the more, he shews them that Satan hath an opposite kingdom to this of Christ's, under the power of which they were; and a kingdom it was, and a power he had, and a power that worketh, and worketh effectually. You may see it, saith he, in the children of disobedience to this day, and you yourselves would have been the same. And therefore they were to bless God for that great change, for that power that had thus wrought in them, and translated them out of the devil's kingdom,—which at best, saith he, is but in the air, and will have an end with the air,—whereas now, saith he, you are set together with Christ in that kingdom which God hath given his Son. We sit together 'in heavenly places' with him.—So now you have both the scope of the words, and the general aspect of them.

I shall principally do these two things which eminently the text holds forth, and they are two parts, as I may divide them, that these words fall into:—

The first is, *to shew you what a kingdom Satan hath*, as here it is described, which the Apostle had in his eye to wind in, in way of opposition to that kingdom which Christ hath described in the 21st and 22d verses of the former chapter. And—

The second is, *to shew how that Satan rules and reigns in the hearts of unregenerate men*, is the cause of sin in them, and they walk according to this prince, he being a spirit, he and his angels, which do work, and work effectually in the hearts of the children of disobedience; and once wrought in them.

Or, if you will, you may divide the words thus, for they may be divided in a twofold manner; here are two periods, though in the Greek the sentence is continued, yet according to the periods there must be two sentences made. He is said to be the prince of the power of the air, and the spirit, or the prince of the spirit—for either will stand, according as interpreters give the sense—that worketh in the children of disobedience. Here, then, are two parts of this kingdom in these two sentences—1. *He is the prince of the power of the air.* 2. *He is the prince of the spirit that works in the children of disobedience.* The devil, you know, hath two titles, in respect of his kingdom, given him, and it was given him or acknowledged by his competitor, Christ himself. He is first called the prince of devils, that is implied in the first sentence; he is the prince of the power of the air. And then, secondly, he is called the prince of this world, or of the men of the world; that is included in the second sentence, the prince of that spirit that worketh in the children of disobedience.

This division you may take, because the one holdeth forth eminently the

one, the other holds forth more eminently the other. Or, if you will, you may take the former division; the one shews what a kingdom he hath, the other what influence he hath in the hearts of men unregenerate in point of sinning. And indeed the one is interwoven in the other.

I shall begin with the first sentence: *He is a prince of the power of the air.* The only difficulty of the phrases is, what is meant by *power*, and what by *air*.

By *power*, some understand, in the abstract, that princedom or government he hath in the air: and by *air*, by a double synecdoche, they understand this lower world and the men in it; and so understand that universal power and princedom that is committed unto the great devil here in this world, both over men, and over his natives, his complices, evil angels. In Rev. xvi. you shall find that when the seventh angel poured out his vial, ver. 17,—which is that vial that ends all the enemies of Christ, and bringeth in the day of judgment, or the thousand years that go before it,—it is said, he 'poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done;' that is, there was an end of all, because this last vial is to be upon the universal power of the devil, which meant is by *air;* because as air circleth all things round, so it takes in the whole. The other vials had been poured out but upon part of the kingdom of the beast and of the devil, but this is upon the air, and so upon his whole power.

And another sense, which indeed cometh all to one, is, that here, by the 'power of the air,' is meant not simply his government or power committed to him over the air whereof he is the prince, in the abstract, but that thereby is meant in a more peculiar manner his devils, his angels as they are called. It is put for the angels that have this power, whereof he is the prince; which angels live and fly up and down in the air, as the most accommodate place for their residence. And so it would rather seem to be here understood, because it would hold forth something distinct from what is said in the second sentence; now his power over men, over the children of disobedience, the Apostle expresseth that in the second sentence; therefore here, in this first, by the 'power of the air,' he meaneth, in a more peculiar, eminent manner, those airy spirits that are principalities, and powers, and rulers with him in this world, and are the spirits that do work under him in the children of disobedience. So that now by 'power of the air' is meant that united kingdom, that body of angels,—I may call them a political body,—under this one prince, Satan.

The only objection against this interpretation is this, that it is called *power*, in the singular number, and that therefore the angels that have power under him should not be meant.

But that is easily taken off, for it is all these as united into one kingdom; as we call an army sent from Spain, the power of Spain—that is, so many men; or an army that cometh under the command of one general against another nation, we call it such a force, or such a power cometh. In Col. i. 13, there it is put in the singular number too. As in chap. i. 21 of this epistle, Christ is said to be the head of all 'principality and power,'—it is not principalities and powers,—and yet there he meaneth not only government, but the persons in the government. In Exod. xiv. 28, that which in the Hebrew is, 'all the host of Pharaoh were drowned,' the Septuagint renders it in the singular number, all the 'power' of Pharaoh, meaning his whole army, or the men of that army; and so it doth the like in Exod. xv. 4. And so now here, ἐξουσία, the power of the air which he is ὁ ἄρχων, prince of,

though sometimes they differ, yet sometimes they are put one for and with another, as in 1 Cor. xv. 24. That which is in other places δυνάμεις, is there ἡ ἐξουσία. And so now the meaning of it is this: he is the prince of the power of the air,—that is, of all that body of angels that are united into a kingdom under him, and are in the air, which is the seat of their kingdom and of their rule, and are the spirits that do work in the children of disobedience.

And so now 'air' doth note out the local place where they are, for kingdoms have denomination from the place; as we say, the king of Spain, or the kingdom of Spain, or the power of Spain, that is, which is in Spain, of men living there: so here, the prince of the power of the air is the prince of those angels that are united into one power and kingdom in the air, having that for their seat.

And that I may add a little more confirmation to this, according to the analogy of Scripture phrase; you heard before that the 'host' of Pharaoh is called the 'power' of Pharaoh; so in Matt. xxiv. 29, that which is there translated the 'host' of heaven, in the Greek is the 'powers' of heaven. The whole creation, my brethren, is divided—or at leastwise all that is above the earth where men live—into three parts, and every one of them have their ἐξουσίας, have their powers, that are inhabitants of it. There is the highest heavens, where God, blessed for ever, and his angels are; there is the starry heavens; and there is the air of this sublunary world: and in respect of the earth, these are sometimes all called heaven, the highest heaven is called the third heaven. Now, to all these there are hosts, or powers, or a power, which is all one, that is in Scripture attributed to them that be the inhabitants thereof; they are set forth under that title and name. God hath his throne in the highest heavens, and in 1 Kings xxii. 19 you shall read there of the 'host of heaven,' namely all his holy and blessed angels that were there gathered about him, and the Septuagint there translates it likewise the 'powers of heaven.' Then there is the starry heavens, where the sun, and moon, and stars are, and they rule the day and the night, whereof the sun is the prince; you shall find likewise that they are called the host of heaven, as in Ps. xxxiii. 6, and the Septuagint translates it in the same place, 'power.' Then here is the air, you see, that is the third, and that hath a host in it too, but it is of devils, whereof this great devil is the prince, it is the seat of his kingdom, it is the power of the air. And so much now for that. And that by the power of the air should be meant the wicked angels as united into one body, as joining and concurring in one power, one army; this, I say, makes the sense more full and comprehensive, holdeth forth something distinct from that which follows in the next words where his subjects are mentioned, namely the 'children of disobedience,' and sets forth the kingdom of Satan to the full in all its variety, in all its subordinations. He is a prince, under him he hath a power; these work upon men, the children of disobedience.—So now you have the phrases in these words opened unto you.

Now I shall come to that which is instead of observations,—that is, to explain to you this same *kingdom of Satan*, for the Apostle's scope is to hold that up here. And, first, you see that Satan hath a kingdom, and it is the great kingdom that is set up against the kingdom of Jesus Christ. The Apostle therefore, as he had described Jesus Christ as a mighty king over all principality and power, in the 20th and 21st verses of the former chapter; so here he holdeth forth the opposite kingdom Satan hath, consisting both of men and angels, made up of those two, the one in the air, the other dwelling in the earth. His great competitor, Christ, acknowledgeth him to have a

kingdom: Matt. xii. 26, 'If Satan be divided against Satan, how shall his kingdom stand?' Yea, and he had the start of his kingdom in the world before Christ came into it, carried the world before him for many thousand years.

It is supposed by some, and indeed rationally and probably,—by Zanchy, whom I account the best of Protestant writers in his judgment, and likewise by Suarez, the best of school-men,—that upon the very setting up, or at least-wise upon the notice that the angels had of the setting up of a kingdom for the man Christ Jesus, predestinated to come, (which whether it was without the fall predestinated, as some, or upon supposition of the fall, as others, yet so much might be revealed to them,) and that the human nature was to be assumed up into the Second Person, and he to be the head of all principality and power, and that angels and men should have their grace from him; this, they say, being declared to be the will of God, their very refusing of this kingdom, and to be subject unto Christ as man thus assumed, was their first sin; and that now, in opposition hereunto, they did set up another kingdom against him. Thus, I say, these writers that I have mentioned do think, and they allege that place in the Epistle of Jude, ver. 6, where the sin of the angels being described, it is said, 'they kept not their first estate, but left their own habitation,' which, say they, is not there brought in as their punishment; they left that station God had set them in, and they left their dwelling in heaven, to set up a kingdom here below in opposition to Christ, and so to have an independent kingdom of themselves; for which God hath condemned them into eternal torment and to hell, and 'delivered them into chains of darkness, to be reserved unto judgment,' 2 Peter ii. 4. And to set up this great kingdom is their business, and therefore they now do associate themselves together, not out of love, but as becometh rational creatures that would drive on a project and a design. Our Saviour Christ in that place, Matt. xii., speaks of it as the great end that Satan prosecuteth. Satan, saith he, will not cast out Satan, for that would divide his kingdom, and he is tender of that, that is his great design.

I will not much insist upon it, only I will give you the grounds that they go upon, besides this mentioned. That place in John viii. 44, where Christ lays open both the devil's sin, and the sin of the Jews. The sin of the Jews was, that they would not receive that truth which Christ had delivered to them, as he tells them, ver. 45, 'Because I tell you the truth, you believe me not,' and not receiving it, they sought to kill him. Now if you ask what that truth was that Christ had so much inculcated to them, you shall see at ver. 25 what it is. They asked him there who he was. 'Even the same,' saith he, 'that I have told you from the beginning,' the Messiah, the Son of God; and saith he, in the next verse, 'He that sent me is true, and I speak to the world those things which I have heard of him;' and, ver. 28, When you have crucified me, some of you shall know it,—for some were converted, or at least they saw it more eminently to their hardening,—'You shall know that I am he.' This he calleth the truth, ver. 32: You, saith he, speaking to his disciples, 'shall know the truth, and the truth shall make you free.' Now the truth is the Son of God. 'If the Son make you free, you shall be free indeed,' ver. 36. This was the great truth that these Jews would not receive. Now he tells them likewise, ver. 44, that Satan, their father the devil, 'abode not in the truth.' He was the first, saith he, that opposed and contradicted this great truth, and would not be subject to God who revealed this, nor would he accept, or embrace, or stand, or continue in this, he would quit heaven first; and so from hence came he to be a murderer, a

hater of this man Christ Jesus, and of this kingdom, and of mankind; for he that hateth God, or he that hateth Christ, is, in what in him lieth, a murderer of him, and he shewed it in falling upon man. And they back it with this reason why it should be so meant: because otherwise the devil's sin, which he compares theirs unto, had not been so great as theirs, there had not been a likeness between the sin of the one and the other. His sin had only been telling of a lie, a lie merely in speech, and theirs had been a refusing of that great truth, Jesus Christ as the Messiah and Head, and so the devil's sin would have been less than theirs; whereas he is made the great father of this great lie, of this great stubbornness to receive Christ, and to contradict this truth; and this, saith he, he hath opposed from the beginning, with all his might, and he setteth your hearts a-work to kill me. But, I say, I will not stand upon this, because I only deliver it as that which is the opinion of some, and hath some probability.

However this is certain, whatsoever his sin was, he hath now, being fallen, set up his kingdom in a special manner against Christ. And so Christ hath been the great stumbling stone; the angels fell upon it, and men fall upon it. So that indeed the first quarrel was laid in this, God himself proclaimed it at the very beginning. And a little would make one think, that there was something before, when God denounced the sentence against the serpent. 'The seed of the woman shall break the serpent's head,' which though spoken to the serpent, comes in by way of curse, as striking at the very spirit of the devil's sin. He shall break thy head, saith he; thou wouldest have lifted up thyself, he shall crush thee. God, I say, proclaimed the war, and the quarrel hath continued from the beginning of the world to this day, and will do until Satan be put out of this air; for so long he is to have his kingdom, though Christ beateth him out of it every day in the world, and so will continue to do, till he hath won the world from him, and then he will chain him up in the bottomless pit. Therefore saith Christ in Luke xi. 20, 'If I with the finger of God cast out devils,'—the devil hath a kingdom, saith he, he had said that before,—then know that the kingdom of God, that great kingdom prophesied of which the Son of man should have from God, is come amongst you. In John xii. 28, 'I have glorified my name,' saith God, 'and I will glorify it;' what followeth thereupon as the consequence of it? Saith Christ, 'Now shall the prince of this world be cast out;' his kingdom shall go down, that is the way by which God will glorify himself. I will glorify myself, saith he,—that is, I will throw down that kingdom which the devils possess. When the seventy returned, and rejoiced that the devils were subject to them in Christ's name, saith he, 'I saw Satan'—I saw him before, this was in mine eye—'falling from heaven like lightning;' and that is the great thing in Christ's eye, to bring down the devil's kingdom.

The truth is, the reason that God suffered Satan, and indeed hath given a kingdom to him by way of permission, is this: he would set up the greatest enemy that could be supposed his Son Jesus Christ could have, strengthened with a multitude of angels, having gained all mankind,—for so he had at first setting up of this kingdom; there was a law that not a man should be born in this world but he should be a subject of his kingdom,—and Jesus Christ had not one person upon earth; he might have angels in heaven indeed. Now this God did, that he might shew forth the glory of the kingdom of his Son, in ruining this great enemy and destroying this great kingdom; for this is the great kingdom that Christ hath in his eye. Alas! the ruining of earthly kingdoms, the Roman monarchy, and the like, it is but a petty business to the breaking of this kingdom, this great head, which is as the

primum mobile that turns about all the kingdoms of the world.—That is the first observation.

The second thing which you may observe out of the words likewise, is this, that *this kingdom is a monarchy*. Here is a prince, one great devil over other devils, 'the power of the air;' and over men, 'the children of disobedience;' and this kingdom set up against our Lord and Saviour Jesus Christ. This is a truth which both heathens and others acknowledge. Trismegistus hath it, as in Lactantius' second book of Divine Institutions; he speaks of evil spirits and good spirits, and of the evil spirits he saith there was one chief devil. And it was a tradition likewise amongst the Jews, and owned by Christ himself, in that of Matt. xii., who called him the 'prince of devils.' And there are testimonies by some that those that were magical amongst the heathen, when they could not raise a spirit, they would call upon that chief devil, whom they durst not name, that he would send one to them. I only speak it for this, that amongst them this was a tradition, that there was one great devil. When I handled that of 'principality and power' in the 20th verse of the first chapter, I remember I shewed then that, take the power of angels in heaven simply, it is in respect of them an aristocracy; it is a monarchy in respect of Christ indeed. But come down to hell, and there it is a monarchy; he is both prince of devils, and prince of this world too, as Matt. ix. 34, xii. 24; John xii. 31.

How he cometh to be thus the monarch, we will not stand disputing. The school-men have many things upon it. He was the most excellent of all the rest, and the order of nature still continued though they fell; as in a man's soul, though he fall into sin, yet that order that the powers of the soul were set in it at first continueth still; the understanding still guideth the will, and the will the affections. Or perhaps he was the ringleader of them all; and therefore when his punishment, and that in respect to his first sin, is mentioned, it is said, 'Go into the fire prepared'—prepared so long ago, even from his first sinning—'for the devil and his angels.' The style of the punishment runs as the style of the sin runs, for it is spoken in respect of the sin. The devil had sinned, and his angels that cleave unto him therein; therefore the punishment runs, 'prepared for the devil and his angels;' prepared, I say, for him even from his first sinning, as being the ringleader of them all in that first sin. And so indeed Grotius interpreteth that in John viii. 44, 'He is a liar, and the father of it;' he is, saith he, ὁ πατὴρ αὐτοῦ, a father of that kind, of all the devils that lied. A father, how? Not by generation, but as in Gen. iv. 20, he that first invented brass is said to be the father of such as work in brass; and he that invented tents, the father of such as dwell in tents. And so now by the just ordination of God, they having sinned with him, are all thus subjected to him; he remains a prince over them. The devils sinned with a head, we sinned in a head. And they thus uniting willingly to one monarchy, their chiefest end being to uphold the business of their kingdom, as I shall shew anon, therefore that this may be carried on uniformly and one way, that there may be one uniform spirit still, and that they may be guided in all ages by it, to breathe in one kind of activity into the children of disobedience, they have all subjected themselves; partly I say by their own voluntary subjection, and partly by the ordination of God, and the excellency of that angel above all the rest. He is called 'that dragon' in Rev. xx., the article is put three times there: 'that dragon, that serpent, that old.' And though other devils may be called devils,—though some say that we read nowhere that any are called devils but this great devil; the others are called demons, but they are not called *diaboli*,

and they are called unclean spirits and the like,—but this title, 'who is the devil and Satan,' is proper and peculiar to him. As there is a whole Antichrist, one eminent Antichrist, though there be many Antichrists; so there is one whole dragon, one great devil, though there be many others under him.

You shall read in Ezek. xxix. 3,—it is an excellent allusion,—that Pharaoh king of Egypt is called the great dragon; the like you have in Isa. li. 9. Now in Ps. lxxiv. 13, 14, compared with this, you shall find it said, that God gave his people the heads of the dragons for meat; meaning the Egyptians. (It was meat for their faith to live upon, to see the great works that God did for them.) They are called the little dragons, but Pharaoh is called the great dragon. As this was a type of our deliverance out of the kingdom of Satan, so the type runs on: as Pharaoh, though all the rest of the Egyptians were dragons, yet he was that great dragon; so there is one great devil, who is prince of all the rest. And between him and Jesus Christ it is, that this, not competition on Christ's part,—that is too mean a word to be used in this business,—but he is set up, and hath set up himself against our Lord and Saviour Jesus Christ. Therefore now, when Christ came into the world, the devil, having had quiet possession of the kingdoms of the world in all ages,—you know he had been worshipped as the god of the world,—he began to smell that this man was the Son of God; and in his temptation of him, if you look into Luke iv., he doth offer him all these kingdoms. If thou be the Messiah, saith he, I know it is a kingdom that thou comest for, and that is the quarrel between thee and me; thou shalt have it, saith he, with ease; they are all given unto me, do but hold it of me, do but worship me. He would have compounded the business of this kingdom with the man Christ Jesus. This great devil, that old serpent that tempted Adam, tempteth the second Adam; and this was the decision of the controversy and quarrel, Christ told him with indignation that God only must be worshipped. Now this same great devil, this same prince, he is the supreme, and the others, 'powers of the air,' are but sent out by him, as I may allude to what Peter speaks. Therefore in 2 Cor. xii. 7, Paul saith a messenger of Satan was sent to buffet him. It was not the great devil, but an angel, a messenger of his whom he sent.

Now, between this prince and these under-devils that are rulers of the world under him, as they are called, Eph. vi. 12, there seems in Scripture to be held forth this difference, that they are much fixed to places, I do not say to persons. It is a thing observed in that Mark v. 12, when the legion of devils were to be cast out of the man, the text saith that 'they besought him much'—there is an emphasis put upon it—'that he would not send them away out of the country.' Why? Because, as Cartwright and others well observe, they would still continue there, where they had been familiar with men, and knew their dispositions and manners, and therefore knew how to lay their temptations; and it would have been a great disadvantage, they thought, to them to be sent out of that country, and so have been put to seek out another. Therefore the devil's punishment, when he goes out of one, is said to be, that he 'walketh in dry places,'—that is, in places where he finds little work. But now this great devil, he goes up and down the earth, as being he that giveth direction to all the rest. It is that which interpreters* observe out of Job, where he is said to come from 'compassing the earth to and fro.' He is the general vizier of the world.

Thirdly, *All these agree in one.* That is clear out of the text too, for, if

* Sanctius in Job.

you mark it, they are not called 'powers of the air,' though they are so many of them, but they are called 'power,' in the singular number, because they do agree with one united design to carry it on. And they are not called 'spirits,' but one spirit; 'the spirit that worketh,' &c. Or, at least, there is one common spirit comes from them all, one spirit and one power, because they all agree to set up sin, and to pull down the kingdom of Jesus Christ, all that possibly they can. This agreement of theirs, to give you but one instance of it, appears in that legion that was in one man, in Mark v. and in Luke viii. These did not act one member of him one way, and others of them another, but they all agree to act the whole man one way. And again, when at their request Christ gave them leave to enter into the swine, there were two thousand swine, therefore at least there were two thousand devils, for it is said, 'they entered into them.' All these agreed still in one project, they carried these swine all of them headlong into the sea; one devil doth not carry one swine one way, and another another way, but they entered into them, they all agreed to carry them headlong into the sea.

And the reason why they are thus united is this, because they are united in one extrinsical common end, which is to them the supreme end of all the rest, to which they lay down all lower, particular, intrinsical ends of their own, all ambition in themselves, or whatsoever else. The devils are proud enough, yet their hatred to God and to Christ, and their zeal to their own kingdom, in the public and general, is made their supreme end. Revenge against God is certainly their main sin, as he that sins against the Holy Ghost, having received the sentence of condemnation within himself, revenge against God is his main lust. Therefore they being united in this end, which is *extra se*, and concerneth the public cause of them all, as I may call it, hence they lay aside all their lower ends, and they agree to attain that end. And therefore, though they cause divisions amongst men, as they did between Abimelech and the men of Sichem, and so they do in kingdoms; yet they all agree in this one end of hatred to God, and therefore in the putting of men upon sin in the uttermost ways they can.

My brethren, what should this teach us? Give me leave to do that by the way, as I go. Is there union in hell under one prince, Satan? and shall there not be union amongst saints, under one Head, Christ Jesus, who have a nearer relation to Christ, not as a Prince only, but as a Head? The devil is not properly a head to these as members. Our Saviour Christ, you know, prayed for his disciples, and so for all others that are saints, that they might be one, as he is one; and they shall certainly be one, one day. Shall not Christ now unite us more one to another that are saints, than our own lusts and corruptions should sever and divide? I said likewise, that among the devils all lower ends fall down to the public, they are united in one end, *extra se*, out of themselves, for the advancement of their kingdom: should it not be so amongst saints? And therefore the apostle, because the saints agree in one common end, saith, though they differ in opinions and practices—and he speaks in matters of worship—one eateth and another doth not; yet they both do it to the Lord. And certainly, my brethren, when men see them to aim at the same common end, the advancement of the kingdom of Christ, the great substantials of it, differences in matters of opinion and practice ought not to make any disunion; it doth not in hell itself. And likewise it should teach us to prefer the public good to our private ends. The devils, you see, prefer the public good, as I may call it, of their kingdom—for so it is to them—to their lower ends, though they are proud enough. Therefore

now, for the safety of a kingdom, for the advancement of a kingdom, of a church, and these are mighty things, men should let all their petty ends bow and vail, and not go about to hinder the carrying on of such a work.

Fourthly, This kingdom of theirs, and these angels he speaks of, *they have a great power in them.* They are therefore called 'the power of the air;' he doth not call them angels or spirits only, but *power.* And elsewhere they are called principalities and powers. Eph. vi. 12, 'We wrestle not,' saith he, 'against flesh and blood.' Alas! the power of kings, and armies, and men is nothing. But we fight 'against principalities and powers,' against spiritual wickednesses, against devils, that infinitely exceed all the sons of men. And the word is not only δυνάμις, *potentia physica,* a physical power, of understanding and insinuation, &c., but it is ἐξουσία, it is authority too. For his natural power, Satan is called the 'strong man,' Matt. xii. 29; 'a lion,' 1 Pet. v. 8, of all beasts the strongest, the fiercest. I will not insist much upon it; for their authority, 'principalities and powers,' and the word 'power' here includes both. The consideration of this should teach us—for I shall still make meditations and observations as I go along that are useful and practical—to depend upon our Lord and Saviour Jesus Christ, and to be afraid, in respect of what power Satan may have, to carry a man on to sin. They are not only 'powers' in themselves, but they are 'power' likewise; they all concur. Small things, if they all unite, have a great deal of strength in them. *Concordiâ parvæ res crescunt.* But if strength shall unite, what a strength will it be! How should we therefore live by faith upon the Lord Jesus Christ! We are weak creatures of ourselves, but in him we are strong. How should we walk fearful of being ensnared by Satan! How should we walk with all the armour of God continually about us!

But they are not only powers thus in respect of physical power, but in respect of authority. All power is of God, and Satan's power is of God, at least by permission. He himself said, Luke iv. 6, that this world was delivered unto him, and therein he spake truth. It was indeed delivered to him,—that is, by God's permission: though he lied in this, when he said, I give the kingdoms of the world to whomsoever I will; for that is God's prerogative. Indeed he gave it to Antichrist, as I shall shew you anon; but it is God's sole prerogative to give the kingdoms of the world to whomsoever he will; so Dan. iv. But Satan had them by permission, as Christ gave leave to the devils to enter into the swine; it is a word of permission. Now he hath a kind of a propriety in wicked men, whilst they continue in his kingdom. In Luke xi. 21, 22, a wicked man is called his own house, and his own goods; and they are said to be his captives, taken captive at his will. And therefore some interpret that place, when Christ did come to cast those legions of devils out of the man, saith he, 'What have I to do with thee?'—that is, What hurt have I done thee? I am in this man that I have possessed, I possess but my own, and this is my castle; why shouldest thou come to torment me before my time? Am I not in mine own? And he hath them by conquest: 2 Peter ii. 19, 'Of whom a man is overcome, of him he is brought in bondage.' And God hath permitted him to have all this power, and to have so long possession of it, as he hath had in the world; for if he had not suffered this great enemy to be set up, his Son's kingdom had not been so glorious in the overthrowing of it as it will be.

Now, my brethren, see the mercy of God in freeing and delivering those from this power whom he hath translated into the kingdom of his Son. Our Saviour Christ hath redeemed us; not that the price was paid to Satan, but to God; for so he hath pulled us from the power of darkness by redemp-

tion, Col. i. 13. And how doth he do it? By being in some respects subject to the power of Satan. You know the expression Christ hath, Luke xxii. 53, 'This is your hour, and the power of darkness.' That is, By your means, you Jews, to whom God hath given this hour,—for wicked men have but an hour, the saints of God shall have the day of it,—the devil, who is the prince of darkness, and is that great power of darkness, (as you may see by comparing this with that Col. i. 13, where by 'power of darkness' the devil's kingdom is intended,) cometh thus to have a power over me, to crucify me, to kill me, which is the thing he aims at. Now Jesus Christ, being in this respect subject to the power of Satan,—for otherwise he was not subject; 'the prince of this world cometh,' saith he, 'and hath nothing in me;' nothing in him to tempt him, or to subdue him that way, but it was the devil's plot to have him crucified, and he stirred up the Romans, and Pilate, and all these Jews, for the crucifying of him, and he subjected himself so far to the will of Satan,—and by this he hath delivered us out of the power of darkness. Yea, though his kingdom is thus great, God useth poor flesh and blood, men, we that pray and preach, to overcome him, and we do it. In Rev. xii., 'There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not.' By Michael's angels are not meant only the angels of heaven, but men, the saints on earth too. Why? Because, at the 11th verse, it is said, 'they overcame him by the blood of the Lamb,'—which cannot be meant of the angels,—'and they loved not their lives unto the death;' that is, they gave away that part of their lives to death that was to come, and by this they overcame the devil.

The last thing that is here is, *the place of this prince's dominion, the air.* He is 'prince of the power of the air.' The denomination of kingdoms is from the place where themselves and their subjects live, and by 'air' is meant this elementary, this sublunary world, and especially the airy part of it, the *interstitium* between heaven and earth.

Hesiod, speaking of the devils, saith, 'Being clothed with air, they run up and down.' It is the place where they are. And if the devil appear, all his workmanship, his apparitions, his visions is air condensed. He took Christ up into an exceeding high mountain. Why there? That he might in the air make a brave prospect of all the kingdoms of the world, for it was done by an outward vision; all his power lies there. Some have thought there might be an allusion to it when he is called Beelzebub, the god of flies; for the air is as full of them as of flies in the summer. Sure we are, they are called the 'fowls of the air,' Luke viii. 5, 12 compared. There is a story reported by Frantzius, of a holy man in Germany, that that night that the great massacre was in France, he knowing nothing thereof, he saith he saw spirits in the air; and therefore certainly, saith he, there is some great thing done in the world this night. My brethren, there is such an affinity between air and spirits, that the good angels,—though they are not called the powers of the air, for heaven is their place, and they are those that behold the face of God,—yet when they come down to minister, they are compared to the meteors of the air, as it is a good observation of Cameron upon Heb. i. 6. In Ps. civ. 4, 'He makes his angels spirits, and his ministers flames of fire.' He speaks both of angels, saith he, and he speaks of meteors in the air, winds, and flames of fire that are in the air; for the motion of angels is as lightning, which is the nearest thing to compare them to. That he speaks there of meteors is clear, because he speaks of the works of God in the elementary world, which, in Heb. i., he applies to the good

angels, namely, then when they are in the air, sent forth as ministering spirits 'to minister for them who shall be heirs of salvation.' But now, though they are as meteors in the air,—for he compares them to wind, sent up and down by God, and to flames of fire,—yet that is not their place. But take these bad angels, as they are as wind, as meteors in the air, so the air is their proper place, or at least that place which their kingdom is in; therefore now, if they do not possess men's bodies, or the like, they fly up and down in the air. It is the 'prince of the power of the air.'

There is a great dispute, and I confess I am yet exceeding doubtful, and know not well how to determine it, and that is this. Whether, yea or no, the ordinary place for these devils be hell, the *abyssus*, the deep, as it is called, which certainly is a differing place from the air; for when they were here in the air in this world, they desired that they might not be thrown into the deep; that is, into hell, into the *abyssus* which is put for hell, Rev. xx. 3, where it is said the devil was taken and cast into *abyssus;* it is the same word that is used in Luke viii. 31. Whether, I say, that the ordinary place for their abode is to be in hell; but by way of liberty only, now and then for tentation, or the like, as God is pleased to let them out, they are in the air, for whilst they are in the air they cannot be in this *abyssus*, for the reason I now mentioned? Or whether, yea or no, that the ordinary seat of them is the air, and that therefore they are called the spirits of the power of the air? I say, it is a very hard thing to determine, because indeed the Scriptures do seem to speak both one way and another way; and how to reconcile them perfectly, for my part, I confess I fully know not. For, in 2 Peter ii. 4, it is said that he 'spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.' And so, in Jude, ver. 6, 'He hath reserved them in everlasting chains, under darkness, unto the judgment of the great day.' Yet, on the other side, say the devils unto Christ, 'Art thou come to torment us before our time?' as having the day of judgment in their eye. They knew not indeed when the day of judgment should be, yet they knew it was not yet. And they adjured Christ by his truth and faithfulness: 'I adjure thee by God,' saith he, 'that thou torment me not;' that is, I adjure thee by that righteousness and faithfulness of God, who, in his sentencing of us to condemnation, hath given us time till the day of judgment, that thou torment us not now. For Christ being the Son of God, they knew not but that he might shew his prerogative upon those—themselves being but few—devils that were there, which makes them therefore so submissive.

The Scriptures, therefore, looking thus to both ways, I say, it is exceeding hard to determine. I only refer you to what Mr Mead hath written in his *Diatribe*, where he handles both that place in Peter and that in Jude. And he saith that the word in Peter, 'he hath cast them down to hell,' doth not necessarily signify a present throwing them down to hell, but a judging of them to hell. And so they are 'reserved in chains to the day of judgment;' that is, in the mean season he lets them be in the air. As we say of a judge, when he condemns a man to be hanged, that he hath hanged the man, though the man be not hanged a long time after: so God judged them unto hell, and impressed upon their consciences a receiving of judgment and an everlasting sentence of condemnation, which they shall never be freed from. Therefore the devil, you see, when he prayed unto Christ, Mark v.,—for the devil prayed then, as wicked men do when their consciences are fired,—he prayed, not that they might be kept from torment altogether, but that they

might not be tormented before their time. The truth is, that both may stand. I will give you but that reconciliation which I have had in my thoughts; that is this: that their kingdom is only in the air, and when they are thrown into hell by God,—as it may be sometimes some of them are, at his pleasure,—then they are not in their kingdom. If the great devil be thrown into hell, his power ceaseth; for the devils do not torment one another, nor wicked souls at present; for how is it said that the fire is 'prepared for the devil and his angels?' Therefore, though they may be sometimes in hell, and let loose again, to rove up and down here below,—as God sometimes lets them loose,—carrying their chains about them; yet, notwithstanding, their kingdom is only in the air, and although, I say, they are thrown into hell sometime, yet they may be let loose again.

You have a clear place for that, Rev. xx. 3. It is said there that Satan was sealed up in the bottomless pit for a thousand years, because God, during that glorious time of a thousand years, would not have the saints tormented; and afterwards he is let loose again, till at last he is cast into that lake where he is chained down for ever. And certainly, my brethren, let him now go up and down in the air, he carrieth his chain with him,—that is, a chain of guilt,—and his hell is about him. The place is clear, James iii. 6, 'The tongue,' saith he, 'is set on fire of hell,' that is, of the devil, who is called hell, not only as being condemned to hell, but as carrying hell about him. There is a chain that chains them to hell, that they cannot come out; and if that by permission they are let out at any time, they are in chains still. As men sentenced to death have chains put upon them, and wherever they go, they carry those chains along with them: so God judged, sentenced the devils unto hell; and when they were cast to hell, that is, judged to hell, he clapped chains upon them, which they carry up and down with them wherever they are. And this likewise is certain, that they are not in their full torment. It is said that they do now 'believe and tremble,' tremble at what is to come; and they say, 'Do not torment us before the time;' and there is a reserve. 'They are reserved,' saith the Apostle. And in 2 Peter ii. 9, as wicked men are said to be 'reserved unto the day of judgment:' so they are said likewise to be 'reserved unto the great day.' Therefore they are not in full torment, there is a reservation of a great deal yet to come.

The reason why they are thus permitted to be in the air, and are not in full torment, is this: because his ministry is to 'work in the children of disobedience;' that is, that which God permits him to do, which we may say is his ministry designed him by God. Now he being designed to work,—as the text saith he 'works in the children of disobedience,'—of necessity he must be in the 'air;' for if he were in hell, he could not work at such a distance. It is proper to Christ, who is the King and Head of his Church, though in heaven, to work in a man's heart here upon earth. Satan cannot do the like; therefore to the end he may work upon men, he is in the air. And therefore to be in the 'air,' and to 'work in the children of disobedience,' are equivalent.

And then again, if he were in full torment, it is certain likewise he could not be busy to tempt; and the reason is clear, for the fulness of God's wrath which men shall have in hell takes up all the intention; insomuch as some divines say, that therefore there is no sinning in an active way in hell, because they are only sufferers. I remember, it is a notion that Parker hath in his *Descension into Hell*. The wrath of God would distract the creature,

when it cometh in the fulness of it. Now the devil hath all his wits about him, all his wiles, all his methods; therefore certainly they are not in full torment.

And likewise, if they had not ease, yea, a pleasure in wickedness in some respect, they would not be so busy; for they have lusts and desires. 'The lusts of your father the devil,' saith Christ, 'ye will do. Now then, when they have put men upon what they do desire, there is a satisfaction of their lusts, and there is in some respects some pleasure arising, that sets them on work. And this may seem to be one difference between the place of men's souls departed, that go to hell, that are in a place of torment, as it is called, Luke xvi., and the devil's place. God having not appointed them a ministry to work in the children of disobedience, as he hath done the devils; hence therefore they are in torment, in that torment, though not such as shall be when soul and body are joined together. Therefore now, though they sin, yet they do it not *de merito*, they shall not answer for all that which is done in hell; the text is clear in that of the Corinthians; 'to answer for what is done in the body,' saith he. But now the devils, they being appointed a ministry, having liberty to be, not in the deep always, but in the air, and in a respect having some ease, hence therefore they go on *de merito*. Why else are the angels said to be judged? You know it is said, the saints shall judge the angels. What! only for the first great sin, and not for their putting men upon all the sins since? Then one man would have more sins than the great devil, if the devil were to be judged only for that first great sin. They shall be judged, I say, for what they have done, from the very first sin they committed. And though they are *in termino*, that is, they are not *in via* in respect of the sentence of condemnation itself; yet, notwithstanding, in respect of ease they are in the way, and *in termino* only in respect of the sentence. And as those that sin against the Holy Ghost, and have received the sentence of condemnation in themselves, they are in that respect in hell as well as the devils; yet because they are but in the frontiers of it, they have but the first fruits, not the fulness of torment; therefore they go on still *de merito*, adding guilt to guilt, and so do the devils too.

Now, my brethren, to conclude this discourse concerning Satan and his kingdom, with summing up to you, shortly and briefly, the greatness of this kingdom of his. His kingdom, you see—

1. For the form of it, it is a monarchy: he is the 'prince of the power of the air.'

2. For the subjects of it: as Christ hath for his subjects 'things visible and invisible, things in heaven and things in earth,' Col. i. 16; so this great devil hath for subjects of this kingdom things invisible—his own natural complices, of the like nature with him; they are called here, 'the power of the air;' and he hath things visible—'the children of disobedience,' which are his slaves, which he hath overcome, namely, the sons of men.

3. For the multitude of his subjects, he hath more than Christ by far: of mankind we are sure, what of angels we know not. He is the great and catholic king, he hath had all the world; you see, the world and the devil go together in the text; and he that walketh according to the world, walketh according to Satan; and, Rev. xii. 9, he is said to be the dragon that had 'deceived the whole world.'

4. It is such a kingdom as doth not consist only in outward command, but comes in that somewhat near the kingdom of Christ; for he works inwardly. So saith the text here, he 'works in the children of disobedience;' he doth it invisibly. Only, I say, he is not a head, he hath not that influence

Christ hath; but influence he hath, by insinuating himself into men's spirits; he works in them, which no monarch can do, nor which all his agents can do.

5. For his success which he aims at, which is to carry men on to sin, the text saith, he 'works in them;' that is, he works effectually in them.

6. For continuance of time, as I said before, he had the start of Christ in this world, for he had possession of all mankind, and he thought he had them all under lock and key; for that which bringeth every man into the world made him a child of the devil.

7. He hath given place to none, as other princes do; nay, he himself was worshipped in the world, not as king only, but as a god. And therefore, in Rev. xii. it is said that he and his angels were in heaven. Why? Because they were worshipped as gods. 'And he was cast out into the earth, and his angels were cast out with him.' When Constantine turned Christian, all the world turned Christian too; then all his devils were thrown down from having that worship as they always had before.

But, my brethren, when he ceased to be a god, he still being the prince of this world, that he might imitate God, who hath set up his Son Jesus Christ, he likewise hath set up his son, Antichrist, the beast of Rome, whose kingdom and the devil's are in many things just alike. I remember I shewed you, when I handled those particulars mentioned in the 20th and 21st verses of the first chapter, a parallel between the pride of the devil and the pride of the Pope, in taking upon him to be as Christ, and that parallel held a great way in all those particulars. Now let us parallel the devil's kingdom and Antichrist's kingdom. For the devil told our Saviour Christ, that he had power to give the world to whom he would; and God did give him power to raise up one king, and the greatest kingdom that ever was; for that State of Rome, whereof the Pope is the head, is the greatest kingdom, and hath been of longest continuance of any other. In Rev. xiii., when the devil himself was cast out from being god of the world, he takes up another plot, and the text saith, ver. 2, that the dragon did give the beast his power, and his seat, and great authority. All power of kings and magistrates is of God, Rom. xiii. But the truth is, Antichrist's kingdom, and all his hierarchy, it is of the devil; he raised him up in imitation of Christ; he is the eldest son of Satan, as Christ is the eldest son of God. And when himself could not keep his kingdom any longer, as he had done, to be immediately worshipped, then he sets up the Pope, the greatest cheat that ever was in the world, a son of his own raising, after whom the whole world ran a-wondering.

Now as the devil hath two sorts of subjects,—his natural subjects of his own kind, the angels, his fellow-peers; and men, which are his slaves,—so hath the Pope. Therefore in Rev. xiii. you find two beasts, one in the 11th verse arising with two horns like a lamb, that is the Pope and his clergy, those evil angels, for ministers should be angels; there is his ecclesiastical power. And then he is the head of the kings of the earth; there is his secular power. He hath a double power under him, a double body, even as the devil here hath. And, my brethren, they are ordered to fall together. When the vial was poured out upon the air, Rev. xvi., which is the whole universal power of the devil, it is said that 'Babylon came up into remembrance before God.' And Rev. xix. 20, it is said, 'The beast was cast into the lake which burneth with fire and brimstone.' There is the beast that goes into the lake; the devil goes after him, Rev. xx. 10, 'The devil that deceived the world was cast into the lake of fire and brimstone, where the beast and the false prophet were.' But in the meantime, though the devil be a king, yet he is a miserable king, for his very kingdom is his prison: if he could break through the heavens

and run away from God, he would; but he cannot, he is under chains, and he is under torment likewise, though not in fulness of torment.

And, my brethren, to make an observation or two upon it:—

He is but the prince of the air, first; but our Lord and Saviour Christ, he is the prince in heaven, his throne is in heaven, as Heb. i. hath it, and Eph. i. 19, 20. And Jesus Christ is our intercessor, and our prayers go to heaven, the devil cannot meddle with them, he cannot intercept them, though he be prince in the air; the Holy Ghost carries them up; he holds, as I may say, one hand in our heart, and another in Christ's. Nay, not only Christ is in heaven, and the devil but in the air, but we are 'set in heavenly places with Christ,' Eph. ii. 6. Therefore, as the Apostle saith, what shall separate us from the love of God? Shall principalities or powers, good angels or bad?

You may observe likewise, that Satan hath no kingdom when the air shall cease, when this world shall be at an end. Jesus Christ will put down all power and rule, and God will be all in all; that is, he will be all in heaven, and all in hell too, every way he will be all.

My brethren, fear not this prince of the air, for Jesus Christ himself, when he ascended into heaven, went through this air, this kingdom of the devils, and spoiled these principalities and powers; that is, virtually, he took their kingdom from them; and himself, a man, went to heaven personally in the sight of them all, leading them all captive in triumph at his chariot. And, as a father well saith, he purified the air, as he went, of these unclean spirits; that is, by virtue of this ascension of his he hath so triumphed over them, that they shall never do his people hurt, nor ever keep their souls from heaven.

I have thus largely opened to you the kingdom of Satan, as these words hold it forth; for I have kept punctually to them, and that because the Apostle intended to set out this kingdom here in opposition to the kingdom of Christ, which he had described in the 19th and 20th verses of the former chapter.

I should likewise shew you how he is a cause of sin, and how all wicked men walk according to this prince, and how this prince worketh in them, as being children of disobedience. But that I reserve for the next discourse.

SERMON IV

According to the prince of the power of the air, the spirit that now worketh in the children of disobedience.—VER. 2.

THE Apostle's scope in general is, to set forth the misery of all unregenerate men, brought home to these Ephesians by way of application, yet so as every man in his natural condition may see his own estate by it. Men walk in sin whilst they are unregenerate; 'in which ye walked,' saith he; and they have three guides. They have the world; 'according to the course of this world.' They have the devil; 'according to the prince of the power of the air,' &c. And, last of all, 'the flesh,' our own corrupt hearts.

In opening of these words, as they relate to the Apostle's scope, I reduced them to these three heads:—

The first is, That Satan hath a kingdom opposite unto Christ's, which the Apostle therefore a little enlargeth upon in these words—he is 'the prince of the power of the air;' having in his eye to describe Satan's kingdom in opposition to that kingdom of Christ's which he had held forth in two or three verses before, namely, in ver. 20, 21 of the former chapter.

The second is, That all men in the state of unregeneracy are subjects of that kingdom and of that prince, and do live accordingly. And that is imported in the coherence of these words, 'in which ye walked according to the prince of the power of the air,' &c.

The third is, What his power over these his subjects is? It is more intrinsical, by working in them; he is the prince of a spirit that worketh in them.

I may add this in the fourth place, Because that the working of this spirit is in them, and so to demonstrate unto men that all carnal men are under the power of Satan, there had need be some evidence of it; therefore the Apostle addeth, 'that worketh now in the children of disobedience.' He points to some more eminent children of disobedience, in whom apparently, to the eyes of these Ephesians, or of any man enlightened by the Holy Ghost, the spirit of the devil doth appear: and, saith he, ye all had your conversation among these, and you were under his power more or less, as every unregenerate man is.

I have despatched the first, the description of the kingdom of Satan, as it is held forth in these words. I come now to the second, repeating nothing of what I have said; and the sum of it is this, that all unregenerate men are subjects of this kingdom, or this prince; which, I say, is imported in these words, 'in which ye walked'—viz., when ye were unregenerate—'according to the prince of the power of the air.' In that they are said to walk after this prince, or according to this prince, it importeth him to be their prince according to whose will they live.

I will open the phrase a little, and then I will give you such observations as shall be both to explain the thing further, and to quicken our hearts.

How are unregenerate men said to 'walk according to the prince of the power of the air,' or according to Satan as their prince?

In the first place, men are said to walk after their prince when they walk after his example. *Regis ad exemplum*, after the example of the prince the whole kingdom follows.

If it be said that the devil's example is not visible, therefore that cannot be the meaning of it, that they 'walked after the prince of the power of the air,' that is, after his example; my brethren, it is true his example is not visible, and men do not *de industria* imitate this devil. Yet, notwithstanding, whilst they do the same works that the devil himself, if he were incarnate, or supposing him to be clothed with flesh and blood, and that he were to live in this world and to be conversant amongst men as one man is with another, according to the laws of human kind—if, I say, they walk so as he would walk supposing him such, so long they may be said to walk after his example; they do by his instinct the same things he would do. There is a notable place for this in John viii. 44: 'You are,' saith Christ, speaking to the Jews, 'of your father the devil, and the lusts of your father you will do.' Yea, at the 39th verse saith he, 'If you were Abraham's children, you would do the works of Abraham.' They pretended to be Abraham's children, and they pretended to do the works of Abraham; but Christ tells them they were of their father the devil, and that they did his works. At the 30th verse, saith he, 'I speak that which I have seen with my Father, and ye do that which ye have seen with your father,' meaning the devil. A strange parallel this! It is certain that our Saviour Christ did do what he saw with his Father; for the Father doth nothing but what he sheweth the Son, as he saith, John v. 20. Yea, but, saith he, although you do not visibly see what the devil doth, yet you do the same things as if you had conversed with him, and been acquainted with him, as if you had seen him as children see their fathers. This is his scope. 'The lusts of your father ye will do,' saith he; and as I do that which I have seen with my Father, so ye do that which ye have seen with your father. Abraham walked before God, and was upright, as eyeing God in all things. Wicked men, indeed, do not walk thus before Satan, as eyeing him; yet they walk in the same steps, as if they saw what the devil doth, and what he would do.

Then again, in the second place, they are said to walk after the prince of the power of the air, not only because materially they do the same things the devil doth and would do, but because they satisfy his lusts, and his will over them, in all that they do. 'The lusts,' saith he, 'of your father ye will do,' ver. 44. You do not only the same things which he doth, but which he desires you should do; and so you gratify him in all that you do, and you fulfil his pleasure more than you do your own. They are not said to fulfil their own lusts so much as the lusts of their father the devil.

And then, in the third place, not only they do what he would have them do, but they do it after a commanding power of his. A friend may do what a friend desires; but yet he doth not walk after him as a prince. But now, all carnal men in the world do walk after Satan as their prince; they do not only what he desireth they should do, but he hath a commanding power over them, for that being a prince evidently implies. And therefore, in 2 Tim. ii. 26, they are said to be 'taken captive at his will.' And in Acts xxvi. 18, when men are converted, they are said to be delivered, to be turned 'from the power of Satan.'

And so now you have the phrase opened—what it is to walk after the prince of the power of the air. I only add this, because he speaks chiefly of

the great devil. He doth not immediately command in all men's hearts,—for it is impossible he should,—as Christ doth; therefore Christ is called a Head as well as a Prince, so is not Satan; yet he sends out lesser devils that do command in men's hearts. As suppose there were those here in England that should act all the king of Spain's counsels, or the Pope's counsels, and what he commandeth, though what is done here is not immediately done by either of these, yet if it be done by those agents that are sent out by the king of Spain, or by those emissaries that are sent out from Rome, they may be said to walk after their prince, or to walk after the beast; those, I mean, that do obey their directions: so it is here.

I come now to some observations, that will further open the words.

Obs. 1.—The first observation is this: *That this great kingdom of Satan's especially lies, for the matter of it, in sin.* It is clear out of the coherence: 'Ye were dead,' saith the Apostle, 'in sins and trespasses, in which ye walked according to the prince of the power of the air.' His princedom therefore lies in matter of sin; and men are subject to him as to a prince, chiefly as they walk in sin. As the kingdom of Christ consisteth not in meat and drink, but in righteousness and peace, and joy in the Holy Ghost; so Satan's kingdom lies not in disposing of riches or honours, simply so considered, further than in order some way to the advancing of his own kingdom, and as men sin in the pursuit of them. It was a lie the devil told Christ, when he said he had all the kingdoms of the world to dispose of; that is proper only to God, as you have the expression in Dan. iv. But now, as the Pope pretends to a spiritual power, and saith he hath power in temporals *in ordine ad spiritualia*, in order unto spirituals; so the devil and these rulers of the world, they are 'spiritual wickednesses,' as they are called, Eph. vi.; but yet in order to advance this their spiritual kingdom of sin, they do deal in the great affairs of the world, and in turning things up and down; but yet still, I say, their kingdom properly, the object-matter of it, lies in matter of sin; and therefore in Eph. vi. 12, if you mark it, they are said to be the 'rulers of the world of this darkness,'—so the words are to be read,—that is, they are rulers only of the darkness of the world, that is, the sin of the world. And were it not for sin, they should have no power over men. 'The prince of this world cometh,' saith Christ, 'and he hath nothing in me,' because Christ had no sin. Satan's kingdom doth not lie hereafter to torment men, for then we might fear him. 'Fear him that can cast both body and soul into hell.' Torment, the punishment of sin in hell, is God's work; but the devil's proper work is sin.

Now, my brethren, it is thus, both in Satan's intention, and in his constant course to this day. When he first set up his kingdom, he did not aim so much to have the disposure of all the honours and glory in the world,—though in order to advance his kingdom he hath done it, and he hath had it,—but his principal aim was to set sin up in the world against God. Therefore, in 1 John iii. 8, sin is called the work of the devil; that is, it is his great project, his great design. And the Apostle speaks there of Satan's kingdom in men's hearts: for he saith that Christ came to dissolve the work of the devil, therefore not in his own heart, but in men's. Every kingdom, you know, hath an interest of state; and if men be true to their interest, they follow it close and pursue that above all things else. Why, the interest of state that is in Satan's kingdom is to advance sin. Therefore while you walk in sin, you walk according to the prince of the power of the air.

There is this difference between us poor men, that are by nature the

captives of this great prince, and the prince himself. We are gulled the most extremely that can be; our design is to have riches, honours, and pleasures here in the world. We do not aim to sin, unless it be such as have sinned against the Holy Ghost. We would be glad to have these things without sin. But because we aim at these things, and cannot attain them without sin, therefore it is that we sin. But it is otherwise with Satan; for to have men sin against God is his great design; it is the kingdom that he hath set up. Therefore now we are like a company of poor silly rebels that are led into the field by an arch traitor, and some go for plunder and spoil; but he goes to vex his prince, to oppose him, to rebel against him. And that is the great design of this great monarch the devil.

Now, my brethren, the meditation that you may have for your use from hence is this, and it is, next to the glory of God and the dishonour of God, the greatest consideration can be had in the world to deter a man from sin; consider but this: that by sinning ye do pleasure the devil ten thousand times more than yourselves. Therefore saith Christ, 'his lusts ye will do;' and when ye do his lusts, that which he would have you do, you give him satisfaction, you bring him in pleasure, you advance his kingdom. It is the motive that John useth why men should not sin. Sin, saith he, is the devil's work, and will you advance his design? 1 John iii. 8. If you mark the coherence, it is clearly so. And it is the work of Christ to dissolve sin. 'He hath appeared,' saith he, 'to dissolve the work of the devil,' in the same place. So that now, as Christ's kingdom and his power lies, and the intent of it is, to dissolve sin; so the devil's kingdom and his aim is to set up sin. All his comings in are by men's sinnings. It is not man's end to sin, but it is Satan's. Nay, my brethren, let me say this unto you, that Satan doth not aim so much at your damnation as he doth aim you should sin, though he aims at your damnation too; for he hates man, but he hateth God more. In the damnation of the creature, therein is God glorified; but in the sin of the creature, thereby God is dishonoured, and thereby Satan is therefore the more gratified. And therefore we should learn from hence this great lesson, to hate sin more than damnation: for it is certain the devil himself is pleased more with your sin than with your damnation, for he is the prince of it. 'Walking in sin,' saith he, 'according to the prince,' &c.

Obs. 2.—A second observation, which will clear and explain what we are upon, is this: *That only those, and all those that walk in sin, be it the least, are subjects unto Satan;* 'in which ye walked according unto the prince,' &c. In 1 John iii. 8, 9, the place I quoted even now, 'he that committeth sin is of the devil;' and being of the devil, he is on the devil's side, he is of his party; that phrase of Christ's interprets it, 'he that is not with me.' He that committeth sin is with the devil; and so he that walketh in it, the comforts of his life come in by it, makes a trade of it, be it the least. And John gives this very reason why every man that committeth sin thus is of the devil; 'for the devil,' saith he, 'sinneth from the beginning.' What is the meaning of that? He that continueth in any sin, saith he, is of the devil; because that hath been the devil's practice, it is that which makes him a devil, his having sinned from the beginning,—not having sinned at the beginning, but his continuing in sin, going on in a constant course of it. And then again, he saith, he that is born of God hath a new nature that cannot agree with it. But I add this reason to it also: because if that Satan's kingdom lies in sin, as you heard before, then where sin reigneth, Satan reigneth. The case is clear; for if his kingdom lieth in it, where that reigns, he must needs reign. And therefore to be servants of sin, as in

Rom. vi. 20, is all one and to be the servants of Satan; as to be the servants of righteousness, as you have it there, is all one and to be servants unto Christ. And therefore in Acts xxvi. 18, instead of saying, to turn men 'from sin unto God,' you have it, to turn men 'from the power of Satan unto God;' because where sin reigns, there Satan reigns.

There is this likewise may be added to explain it: Satan's kingdom, you see, lies in sin, and the bounds of his kingdom lie in the dominion of any sin. And therefore now, although he doth not carry on all men to all sins, yet, notwithstanding, if sin have but dominion in a man that he walketh in it, then Satan hath a dominion. Though he doth not carry men on to all degrees of sinning, yet still his kingdom is maintained in them, as concerning the persons that are the subjects of his kingdom, they come within the bounds of it; for the bounds of Satan's kingdom lie in this, when sin reigneth, when men walk in it, let it be any sin, though never so small. The truth is, God doth not let men be so wicked as Satan would have them; we must not understand it so, that Satan is such a prince that hath so his will as whatsoever he would have men do, they do. But he is such a prince as having a company of discontented rebels under him, he suffers them all to walk by their own laws; yet look, what is peculiarly the law of his kingdom or commonwealth,—for so I call every man's heart,—he holds them to that law, he hath power to put them upon that sin. He is a tyrant that hath not a kingdom of one kind, as amongst men, but he hath variety of dominions, some greater, some lesser, for so I may call the hearts of several men unregenerate; yet still, be it the smallest sin, if a man walks in it, he comes within the verge of his kingdom, his person is in his kingdom, and in that snare the devil takes him captive at his will, and so he is his prince. My brethren, sin is the devil's viceroy; he is the chief prince indeed. And though it be but a petty viceroy, it keeps the devil's tenure, and the devil hath power according to the common law God affords him, to put men on to that sin which their peculiar humour is addicted unto. And therefore sin is called the 'snare of the devil,' 2 Tim. ii. 26, in which men are 'taken captive at his will.' Now any one lust is a snare; and as a bird that is taken in a snare by the fowler,—for the word here, 'taken captive,' is *venatu capto*, to take alive by hunting,—the bird may hang by one string or cord, and he hath her by that at his will: so any one sin—for corrupt nature venteth itself in several men several ways—is a snare, and it is a snare of the devil. You may see that in 1 Tim. vi. 9, 'They that will be rich fall into a snare,' when their heart is set upon it; it holds in any sin, instance in what you will.

Obs. 3.—The last observation that I shall make is only this, which is the apostle's scope also: *The misery that all unregenerate men are in that walk in sin.* It is the apostle's scope here to strike their hearts with the depth of that misery which they lay in by nature; and to express it to them, he shews they were subjects of that great kingdom of Satan. My brethren, let me speak sadly to all our hearts. Every man falls either under the kingdom of Christ or under the kingdom of Satan; and we do this hour, this moment, actually stand members either of the one or of the other; there is not a third kingdom, as there is not a third place to go to. Our Saviour Christ, in Luke xi. 23, when he discoursed of Satan's kingdom and of his own,—of Satan's kingdom, ver. 18, 'His kingdom,' saith he, 'is not divided against itself;' of his own kingdom and of God's, ver. 10, 'If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you;' here are two kingdoms,—now, ver. 23, he tells them plainly every man must fall to one of these kingdoms, there is no neutrality: 'He

that is not with me is against me; and he that gathereth not with me scattereth;' he falleth to that scatterer, he that is the great destroyer, as he is called, Rev. ix. 11. As it is in war, you must take part either with the one side or with the other, there must be no neuters; so it is here, they are so engaged, and such an irreconcilableness there is, that men must fall, and they do fall, one way or other.

And let me add this further: That we were all born under Satan's kingdom is as certain as that we are; and that till by an almighty power we are rescued out of that kingdom, and translated into the kingdom of his Son, we must remain in it, and we walk in it. Now therefore consider with yourselves, it is a matter of the greatest happiness, or unhappiness, of men born into this world, under what kingdom they are born, and are cast to live. What an infinite misery is it to the poor Grecians and their children to be born under the tyranny of the Great Turk! and what a happiness to be born in these western parts! for still, the more western and northward, the more freedom have the subjects, and the more eastern, the more tyranny. It is a matter of great concernment what king a kingdom hath: 'Woe to thee, O land, when thy king is a child,' Eccles. x. 16; and, 'When the wicked bear rule, the people mourn,' Prov. xxix. 2. Now if God from heaven should curse a man, if Christ himself should utter the greatest curse that ever he uttered, what would that curse be? Let the devil be his king, and let the devil rule over him. You shall find in Scripture that it is thus: Ps. cix. 6, 'Set thou a wicked man over him;' the Septuagint renders it, 'Set that wicked one over him,' using the same word John useth in his first epistle, chap. ii. 13, ὁ πονηρός, that wicked one, the devil: and saith he, in the very next words in the psalm, 'Let Satan stand at his right hand'—he is that wicked one; let him be both his ruler to carry him on to sin, and when he hath done, let him be his accuser too: for so always the witnesses that accused a man stood on his right hand; therefore, in Zech. iii. 1, you read, when Satan would accuse Joshua the high priest, he stood at his right hand.

Now, my brethren, whose curse is this, and upon whom did it fall? It is the first curse in that psalm in which the prophet begins to curse, that that same wicked one should be set in office over him, as some translate it, and that Satan should stand at his right hand,—that is, when he had carried him on to evil, then to accuse him, and so destroy him body and soul. Whose is this curse? My brethren, plainly this curse is against Judas, and therefore is spoken in the person of Christ. (And by the way, I take it, you have no psalm that hath this kind of cursing in it, but it is David bearing the type of Christ, or prophesying immediately of Christ.) How do you prove that? Look into Acts i. and you shall find that the very words of this psalm are applied to Judas, and that by the Apostle Peter. 'It is written in the book of Psalms,' saith he, 'Let his habitation be desolate, and his bishopric let another take,'—the very next words in that 109th psalm,—and so he goes on. Now, that this did immediately concern Judas appears by this: for the apostle in Acts i. saith that another apostle was to be chosen in the room of Judas, which all the world could not have revealed had not the Holy Ghost revealed that his aim in this psalm was personally to curse Judas. And this curse is the curse of Jesus Christ, who is able to curse. When Christ from heaven would curse a man, Set the devil over him, saith he; and it was fulfilled, the Scripture saith Satan entered into Judas. As the swine, when the devils entered into them, were carried headlong into the sea, so Judas fell 'headlong,' saith Acts i. 18. And he carried him on to

hang himself; for after he had been his ruler to carry him on to sin, then he was his accuser to God; and he never left until he had a commission from God to tempt him to undo himself. You see, my brethren, that the heaviest curse that Christ himself from heaven pronounceth against his great enemy, he that was a traitor to him, that delivered him up to be crucified, is this, that the devil should rule over him.

Will you now but consider, in a word or two, what a king you have. Alas! in being a servant of sin, sin is but a moral king, a metaphorical king; but the devil is a real king, a personal king, a creature subsisting and existing as yourselves; therefore we are said to be 'taken captive at his will.' He hath an understanding and a will, and out of that understanding he rules and guides thee, as one reasonable creature rules and guides another. And what art thou but a poor captive? Thou hast but a little of thy will, he hath his will; thou art but taken captive, like the ox that goes to the slaughter, or as a bird that hasteth to the snare, and knoweth not that it is for his life, as Solomon speaks. Do but consider with yourselves;—for, as I said before, this is certain, though we hear not the devil, nor see him, nor feel him, yet whilst we lie in the state of nature, or walk in the least sin, the devil is our prince, and he serves his turn upon us;—consider, I say, we are all men, and man is a noble creature, he scorns to be led captive. Why, thou art led captive by Satan. 'Ye were carried away,' as the Apostle saith, 1 Cor. xii. 2, 'unto dumb idols, according as ye were led.' And thou art deceived and gulled by it, for thou hast but a petty project in sinning; he hath the greatest design in the world, he acts another part; his design is to set up sin against God directly and immediately. Poor creatures, that is not our design immediately. Therefore he is said to 'deceive the nations,' Rev. xx.; and he deceived Eve, 2 Cor. xi. 3. Now man, as he scorns to be led, so of all things else he scorns to be deceived. There was never such a gull put upon the world as this; therefore it is said, the mystery of iniquity wrought. They that brought in Popery knew not themselves what they did; but the devil knew, he designed it, it wrought in a mystery. So now the mystery of iniquity works in all men, and the truth is, they do not know the bottom of it, the depths of Satan in it, they do not know the bottom of the design.

And as we are thus deceived, so we serve one of another nature. It was a law in Israel that they should not have a king that was a stranger, one of another nation, but that they should choose one from among their brethren to be their king. Deut. xvii. 15. Why, Satan is not a prince of your own nature, he is not of flesh and blood. We fight not with flesh and blood, saith the Apostle, but with spiritual wickednesses. It is therefore to us poor men, as I may so compare it, just such a bondage as the Israelites were in under Pharaoh. Pharaoh was king over his Egyptians, they were his natural subjects, they had a comfortable life under him, as the natural Turks have under the Great Turk; but we are like the Israelites, whom he made to serve with rigour; or as the poor Grecians, and other Christians, that are slaves and captives to the Turk—he is of another nature from them. So is this devil; his own devils have a natural kingdom with him, therefore he doth temper it so to them as that he doth not oppose them, for then they would divide from him; and therefore Christ saith, if Satan should cast out Satan, his kingdom would be divided, and not be able to stand. But we, poor creatures, are as the beasts that are taken, as Jude expresseth it, at his pleasure, and are under a prince of another nature. And not only so, but we serve an utter enemy that perfectly hates us, and that seeks to destroy us. In Rev. ix. 11, those same locusts there spoken of had a king. But what

manner of king had they? Even such, yea, the same king as we have; it was the 'angel of the bottomless pit, whose name in the Hebrew tongue,' saith he, 'is Abaddon, but in the Greek tongue his name is Apollyon,'—that is, the destroyer. His aim is nothing but to destroy and to undo us; therefore he seeks whom he may delude. And when he useth his authority to carry us on to sin, then he goes to God and accuseth; when that wicked one ruleth over a man, then he standeth on his right hand and is an accuser. Therefore he is said to have the power of death, not because he is a tormentor, but because he hath a commission from God to carry a man on to sin, and then to urge his commission.

My brethren, let us therefore come in to Jesus Christ; he is a king of our own nature. In all probability, as I shewed before, it was a motive to the angels to set up a kingdom against Christ, because they would not be subject to one of another nature. It may therefore well be a motive unto us to come in and subject ourselves unto Christ. Why? Thou shalt have a king that is of thine own nature; and whereas the other is a destroyer, he will be a saviour; whereas the other is an accuser, he will be an interceder.

I should likewise shew you the Apostle's scope is thankfulness; but I reserve that till we come to those words, 'He hath made us sit together in heavenly places in Christ.' For it is a great change to be translated from the kingdom of Satan and to sit together with Christ in his kingdom, which is the state of every Christian.

And so much now for that second head,—viz., That every unregenerate man is a subject of Satan's kingdom, and their misery in that respect,—which is clearly the Apostle's scope,—and that they 'walk according to the prince of the power of the air.'

I come now to the third head, and that is this: *The spirit that now worketh in the children of disobedience.*

Here are three things for the parts of these words. Here is *the spirit that worketh;* here is the time when, *now;* here are the persons in whom, *the children of disobedience.* I must first open the phrases, before I can come to the things I shall speak out of it. And—

First, *What is meant by 'spirit that worketh?'* The difficulty of opening this lieth in this: because in the Greek it is the genitive case, as we call it; that is, if you would translate it rightly, 'the prince of the power of the air, of the spirit that worketh.' And so here being three genitive cases coming together, 'of the power, of the air, of the spirit,' it makes the words the more difficult. There are some, and you see our translators took part with them, that say it is a change of the case; that the genitive case is put for the accusative, that is thus, 'in which ye walked according to the prince,' saith he, and if you would know what that prince is, he is 'the spirit that worketh,' &c. And it is true that there are instances in Scripture that one case is sometimes put for another. But the truth is, it is both hard and not so usual; and therefore, unless there be a necessity of it, I would not square the meaning here by that transposition of the case. And there is this reason for it besides, because that the great devil, who is this great prince, doth not work in every child of disobedience all those works that are wrought by other devils in them. Rather, therefore, it must be meant that he is the prince either of the *spirits,* or of *a spirit,* that doth work in them. And so the sense will run in a natural way, 'the prince of the power of the air, the prince of the spirit that now worketh in the children of disobedience.'

Now then, if you take it so, it hath a double meaning. Either *spirit* is

taken here *pro spiritu spirante*, that is, the spirit that breatheth; or *pro spiritu spirato*, that is, the spirit that is breathed into men. That is, it is either taken exegetically for the words before, 'the power of the air,'—that is, those lesser devils that are under this great devil, that are his spirits, and that go and work in men by his directions, he being the prince of them, and ordering them so to do,—or else it is taken for that common joint gale that these devils have in the hearts of wicked and carnal men, especially those that are eminently the children of disobedience. He is the prince of both these spirits.

First, I say *spirit* is either taken for the devils themselves, that are under this great prince, whom he setteth on work. And so the Apostle explaineth what he meant by the 'power of the air;' they are spirits, saith he, sent out by the great devil to work in the hearts of the children of disobedience. And they are called 'spirit' in the singular number, as they were before called 'the power of the air' in the singular number, because they are united into one body, they do join with one force under this great devil; they work one way and as one spirit, especially in respect of a common spirit, of which we shall speak anon, that they breathe into the hearts of the children of disobedience; they carry things on by a common design. And that 'spirit' is taken thus in the singular number, although there be many of these devils, is clear from Matt. viii., and Mark v. from ver. 7 to 14, and Luke viii. 29. When Christ cast out a whole legion of devils—for so many they were—out of one man, yet that whole legion speaks in the singular number unto Christ, 'Torment me not,' ver. 7. And Christ speaks in the singular number to him, after he had told him they were many, 'Come out, thou unclean spirit,' ver. 9; and, ver. 10, 'He besought him that he would not send them away;' *he* and *them*. Though they were many, yet still they were called one spirit. And therefore this is one meaning of it, that there are a world of devils here in the air, which are spirits who join all together in one body under this great prince, and work in the children of disobedience. If you would know, saith the Apostle, what I mean by the 'power of the air,' I mean the spirits—which are called *spirit* for the reasons I told you of—that do now work in the children of disobedience.

But there is a second interpretation, which indeed, for my part, I rather think is the meaning of this place, although we need exclude neither, for both senses are fully taken in. When he saith, he is the prince of the spirits, or of a spirit, that now worketh, &c., he doth not mean only by 'spirits,' the devils, that work as spirits in men; but he meaneth that infusion, that spirit, as I may so call it, that general, common, special spirit,—for I may call it both special and common,—that the devils do raise up in wicked men against Christ and against God; a common active principle which the devils do all raise, whereof Satan, the prince, is the Æolus, the god of all these winds he letteth loose, and they all blow one way: and that common gale that comes from them all, and that by the great prince's direction, that is said to be the spirit that worketh. The Syriac doth father this interpretation, for it putteth in the word 'and,'—'and of the spirit,' that is, 'the prince of the power of the air, and of the spirit that worketh,' &c.

Now I shall shew you, both that *spirit* is so taken in Scripture, and that it seems to be taken so here too.

1. It is so taken in Scripture, Gen. xli. 38. There Pharaoh, speaking in the language of his conjurers that dealt with the devils, whom they took for gods, saith, 'Can we find such a one as this is, a man in whom the spirit of God is?' And, Dan. iv. 8, 9, Nebuchadnezzar useth the same word of

Daniel: 'A man,' saith he, 'in whom is the spirit of the holy gods;' that is, he hath the infusion, the inspiration of the gods, which indeed were their devils, who were then the gods of the world, and wrought in the soothsayers and in their sibyls, as amongst the heathens they did. Both Pharaoh, you see, and Nebuchadnezzar use the same language, and there *spirit* is put for the infusion of the devils in them. So now that spirit that breatheth in a man, that giveth him understanding, it is called a spirit, Job xxxii. 8, 'There is a spirit in a man, and the inspiration of the Almighty giveth understanding.' And so in Rev. xix. 10, 'The testimony of Jesus is the Spirit of prophecy.' He means not the Holy Ghost only, but a prophetic gift inspired by the Holy Ghost. So here, by *spirit* is not only meant the devils that breathe, but that common spirit—*spiritus spiratus*, as I may call it—that the devil raiseth up in the hearts of men, and putteth into their spirits, and transformeth them to.

Now, that which makes me think the Apostle had this in his eye is this, because he doth put two articles, and not only so, but he addeth the word *now*. And the Apostle seems to point at some more eminently wicked. That you may know, saith he, that men are under the power of the devil, do but observe *now*, now in this age; do you not see what a spirit works in men that are eminently wicked, the children of disobedience? Although you do not see it in all unregenerate men, yet you may, saith he, see it in some evidently to be the devil, by the spirit that worketh in them, because the stream riseth higher than the fountain, beyond reason, beyond the spirits of men; for so their rage against Jesus Christ and his saints in those primitive times, the spirit that then wrought, was beyond the spirits of men: there could be no reason, no account given of their persecuting those that professed Christ; for they persecuted the Christians, and did not understand what they were, but the devil did. He raised a mighty spirit, a general stream, whereof some eminent men that were children of disobedience were the ringleaders that carried on all the rest. The devils went, by a common blast that they breathed into men, and carried the world before them, against Christ and against the apostles and saints; you may see how it works, saith he.

And so now, my brethren, in the first words, when he saith, 'ye walked according to the prince of the power of the air,' he meaneth the ordinary sinfulness that is in all unregenerate men, being under the power of Satan. But in these latter words he meaneth a special spirit, that is yet a common and general spirit, that worketh in the children of disobedience, which is set up against Jesus Christ and the purity of his worship, as then it was, and against the commandment of the Lord Jesus. This same special spirit, that yet is one gale in the hearts of men, Satan is the prince of it, and your lesser devils go all one way, and under that persecute the saints, having direction from this great devil; therefore he is said to be the prince of the spirits. And the Apostle brings it in to this end and purpose, to let them see, though they were now converted, yet, saith he, had you lived in your former condition, this spirit would have breathed in you; you may even see what manner of men you would have been, how the devil would have jaded you, by the spirit that now worketh in the world: you would have been acted by the same spirit; for whilst you were under the devil's kingdom you might have been raised up—though all men are not, yet you might have been raised up—to the same height that he now worketh in them.

There is one objection why that this spirit infused, this raised spirit in men, should not be meant here; and it is Piscator's objection. I will give you an answer to it, and shew you that both may very well be intended, and

so come to observations. This latter interpretation is Zanchy's, though he expresseth it only in general, a *flatus*, an inspiration, or the breath of Satan. But Piscator's objection against this interpretation is this. That cannot be meant, saith he; for the spirit here is said to *work* in the children of disobedience; therefore the spirit here must be meant a person or persons, and therefore the devils themselves only. And he backs it with this, because in 1 Cor. xii. 6, speaking of the Holy Ghost as a person, he is said to 'work all in all,' which argueth him to be the Third Person in the Trinity.

For that I answer, that this hindereth not but still by *spirit* here may be meant that raised spirit that is from the devils themselves, that inspiration of them, and infusion of them; because I find that the same word that is used here of working, is applied to other things than persons, that is, to spirits too, infused. 2 Thess. ii. 7, 'The mystery of iniquity now worketh; it is the same word. What was this mystery of iniquity? You shall find in 1 John iv. 3: 'The spirit of Antichrist,' saith he, 'whereof you have heard that it should come, and even now is come into the world.' That is, the truth is, saith he, the devil beginneth to raise up the beginnings of that spirit of Antichrist amongst Christians, which shall one day work up to a height; it worketh now, saith he. And indeed it may be that this very spirit was one part of the Apostle's meaning that he points at. Look out, Christians, saith he; see what a spirit there is among them, making way for corruption in the worship and truth of God; look among the heathens, see what a mighty spirit there is, the devil in both, he is the prince of both these. Now, in Rom. vii. 5, likewise, because you will say it is not said to work in us; yea, but there it is said that 'the motions of sins,' ἐνηργεῖτο, 'did work in our members;' it is the same word that is here. It is applied then, you see, to other things than to persons. Therefore, I say, that is no objection but this latter should also be meant. For my part, I say, I take in both—the one as the cause, the other as the effect. He is a prince of a company of devils that are spirits, and work as spirits in the children of disobedience; and they raise up a common spirit. And that you may know the devils work, saith he, Do but see now how they work in the children of disobedience, and such would you have been, if God had not freed you; you would have had the same spirit they had, and been led by him more or less. This is the Apostle's scope. The like phrase of speech you have in 2 Cor. iv. 13, 'We have received the same spirit of faith.' What means he by 'spirit of faith' there? He means both *spiritum spirantem*, the Holy Ghost that puts faith into me, who is called therefore the Spirit of faith; and he means also the grace of faith, the infusion of the Holy Ghost, whereby I do actually believe. Many like instances may be brought to prove that 'spirit' implies both; therefore, for my part, I take in both, the one and the other.

So now you have these three parts of the words. First, you have here a spirit that works, whereof he is the prince, taken both for his devils, that are spirits and work by him; taken also for that common infusion which his devils breathe into men. Secondly, you have the time; 'that now worketh.' Thirdly, the persons in whom; 'in the children of disobedience.' Now, I shall give you some observations, if you take either one sense or the other; for both are intended, the one as the cause, the other as the effect, and as a demonstration of the misery of man by nature, which these Ephesians themselves may see in those that are eminently the children of disobedience, in whom the devil raiseth such a spirit.

Obs.—First, If you take it for his being a prince of spirits that thus worketh, I shall give you these observations, which shall further explain it.

First, *that it relates to their manner of working*, that they work as spirits in men. And the Apostle doth insinuate this for two ends: the one, to shew the manner of their working; the other, to shew the advantage of their working. They work as spirits, for the manner of their working, in the children of disobedience; and for their advantage,—they have mighty advantage upon it,—and therefore to shew it, in Eph. vi. 12, he saith, 'We wrestle not against flesh and blood, but against spiritual wickednesses,' that is, wickednesses that are spirits. I shall explain it to you by degrees. God did make man under angels, as he hath made other creatures under man; though not in the like inferiority, yet in a proportionable distance. Now, this is a certain rule, amongst all God's works, take the whole chain of them from first to last, that in the subordination of several creatures, the higher one creature riseth above another it is able to do all that is below it, all that is excellent, yea, and hath a power to do more; as now, all the senses that a beast hath, man hath, and he hath reason besides. Then for the manner of their working, which is the point I would explain: the angels being spirits, all the ways which one man hath to work upon another, the angels have the same, and more. What are the ways that a man hath to work upon another? He can do it by speech, and he can do it by presenting objects externally; and he can do it by threatening, or by punishment, or the like. But the devil can do all this and more. He can appear as a man doth, and convey himself unto a man by speech; and not only so,—for this is but working upon a man, this is not working in him,—but the devil can creep into the fancy, he can creep into the humours, and into the passions of a man's body, which depend much upon his humours, and can act them; therefore he can work in us. My brethren, one angel cannot work in another; one devil doth not possess another. Why? Because they are creatures of a like rank. And therefore as one man communicateth his mind to another, and cannot creep into a man to suggest it secretly and indiscernibly, because man and man are creatures of a like rank; so are angels. Michael and the devil disputed indeed about the body of Moses, as one man doth with another; but one angel cannot undiscernibly work in another. And therefore there is this difference between the devil's working in us, and that which one man worketh upon another. One angel may work upon another, and persuade him thus and thus, but he cannot work in him; but the devil, being an angel, and an angel being a superior creature to man, hath a way of communicating himself to man which one man hath not to another. Yet he hath not that way that God hath, for he doth not know the heart; but he can work upon the fancy and upon the passions. The will is joined to the affections and passions, and he can work upon them. The understanding is joined to the fancy; he can work upon that, and so work upon the understanding. He can work in us; yet, notwithstanding, it is not as God doth.

If you ask me, what it is he can do in us? I will answer in a word, because it hath been spoken to heretofore—

He can, first, undiscernibly, as a spirit, *put into you what thoughts he will*, suggest anything; he can imprint it upon the fancy, and the understanding will take it off presently. In John xiii. 2, it is said, the devil 'put it into the heart of Judas to betray Christ;' he wrought in him. He can take away thoughts, and put in thoughts; he can take them away, for he can divide the thoughts. In Luke viii. 12, the devils are compared to fowls—*αἴρει τὸν λόγον*—that take away, that snatch away violently the seed that is sown; he will not only steal them away, but doth it violently; divide the thoughts of a man at a sermon, and make him think of somewhat else. And he is

the envious one that soweth tares in the night, and undiscernibly; as seed, you know, is sown in the ground undiscernibly, especially in the night. He can put into us what he will. And, my brethren, let me add, he would not have power to work in us, unless we had sinned. If he had been perfect, and we perfect, he might have wrought in us, and suggested to our spirits undiscernibly; but, as I take it, this same *working in us* is not only a note of difference from what one angel can do to another, but it is a note of difference of what Satan, being fallen, could have done to Adam, or to Christ himself, who were perfectly holy. He could not come to Eve, though he was a foul unclean spirit, and work in her, he could not put a thought in her undiscernibly, for that had been his best way; and he could not then take the shape of a man or a woman to talk in, because the image of God was not yet defaced in man, and therefore he comes and talks to her in the shape of a serpent; and she knowing the nature of that beast, knew that he was next door to reason, and so he might speak, and that deceived her. And so for Christ himself, he comes and makes visible apparitions, but we read not, nor do I know any good warrant or ground for it, that that unclean spirit should come and work in him. But now, we being sinners, he can, especially those that are his own, work in them undiscernibly, put in any thoughts, or take any thoughts out of their minds.

He can, in the second place, when he sees that that thought which he hath put in doth take, that a man's will doth a little come off to it, he can then, and he doth,—and God permitteth him to do it to ungodly men,—*enter into them, and possess them*, as a man dwelleth and possesseth his own house; for so the comparison is, Luke xi., that he dwells there as in his own castle. And as he entered into the body of the swine and carried them headlong into the sea, so he entereth into men, and doth possess their spirits; and he joineth with their spirits, and strengtheneth all those consents to sin in them. He is only said to enter into Judas, Luke xxii. 3, for though he was in Judas before, yet when he cometh to put a man on upon any great sin, he is said to enter into him, as he did enter into the swine,—for it is the same word,—because he joineth with his spirit to carry him on in it, as if another soul should come into a man.

And not only so, but he is able to *fill a man's heart*,—as Acts v. 3,—as wine filleth a man's veins, and giveth him new spirits and strength; or as wind doth fill the bagpipe: for the hearts of unregenerate men, they are, as I may call them, the devil's instruments in this respect, he breathes into them, and blows them up. He cannot, indeed, put affections into them, but he can blow them up when once consent is given. You may read of a good angel in Dan. xi. 1; saith he, I am with the king of the Medes, to confirm and strengthen him in his purpose to deliver the Jews: both these words are used. So can Satan, when he hath put in a temptation to a man,—you see he is able to suggest it, being a spirit,—when he hath put in his suggestion, then he entereth, especially when a man is his own, and giveth place to him. If a man be a saint, he hath leave to enter for that time, and he can confirm and strengthen that resolution, and hold him in it, and join with him, and so the man shall have a superadded strength, another spirit in him beside his own. Therefore in Mic. ii. 11, speaking of false prophets, he saith, they do 'walk in the spirit, and lie.' It is the same phrase that is used of a man's walking in the Holy Ghost, when the Holy Ghost strengtheneth him. And the devil did use to come into Ahab's prophets; he was a lying spirit in them; they 'walk in the spirit, and lie.' I speak it for this, that he can thus blow up and fill up a man's spirit. I should have added a middle, between entering

and putting into the heart,—that is, he can provoke men, inflame them. 'The tongue,' saith James, 'is set on fire of hell;' and it is said expressly of David, in 1 Chron. xxi. 1, that Satan provoked him to number Israel.

And not only this, but he can *effectually prevail.* He can by all these means work in us; first, work indiscernibly in a man; secondly, having right, as in wicked men he hath, he can enter and dwell there, as in his house or castle; thirdly, when he hath provoked and stirred up the affections and passions, when the will hath consented, he can strengthen that will, and so strengthen it that he shall prevail and work effectually; for so the word here implies. In 2 Thess. ii. 10, speaking of Satan's working upon the learned part of the Popish party that know the truth, and hate it, 'his coming,' saith he, 'is with all deceivableness of unrighteousness, that they might all be damned.' The doctrine is so laid to men's corrupt hearts, that it deceiveth them, and deceiveth them effectually. Therefore in 2 Chron. xviii. 21, it is said there by God himself, 'Thou shalt go and entice him, and thou shalt prevail.' And you know, he was presently a lying spirit, and prevailed over all Ahab's prophets, and over Ahab himself. And he doth it with a kind of command, for he is a prince too; therefore they are said to be taken captive at his will.—And so much now for the manner of his working, which this phrase, 'he worketh in them,' implieth; and what I have said is necessary to open it.

Now, the Apostle's scope is likewise to hold forth all *the advantages he hath as a spirit.* He is an active spirit; for spirits are active. 'The horses of Egypt are not flesh but spirit.' I shall not now stand to open the advantages, for time would fail me.

The observation I shall make from hence is this: That though the devil worketh in men thus, and works effectually, yet so as *all their sins are their own still.* Why else are they called children of disobedience? He 'worketh,' saith he, 'in the children of disobedience;' and they walk in sin, though the devil thus work, and doth work in all the sins of men. For that which we translate 'our life is a continual warfare,' the Septuagint renders it 'a continual temptation.'

The reason why, though the devil thus work, yet it is all our sin, is this: because that the devil doth not thus enter into us or join with our spirits to confirm us, till our wills are come to a consent; we give place first. And then when he doth confirm, still the will of a man is free, he is but strengthened in it; he may cause the waters to swell, but he cannot turn them back. It is evident in Ananias, 'Why hath Satan filled thine heart?' You will say, Did not Satan work in him? How could he help it? Yet it is made his sin, for that he gave way to the devil; for he gave way at the first, and then the devil entered in and filled him. Another instance for it is that in 2 Tim. ii. 26; he saith, we are taken captive alive, ἐζωγρημένοι, as the word is derived from thence; the meaning is this, they are alive when they are taken, and they are taken willingly by him; though at his will, yet with their own will too. They are not moved as dead stocks, but they are moved as having a living active principle in them, their own will. No man sinneth, my brethren, because Satan commandeth him; for we do not see that Satan commandeth us, for he works undiscernibly, but we sin because of what is propounded to us: as no man doth sin because God decrees him to sin, therefore no man can excuse himself with that; so no man can excuse himself with this, that Satan worketh in him.

And so much now for that first interpretation, that here, by *spirit,* is meant the devils, who, as spirits, work in the children of disobedience.

I come now to *a second interpretation*, which is taken for the effect of these devils, that common spirit that they raised in those times in the children of disobedience, which the Apostle bringeth as an instance, that themselves might see how it wrought. Do not you see, saith he, how it worketh, what a spirit there is working in men against God, and against Christ? The devil is the prince of it. I opened it before, I shall now give you some observations about it.

Obs.—The first is this: That besides the common ordinary walking of men in their particular lusts, walking in sin, according to their prince, the devil, their king,—for in every sin that a man ordinarily committeth, he walketh according to this prince, and his mind and will he doth,—besides that, I say, there is a special spirit, which yet is a common spirit in another sense, that is, because it breatheth in a general way in men; yet I call it special, because it is superadded, over and above the natural inclination that men ordinarily have to the ways of sin,—there is a special spirit, raised up by the devils in the children of disobedience.

I shall make this evident to you by parts. I take these Ephesians for an instance, for to me the Apostle seems to point to that spirit that wrought among them. In Acts xix., when Paul was at Ephesus, you shall find there what a spirit was raised, all the whole city upon a sudden were gathered together, and were all filled with confusion, and the text saith, 'the greater part knew not wherefore they were come together.' They would have haled Paul before the judgment-seat, and having caught Gaius and Aristarchus, his companions, 'they rushed with one accord into the theatre;' and all this while they knew not for what. And then, for the space of about two hours, they all with one voice cried up their goddess Diana, and cried out against Jesus Christ; alas! they knew not Jesus Christ. But why did they cry up their goddess thus? Why, the devil was in it. Do not you see, saith the Apostle, how the spirit works? If you read the Apologies of Tertullian, and others that wrote in the primitive times, you shall still find them telling the heathens thus: Why do you persecute us? What is the matter? You understand not our way. You can let other sects alone, why do you meddle with us? It is nothing but a name you persecute, you know no more. Yea, but, my brethren, the devil knew more, and so raised up a common spirit amongst them against the Christians.

The devil doth raise up in several ages—that should have been another part of the observation—a several kind of spirit, yet still the same devil. Do you not see, saith he, the spirit that now worketh? Why, the spirit of heathenism wrought then in a bitter opposition unto Christ; and the spirit of Antichrist wrought then. The spirit of Antichrist is now in the world, saith John. And these both wrought in one, wrought against Christ. The devil had then two strings to his bow. Among the heathens he had a spirit that wrought to advance his kingdom, and to keep him up as long as could be as the god of the world; and if that failed, then he had the spirit of Antichrist, that was then a-working too: and many of the Christians themselves, that were good, understood not this, for it was a mystery. And, my brethren, such is his cunning still, if the scene alters, he alters his spirit that he breatheth into men; he will breathe in new principles, such as the world shall close withal; and he will be still sure so to state the quarrel as that he may vent his malice against many of the saints, if he cannot against all. He made way, through I know not how many errors, that if the world should happen to turn Christian, he might raise up such a persecution against those that would oppose those corruptions, more or less, as possibly could be.

Therefore in Rev. xii., when he was thrown down from heaven to earth,—as he was when heathenism was gone,—he found a way to persecute those that kept the commandment of Christ and the testimony of Jesus; for there was then so much corruption brought in and found in the churches by the working of this spirit, that God stirred up some or other still, in their several ages, to bear witness against it: and against these the devil raised a spirit, as being the witnesses of Jesus and such as kept some of the commandments of God, which others did not. The apostle John, in the place I quoted even now, saith, the spirit of Antichrist is now in the world, 1 John iv. 3. Paul saith, it was a mystery; the apostle John, that he is to come into the world, nay, that even now he is in the world. I see his horns are budding, saith he; and that spirit that breatheth now in heathenism shall work up to the very same, when the world shall turn Christian, in Antichrist. Now, this was a mystery, yet the devil knew what he did, he drove it on, and carried on this common spirit, and that among Christians themselves in those primitive times, even when the heathens did oppose them. So now, as it is said of the Holy Ghost, in 1 Cor. xii., that he hath variety of gifts, but there is one spirit, that worketh all in all; so in several ages there are several spirits infused, and principles that men are led by, but yet so as still they shall be against some part of the commandment of Jesus; and it is the same spirit that still worketh all in all.

And why is such opposition called a spirit?

Because, my brethren, things are carried with spirit oftentimes more than with reason. Saith Paul, 'I was exceedingly mad against the saints,' Acts xxvi. 11. And I think there are few that are mad but there is some kind of possession or obsession of Satan. 'I was mad,' saith he, and madness, you know, is to go in a thing against reason, and beyond reason, beyond the nature of the thing itself: and that is, because the devil is in it; for he carries it as a prince, and therefore he carries it as by a spirit that he stirreth in them.

And it is called a spirit, too, because it is active, and high, and violent. In Rev. xvi. 13, speaking of those emissaries of Rome, that, when Antichrist is brought to his last throw for his subsistence,—and if he loseth that, he is gone,—he sendeth out, (the devil and Antichrist together, for they are said to come out of the mouth of both,) he calls them spirits; they shall be nimble agents, that should have a world of zeal. What is the reason? They are said to be 'spirits of devils,' and were therefore more active than men of themselves would have been. And Satan was the prince of them, for they 'came out of the great dragon;' and they 'go forth to all the kings of the earth, to gather them to the battle of that great day.' And how nigh it is, God knows.

Now as it is a special spirit, thus raised,—I have shewn you that it is called a spirit, and a spirit that altereth as the scene altereth,—so it is a general spirit, a common spirit, wherein, saith he, the children of disobedience do agree. The reason, my brethren, why his kingdom is a monarchy, and why they have one prince,—by what the Scripture seemeth, both in this and other places, to hold forth to me,—is this. Because there is one great devil, that is the old serpent; he hath the great head, the great wit, and inventeth what to do still, in all the turns and agitations and motions of the world, and accordingly directs. As Pharaoh—who was a type of the great devil and his monarchy, and the Egyptians are the little dragons, as they are called, Ps. lxxiv.—gave the counsel, 'Come,' saith he, 'let us deal wisely:' so Satan is, as it were, the great dictator, and all the lesser devils take from

him what he doth judge, and breathe a common spirit into men in whom they work. And therefore he is said here to be the prince of a spirit. The reason why it is one spirit is, because there is one prince of them that doth guide and direct all the other spirits to go thus one way, and to make one common gale in the hearts of men. In that Rev. xvi. 13, 14, they are said to be three spirits; yet all agree in one, they all came out of the mouth of the dragon too, for he was the prince of them, the great devil; for by the great dragon there, I take it, the great devil is meant, for the little devils are in that phrase, 'he and his angels.' And a breath came from this prince, and the other devils, he saith, were three; that is, many, or more than one, men acted by the devil; yet they all agreed together in one project and design, which was, to go forth to the kings of the earth, and of the whole world, to gather them to battle against Christ. For when Antichrist shall be put to it, he will get the assistance of heathens, and Turks, and all; all shall join together against the battle of the great day.

When our Lord and Saviour Christ was crucified, it is clear, then he breathed a common breath. Herod and Pilate were one against another, yet conspired in crucifying of Christ. Why? Because there was a prince in the world, and though he had nothing in, or against Christ, yet he ruled their hearts unanimously. Therefore, in Ps. ii., 'Why do the heathen rage, and the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed?' The truth is, the devil was in them. 'This is your hour,' saith Christ, 'and the power of darkness;' that is, the devil, who is the power of darkness, hath power over me, by means of you.

Now, my brethren, it is a spirit likewise which, if the godly wise do heedfully observe, may be discerned. The Apostle saith so much. Do you not see it work, saith he, in the children of disobedience? You may see it by the nature and carriage of things, that Satan carries them on.—And so much for the interpretation of those words, 'the spirit that worketh.'

I come to *The Time; 'that now worketh.'* Some put it for *etiamnum*, that still worketh; but I think that is not the meaning of it, for it refers to that present spirit that then was, which, as I said, Satan was the prince of; 'which now worketh.' It may have relation also to the times of the gospel, in comparison of former times. In John xii. 31, saith Christ, 'Now is the judgment of this world;' that is, now is the time of the gospel, when this world is to be reformed, and the prince of this world is cast out. Now, because that is the *now* when the prince of this world is cast out, therefore this is the *now* wherein the devil being cast out, being vexed, raiseth up a spirit in the children of disobedience. And he is more active a thousand times than he was in the Old Testament. It is true, Satan under the New Testament hath less power than he had under the Old; for the kingdom of Christ cometh still more and more upon him, and spoils his plots, eats them out; but yet his activeness, his working, is more by far. And the reason is this, because the devil is enraged; for still as Christ goes, and casts him out of his kingdom, or out of men's hearts, the more he rageth. In Mark ix. 26, when the unclean spirit was to be cast out, the text saith, 'he cried, and rent him sore.' And in Rev. xii. 12, when the devil, that great dragon, was cast out, thrown from heaven, it is said, 'he is come down, having great wrath, because he knoweth he hath but a short time.' And if he had millions of years, they would be a short time to him. But when he saw himself thrown down, it was to him as the beginning of the day of judgment, which he thinketh is approaching. And still, my brethren, the more he is

confounded, the more he is enraged, and the more active he is; therefore he saith, 'the spirit that now worketh.'

You shall see this, by comparing the instruments he doth employ in one age, and in others, successively, that come after. In Rev. ix., there comes out of the bottomless pit a company of locusts, whose king was the devil; these were, as some think, the Saracens; or, as others, those preaching friars, that were some hundreds of years ago sent abroad to uphold the Pope's kingdom. For my part, I think, the Holy Ghost did carry on the story of both, even in that first part of the prophecy. Now you shall find in Rev. xvi., when Antichrist cometh to his last cast, his agents then are not locusts, but 'frogs,' and so raised that they are called 'spirits,' because they are more nimble and active than those locusts were; for the devil still, as his time grows shorter and shorter, begins to work more furiously and more fiercely, bestirs himself more in the spirits of men. Those locusts were too dull creatures, therefore now he hath frogs, he meaneth the Jesuits, who are a nimble company of men, men of spirit, full of activeness, that can, like frogs, leap into kings' chambers, and can be in the water and on the land, deal in church and deal in commonwealth; and these he calleth spirits. The locusts, I say, those preaching friars, were too dull for his turn, now in this last cast. And, my brethren, it is good to learn of an enemy. Still as our time draws shorter, let us work the more. 'Exhort one another,' saith he, Heb. x. 25, 'and so much the more as ye see the day approaching.' And if you will have it more full, 1 Cor. vii. 29, 'The time is short.' Therefore let us improve it to the uttermost. The devil, you see, doth so; he acteth and worketh more now than he did before, because he knoweth he hath but a short time.—And so much now for the time.

I have now nothing to speak to but *The Persons; 'that worketh in the children of disobedience.'* I must, as I use to do, a little open the phrase.

It is a Hebraism, 'sons of disobedience.' The Jews do use in common speech to apply the words, *sons* and *children*, to many things; as, son of captivity, that is, a captive. A son of the resurrection, saith the gospel; that is, those that shall rise again, and shall be begotten by the resurrection; for it is a begetting again, and so they are sons of it. It importeth, as the phrase is here, one that hath addicted himself to disobedience. As wisdom is said to be 'justified of her children,' Matt. xi. 19;—there are sons of wisdom, that is, those that have given up their souls to be led by wisdom, that have been converted by Christ;—so here, those that have addicted themselves to disobedience, to sin, they are called sons of disobedience. You have the like in Ps. lxxxix. 22, 'The son of wickedness shall not afflict him.' So, sons of violence. I shall not need to open that much, I shall speak of it when I come to handle 'sons,' or 'children of wrath,' in the next words.

The only question is this: whether he meaneth all sorts of unregenerate men? or whether he meaneth some special sort, in whom the devil in those times raised up a special spirit?

The truth is, it is hard to determine it; the context seems to carry both. In Scripture phrase—I shall speak a little to the latter—a child of disobedience notes out one that is more eminently wicked than others, a son of iniquity; and it is all one with that which in the Old Testament was called a son of Belial, which phrase you have often; and you never have it used but it noteth out one more wicked than ordinarily the generality of mankind are. Sons of Belial are men without a yoke, that have broke the bounds, as the prophet expresseth it, for so the word signifies. Still when they are

mentioned, I say, it notes a special sort of wicked men. I shall quote the places:—Deut. xiii. 13; 1 Sam. ii. 12, the sons of Eli are called sons of Belial, being more eminently wicked than others; so in Judges xix. 22; one given to drunkenness is called a daughter of Belial, 1 Sam. i. 16. Those, therefore, that either in respect of living in profaneness, or in respect of opposition to God and Christ, are more eminent than others, are especially sons of Belial; yea, they are called even Belial itself. And, in 2 Cor. vi. 15, Belial is called the devil himself; even as in the New Testament the devil is called 'that wicked one.' And answerably, one that is more eminently wicked is called a devil[a]; as in that speech of Christ, who saith of Judas that he was a devil.

The word 'disobedience' is ἀπειθείας, an obstinacy of heart, that a man hath stood out persuasions. So as now it doth import such kind of men likewise as have received the truth, or have heard of the truth, yet obey it not, but do the contrary. 'I have stretched forth my hands to a disobedient and gainsaying people,' Rom. x. 21; those are called disobedient—it is the same word—which have had God's hand stretched out to them. You have many places for it: Rom. ii. 8, and Titus i. 16, 'In works they deny him,' saith he, 'and are disobedient,'—it is the same word here,—'and to every good work reprobate.' And in Heb. iv. 6, 11, it is used for unbelief.

Now, if it be taken in a large sense, as perhaps in Eph. v. 6, it is taken for all unregenerate men; 'for which the wrath of God cometh upon the children of disobedience:' then the observation in a word is this. It cometh in here by way of difference from Satan's working in godly men and in unregenerate men. He worketh in the children of disobedience, that is, he ordinarily prevaileth with them, I mean for those lusts they are addicted to; he ruleth them, as it is spoken in that curse concerning Judas, Ps. cix. He prevaileth over them, he works effectually in them,—take that, I say, which is their proper and special way of sinning, that which their spirits are addicted to,—they are, as I may so express it, his working shop, they are called his house where he dwelleth. 'I will go, and return to my house,' saith he, when he was cast out there, in Luke xi. 24. He works as an enemy in the people of God, but in these as a prince. He works as a tyrant in those, and prevails often over them for acts; but in these as a conqueror, taking them captive at his will. My brethren, I take it, that there is this difference set by God between those that are godly and regenerate men, translated into the kingdom of Christ; and unregenerate men, who are members of the kingdom of Satan. It is true, indeed, he cannot carry all unregenerate men to all the sins he would, because, like a tyrant, he applies himself to the several humours of men, and that by God's ordination; yet so, as the common law that God alloweth him to rule over them with, it is in respect of their peculiar lust, and peculiar sin. Look, what a man's snare is, the devil hath him at his will, as the expression is, 2 Tim. ii. 26. But now, if he come to deal with a godly man, he ordinarily asketh leave: Luke xxii. 31, he 'hath desired,' he hath sought to winnow thee, speaking of Peter, when the devil carried him on to that great sin against Christ. But when he comes to unregenerate men, they are his subjects, his natives, his proper goods; and he enters into them as into his own house. And the reason of it is this. Because the saints are translated into the kingdom of Christ, therefore if he will deal with them, he must come like a party into another kingdom, into another's quarters, where he hath not ordinarily the power and the rule; and what hath he to do with another man's servant? That is

the law. A regenerate man is Christ's free man, therefore, but by special permission from God, to exercise his children, he doth not so come to tempt them as to carry them on to great sins.

Now if it be meant, as I take it rather it is, of men eminently wicked, that are the ringleaders of all the devil's kingdom; then, in a word, here is the observation:—

Obs. 1.—That Satan in his kingdom hath several sorts of sinners, and there are some in whom the devil's breath is so strong that a man may smell it; as a holy man may savour the Spirit of God in another man that is holy. You may see how it worketh, saith he, in some of the children of disobedience, that are the ringleaders—and so instances—of the bondage that all the rest are in. I say, of unregenerate men, there are several sizes of them; yea, the same man, as he grows wickeder, so he hath more devils. 'He brought with him seven devils worse than himself.' 'You make him,' saith Christ, 'ten times more the child of Satan' than he was. I quote it for this, to shew you there are several sizes of wicked men, though the meaning is, that of every generation of men, the second is worse than the first; for otherwise how could they make him worse than themselves? But they making him a proselyte, the curse of God, when they had made him so, made him worse. But I will not stand upon that.

Obs. 2.—The second observation is this: That which makes men eminently wicked, and the spirit thus of the devil to work in them, more than in others, it is an unpersuadableness. They have been dealt withal by God, and by the preaching of the gospel; they have had some hints, some hearsays of it; and they refuse that light, and will not believe that truth. And for this disobedience, doth the Lord give them up to Satan, to rule in them more fully, and to transform his spirit into them. In 2 Thess. ii. 10, he cometh with all deceivableness of unrighteousness. But in whom is it? In them that receive not the truth in the love of it.

Now, my brethren, in a word, this is the Apostle's scope plainly to me. Saith he, Whilst you were unregenerated, you lived in the devil's kingdom. And though you were not opposite to the gospel of Christ then, and had not that spirit which you see now worketh in some; why? because you never heard of the gospel before; ye turned, when ye first heard it: yet you may see what you would have been, if God had not turned you. That spirit that you see now worketh in men eminently wicked,—by which you may see that the devil hath a hand over men,—that spirit, if you had gone on, would have wrought in most of you too. So that his scope is, to hold forth the spirit that was more eminently in some men that were sinners amongst them, or perhaps in the generality of men, that did conspire in one way of wickedness, to let them see what themselves would have been. And, my brethren, we are apt to forget our natural condition. Let us make just that use of it the Apostle here doth. We think we should not have been so bad, we should never openly have done thus and thus, as others do. Oh, but remember and consider this, that whilst you walked in sin you were under the prince of the power of the air; and look, what spirit you see now works in the children of disobedience, had you not turned unto God, had you been unteachable and unpersuadable, the same spirit would have been in you. So that now what wickedness is abroad in the world, all men that are turned to God may make use of it: The like would have been my heart, I should thus have been the slave of the devil; as these are carried headlong, so should I have been.

And, my brethren, let me add this last: Though he speaks thus of such, and saith they are children of disobedience, yet he calls them not the sons of perdition: he calls them children of wrath indeed, in respect of their present state, namely, in the next words; but he calls them not sons of perdition, as for the future ordained to destruction. Then, although men should have great high spirits against, and be unteachable, and unpersuadable to the truth of God and ways of religion, yet pray for them, seek to God for them. Though they are children of disobedience for the present, yet it follows not that they are children of perdition, as Judas is called. In 2 Tim. ii. 24, 25, saith he, 'The minister of God must be gentle, in meekness instructing those that oppose themselves; if God peradventure will give them repentance, that they may recover themselves out of the snare of the devil,'—that though now they are under the spirit of Satan, and he hath a snare upon them, and out of that they do oppose, yet in meekness instruct them; they are children of disobedience, thou canst not say they are children of perdition.—So much now for the opening of this text.

SERMON V.

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.—VER. 3.

THE Apostle, in this and the two former verses, doth set himself to give an exact description of all men unregenerate; and as he is comprehensive in the doctrine about it, so he is as comprehensive also in the application. He had shewn two of the causes, that were external, of all that sinfulness that is in unregenerate men: the world, in the 2d verse, and the devil. And now he cometh to that third, which is the flesh, or natural corruption. There were but two sort of persons in the world, that shared the world between them, and they were the Jews and the Gentiles: and the Apostle doth apply all the doctrine of man's unregenerate condition by nature to both these. And as men that read lectures of anatomy do not only give the doctrine of the parts of a man's body, but they exemplify it in having a body cut up before them; so the Apostle here doth not simply lay down the corrupt estate of man's heart by nature, but he applies it, exemplifies it, and that both unto the Jew and the Gentile, he shares this common condition between them: 'wherein in time past ye walked,' speaking of the Gentiles, ver. 2; 'among whom also we all had our conversation,' speaking of the Jews, in this 3d verse.

These words I have read unto you, which concern that third and last cause of all sin in men, namely, their natural corruption, which is called *flesh*, divide themselves generally into two parts:—

1. The *persons* that he speaks this of; 'we all.'

2. The description he gives of the *state of nature*, in respect of inbred corruption, and the fruits of it in these Ephesians.

I will begin first with the *persons*:—

Our holy Apostle had a care in the application of this doctrine to wind in the Jews as well as the Gentiles. He named the Gentiles twice in the former verses, 'you hath he quickened, that were dead,' ver. 1; 'wherein in times past past ye walked,' ver. 2. And he nameth the Jews as often in this 3d verse, 'among whom we had our conversation;' 'and were by nature the children of wrath, even as others.' He had still carried along in this epistle what God doth both unto Jews and Gentiles: he carries the state of both along with him in everything he handles. When he had spoken in the first chapter of the great benefits of redemption, he applies it both to the Jews and also to the Gentiles. To the Jews, ver. 11, 'In whom also we have obtained an inheritance, that we should be to the praise of his glory, that first trusted in Christ.' He applies it to the Gentiles, ver. 13, 'In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after ye believed, ye were sealed with that holy Spirit of promise.' Now, as in the matter of redemption, and all the benefits of it, he applies it unto both; so he takes the like and the same course in the matter of corruption, and of our natural condition.

And besides that reason which many interpreters give why he doth so,

namely, because he would not seem to upbraid the Gentiles, as the Jews were wont to do, who called them 'sinners of the Gentiles,' Gal. ii. 15, but that he and his countrymen were as bad as they,—I say that is not the only reason, but it was to shew the freeness of God's grace to save the Jews as well as the Gentiles. For his scope, why he doth mention the state of nature so exactly, and apply it thus to both these sorts of persons, is to illustrate the free grace of God. Saith he, in the next verse, 'But God, who is rich in mercy, for his great mercy wherewith he loved us, even when we were dead in sins, hath quickened us; by grace ye are saved.' So that he would shew that all, both Jews and Gentiles, needed it. You shall find likewise he takes the same course in his epistle to the Romans. In the first chapter he proves that the Gentiles were all corrupted; and in the second chapter he convinceth them, and proveth, that the Jews were so also. In the third chapter he concludeth that all were sinners: there is no difference, saith he, 'all have come short of the glory of God;' and, 'there is none righteous, no, not one.' And to what end was all this? It was to glorify the grace of God, as it follows, ver. 24, 'Being justified freely by his grace,' &c. And then again he doth apply it to the Jews, and he speaks as hard words, and harder of them than he doth of the Gentiles, and of both in respect of their conversations. The poor Gentiles, they were led away, he saith, by the world and by the devil; he applies that part of man's misery unto them. But when he comes to the Jews, 'Ye were by nature the children of wrath,' saith he; and, 'Ye have had your conversation in the lusts of the flesh.' He shews the internal cause of corruption when he applies it unto them. And what is the reason? You must know this, that first, for their conversations, the Jews would not so much as converse with the Gentiles; they called them 'sinners of the Gentiles,' Gal. ii. They would not so much as eat with them, as you read in Acts x. that Peter would not, and according to the ceremonial law he ought not. And so in John iv., when Christ conversed with the Samaritan woman, there was a wonder at it. But saith the Apostle here, you Jews that stand so much upon this privilege, and therefore think yourselves holier, look to your natural estate, and you are of the same number with the Gentiles; 'among whom we also all had our conversation in times past.' They stood likewise upon their privilege that they were a holy seed, and that they were the children of God, and that all of them were so by birth; you know, they said they were of the seed of Abraham, and 'we have Abraham to our father.' He batters down that too; 'We were by nature,' saith he, 'the children of wrath, even as others.' And therefore now he applies it thus to the persons of the Jews.

Now, all the controversy is this, and it is a thing that interpreters differ in, that seeing the word here which we translate, 'among whom,' may be also interpreted as well, 'in which,' whether of these two should be here intended? The question then is, whether 'among whom' refer to the persons,—that is, 'We Jews walked *among you* Gentiles, had our conversations like to you?'—or whether the meaning be that 'we Jews walk in the *same sins*?' 'In which we also had our conversation,' as referring unto *sins* and *trespasses*, 'wherein in times past ye walked, ver. 1, 2.

I for my part think the Holy Ghost writes the Scripture so as to take in a comprehensive meaning; and it hath been a rule that I have observed all along in interpreting this, and shall in all other Scriptures. I think he intended both. For to say both of these Jews, that as for their persons they are to be reckoned among the Gentiles, among the same number, 'among whom we also;' and to say they walked in the same sins and in the same lusts;

it makes the scope and the sense more full, it makes up the likeness of their condition the more and the greater. His scope was to humble the Jews in both respects, that though they stood upon it that they were a privileged people, yet, saith he, you are to be reckoned among the Gentiles, 'among whom we also walked.' And he would prove that they were to be reckoned among them, because they walked in the same sins; 'in which we also walked as well as they.'

So that now these words that are translated 'among whom,' note out two things:—

1. The manner of their conversation, that they walked *ad eundem modum;* or, as the Vulgar translation hath it, *ad quem modum*, in the same sins. *Quemadmodum vos, ità et nos.* Look, as they Gentiles walked, so did ye Jews.

2. It imports also that their persons are to be reckoned in the same number; *ex eodem numero*, they are in the same number; and are to be put in *eodem albo*, in the same rank and catalogue with the Gentiles.

Now, there is an objection or two against either interpretation; for I take in both, therefore I must remove the objections against both.

The first objection, that by ἐν οἷς should not be meant, 'in which sins,' is this. For, say they that are of another mind, then it should have been in the feminine gender, ἐν αἷς, since ταῖς ἁμαρτίαις was the last word mentioned in the first verse; therefore if it referred to sins, it should have been in the feminine gender.

But that receiveth an easy answer; for as there is ἁμαρτίαις, so there is παραπτώμασι, namely, 'trespasses,' in the neuter gender. But the answer that Estius gives is this, that it refers to both, though the one be the neuter and the other the feminine gender; yet when he makes the participle, he saith it refers unto both; therefore that interpretation, 'in which,' will stand.

Then again, as for that other, 'among whom,' as our translation renders it, that that is more especially meant is clear, because the nearest connexion doth carry it, the other is a more remote connexion. For if it be, 'in which sins,' it must refer to the first verse, and there comes in between the whole second verse; but if it refer to the persons, 'among whom,' then it referreth in the next coherence: 'among whom'—namely, which children of disobedience—'we all had our conversation,' which are the words just before.

But there is this objection against that, say they that are of another mind. All the Jews were not children of disobedience; for 'children of disobedience' doth imply persons eminently wicked in a more special manner, as 'children of Belial' did. Now, the apostle saith, 'among whom all we had our conversation;' now, say they, all the Jews had not their conversation among children of disobedience; there were some more eminently children of disobedience amongst the Jews, as well as amongst the Gentiles. This is the objection against that interpretation.

But the answer is easy; for, in the first place, 'children of disobedience' doth not only note out men eminently wicked, but it is the common expression given unto unregenerate men. In chap. v. 6, 'For which things,' saith he, 'the wrath of God cometh upon the children of disobedience.'

Neither, secondly, will it follow in the connexion that all the Jews should have been children of disobedience; but indeed this will follow, that they are to be reckoned of the same rank with them; all unregenerate men shall belong, and do belong, unto the same kingdom with the highest and eminentest sinners that are. Therefore, saith he, never boast yourselves; if you be children of disobedience, if you walked among them, you were of that *company, of* that drove.

And indeed and in truth, thirdly, the Jews were in a more peculiar manner the children of disobedience than the Gentiles were. What is the reason? Because they had the law—they are still called a stiff-necked people, which is not applied to the Gentiles. Disobedience is in a more special manner attributed unto them, because they had the means, especially when the gospel came upon them.

So now, the interpretation being fully cleared, that 'among whom' referreth to both, and the reason also why it referreth to 'in which,'—for I must give you a reason of it, that 'in which sins ye walked' is also meant,—the reason of it is this, because that in Col. iii. 7, which is a parallel epistle to this, there it is, 'in which ye walked, whilst ye lived in them,' referring unto sins. And so the Syriac also renders it; 'in which,' viz., 'in which sins ye also walked.' And it makes the likeness between the Jews and Gentiles to be more full; for then his meaning is plainly this: we that are Jews had a like condition with the Gentiles, first, in respect of conversation; we all walked in the same sins, we had a like condition in respect of the lusts of the flesh: 'in which also we all had our conversation, in the lusts of the flesh.' And we had a likeness of condition in respect of natural corruption, which is the ground of all; 'and were by nature the children of wrath, as well as others.' And so now, having cleared this interpretation, that it refers to both, yet especially to the latter, I come to the observations out of it.

There is one great observation which I will not now insist on, but refer it till we come to those words, 'were by nature children of wrath, even as others,' namely this, that original corruption is universal to all mankind, both Jew and Gentile. That observation is proper to those words, therefore I omit it here.

But here he speaks of the likeness of the Jew to the Gentile, and that they are to be reckoned among them, the Jews all one with the Gentiles, in respect of their conversation; that is the thing that these first words hold forth, 'among whom we also had our conversation.'

First, then, if the interpretation be that they are to be reckoned of the same number with the Gentiles, then I make these two observations upon it:—

Obs. 1.—First, Though there be several sizes of unregenerate men, several sorts of them, yet they that are the best of them are to be reckoned, and they are to reckon themselves, and Jesus Christ at the latter day will reckon them, *even among the worst.* He had spoken of the highest children of disobedience in the verses before, that were more eminently such,—for I take that interpretation also in,—and it followeth, 'among whom we all had our conversation.' There may, I say, be several sizes of unregenerate men, yet all shall be reckoned of one sort. It is a consideration may mightily strike us. Let men be never so civil, let men be temporary believers and profess religion with never so much strictness, if they be unregenerate they will be reckoned among the children of disobedience. 'Among whom we,' saith Paul, putting in himself, who had his 'conversation according to the law, blameless.' No man could say black was his eye. He professed that he walked according to his conscience all his days; yet I am to be reckoned, saith he, and had my conversation among, and shall be accounted of that number, with the highest children of disobedience. It is an excellent observation that a late critic hath made: that in the Old Testament, especially in the book of Proverbs, where hell is mentioned or spoken of, as it is often, the word in the Hebrew signifies the *Place of the Giants.* 'They shall go down into hell,' that is, to the place of the giants. That was the term that the Jews did anciently give to hell. What is the meaning of that? You know

that the giants of the old world were the eminent, grand wicked men. Gen. vi. 5, 'The wickedness of man was great upon earth.' And he saith there were giants that did corrupt their ways before him; and the earth was filled with violence. Now, the flood came and swept all these giants away, and carried them all to hell. And because such a cluster of them went there all at once, hell had its name from thence; and whoever went to hell, though he were a Jew, though he were never so strict, if unregenerate he went to the place of the giants, he went among wicked men; and so they are to be reckoned here. Nay, the gospel speaks higher words of hell, as in relation to whom wicked men shall be gathered, Matt. xxv. 41. He speaks to all unregenerate men, that shall be found so at the latter day, that died in that estate, though there be never so many sizes of them, Go into the fire, prepared for the devil and his angels. They are not only gathered to the giants, but they are gathered to their great prince, Satan. They walked according to the prince of the air, and they shall go to hell, where the prince of the fire is, when he is there—a poor prince, when he is there. And God will bring forth men so, though they walk among the drove of his children in profession now, yet if they walk in by-lanes, God will rank them at the latter day, yea, often in this world, with the workers of iniquity. In Ps. cxxv. 5, 'As to such as turn aside to their crooked ways,' that walk in by-lanes of sin, 'the Lord shall lead them forth with the workers of iniquity.' They do walk after them here before God, and God will manifest so much before he hath done. The Lord, saith he, shall lead them forth with the workers of iniquity.

And the reason, my brethren, why they are to be reckoned among them, and as walkers among them, though they sever themselves from them in respect of external conversation, is, because they agree in the same internal principle of sin. They walk in lusts, every unregenerate man doth; refine him how you will, it is certain he doth. Now, the fellowship that men have with other wicked men, lies not so much in keeping company personally with them, as it lies in walking in the same lusts and in the same sins, smaller or greater. 'Have no fellowship with the unfruitful works of darkness.' Fellowship lies in the works more than in the persons; it lies in the consent, as Ps. l. 18.

And then, again, there is this observation, but you need not make a distinct one of it, that those, even among Christians,—for there is the same reason,—that live in the same lusts that the Gentiles do, they shall all be *reckoned as Gentiles* before God. 'Among whom,' saith he, 'we all had our conversation in the lusts of the flesh.' If they live in lusts, they are said to live as Gentiles; for lusts are called in a more peculiar manner the 'lusts of the Gentiles.' My brethren, in Rev. xi. 2 you find that the holy city is to be given up to the Gentiles, to tread down for a certain time. Whom doth he mean there by Gentiles? Why, he meaneth indeed and in truth the Popish Christians; for it is a preparatiom to the killing of the witnesses, which is in that chapter, which is clear shall be done by the beast; and you know who the beast is. He saith, ver. 7, that 'the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.' Now he calleth them, though they profess Christianity, Gentiles; and the prophets of old used the same language, Jer. ix. 26. There is but this difference, saith he, between you Jews that are wicked and the Gentiles: they are uncircumcised in the flesh, and ye are uncircumcised in the heart. And let me add this further, for I fear it is a thing to be fulfilled, and I have feared it many years, that when once the temple

of God is measured,—and the reed is in men's hands, doing it now, and hath been a good while,—and the altar of worship, and the worshippers, them that worship therein, as it is Rev. xi. 1; that then this temple will be given up to these Gentiles to be trodden down; and why? Because there is so great an outward court laid to this temple. The temple should consist of those that are priests and saints; but the reformed churches have laid too great an outward court, which are as bad as Gentiles: therefore, saith he, seeing they stand upon Gentile ground, the Gentiles shall re-enter again. He saith that the court that was without the temple was not to be measured; for they are not fit to be worshippers, though they be Christians; for it is given to the Gentiles, and the holy city shall they tread under foot. And therefore now, as Musculus well observeth, for us to boast against the Papists, We are the reformed churches; yet, for the multitude and shoal of Christians to walk in the same lusts, they are, saith he, to be accounted to live even Popishly; as these Jews are reckoned to live heathenishly, whilst they walk in the same lusts the Gentiles did. And though men are not idolaters, as the Papists are; yet, notwithstanding, whilst they walk in their lusts, they are idolaters still. For you shall find, in Col. iii. 5, the Apostle, speaking there of covetousness, and uncleanness, and the like, saith he, 'which are idolatry.' Some indeed read it, 'which is idolatry,' and so refer it only to covetousness; 'and covetousness, which is idolatry.' But other copies are, 'which are idolatry,' referring to 'fornication, and uncleanness, and evil concupiscence, and covetousness, which are idolatry;' because indeed they do set up idols in their hearts which they worship; for every lust setteth up another thing beside God; and it is as truly Gentilism, as truly idolatry, as Popish or heathenish idolatry is; only this devil of idolatry takes a shape, and appears visibly to them and in them, but it is invisibly in the hearts of others.—And so much now for that first observation from those words, 'among whom we also walked.'

Obs. 2.—I will give you a second, and that is this: That there is *no light or means will do corrupt nature good.* Are the Jews born under the light of the law? Had they the light of the gospel come upon them also by John Baptist, and by Christ, and by the apostles, and do they remain still and walk in their lusts? I say, no means will do corrupt nature good. And in Rom. viii. you have a place for it. 'The law,' saith he, 'was weak through the flesh,' ver. 3. Go and inform men never so much with the law, and though it seem to be a strong thing to work upon a man, to tell him of hell, &c., yet, saith he, it is 'weak through the flesh.' That natural corruption that is in a man will never be wrought upon by it, it will hinder the working of the physic, be it never so strong; flesh will, corruption will. Isa. xxvi. 10, let them live in a land of uprightness, they will deal unjustly, and will not behold the majesty of the Lord. The Jews here had all these means, yet they remained still in the same unregenerate condition. Men may restrain indeed, the gospel may do so, and the law may do so, restrain corruption in men, yet they will please the lusts of the flesh still, they will walk in them; and if not in the grosser lusts of the flesh, yet they will walk in the lusts of the mind. There are other spiritual lusts in the understanding, that, let corrupt nature be cooped up never so much, let the gospel, let the law, all grapple with it, it will be corrupt nature still. 'Among whom also we'—we Jews, that had all those means—'had our conversation in the lusts of the flesh.'

Obs. 3.—I will add a third observation, and that is this: That *no privileges whatsoever men can have will save them from an unregenerate condition.*

The law, and having the privileges thereof, will not do it; neither will the gospel, and all the privileges thereof, do it. The privileges of the law would not do it, you see by this text, and you may have it more clear in Rom. ii. 25, and so to the end. 'Circumcision,' saith he, 'verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is of God, and not of men.' The law, you see, will not do it. And the gospel will not do it, though the gospel uncaseth men much more. There was a kind of ceremonial typical holiness under the law, whereby all the seed of Abraham were holy unto God; but when the gospel came, it uncased them. What saith John Baptist, when he began first to preach the gospel? 'Think not,' saith he, 'to say within yourselves, We have Abraham to our father.' And it was prophesied of Christ, when his day should come to preach the gospel, that he should do it much more: Mal. iii. 1, 'I will send my messenger, and he shall prepare the way before me,'—that is, John Baptist, for so it is applied, Matt. xi. 10,—'even the messenger of my covenant, whom ye delight in; behold, he shall come. But who may abide the day of his coming? for he is like a refiner's fire, and like fullers' soap;' and he shall sit in his shop, saith he, in his church, 'as a refiner and purifier of silver; and he shall purify the sons of Levi.' He came and purified the church more and more; tells them, except their righteousness exceed the righteousness of the scribes and Pharisees, they shall not enter into the kingdom of God. And, my brethren, this you shall find, that still the higher and purer the gospel riseth in the light of it, the more unregenerate men will be discovered, and their privileges which they possess in the church of God be taken from them. Not only ignorance and profaneness, but civility; yea, in the end it will rise so high that all temporary believers shall be discovered in that glorious new Jerusalem. There shall not be a man there that maketh a lie; not only not a man that telleth a lie, but not a man that maketh a lie; that is, not a man whose heart is not changed, not a man that is in the least degree a Gentile; and all unbelievers shall be without. Still as the gospel goes higher, it uncases men the more, and discovers the vanity of such outward privileges as these are, and will thrust them out. —So much now for the first thing in the text, 'Among whom we.'

Among whom we all.—I must speak a little to that word 'all,' and it shall be but a little; that is, all we Jews, or more especially, all we that are believers, converted of the Jews; saith he, 'we all,' all we apostles, we were once unregenerate men, and we lived in that state and condition, and in the same lusts that ye Gentiles did; and all the converts among the Jews they did so too.

Now you will say unto me, Were there none of these that were holy even from their infancy?

Yes, my brethren, it may be there were some, but there were but a very few. You know John Baptist was; but all, that is, the generality, for the most part even all the believers that lived among us, they were for some time in a natural and unregenerate condition.

But there is a special reason why it was spoken of the Jews in the Apostle's time, 'we all;' for the truth is this, in the Old Testament you shall find very few conversions; you do not read when Isaac was converted: you read, indeed, that Abraham had a call, for the text saith he was an *idolater: but* take Isaac, and Jacob, and Joseph, and Moses, and you shall

read nowhere of their conversion; whereas ye have abundance of stories of conversions in the New Testament: but in the Old Testament, the truth is, God wrought much even from their infancy; although that speaks of conversion too; for the prophet saith that Levi turned many from their iniquity whilst he kept the covenant, Mal. ii. 6; and in Ps. li., David saith, 'sinners shall be converted unto thee.' But yet before the times of the gospel, before the time of John Baptist's preaching, the truth is, there was then such a corruption generally among the Jews, that they were in a manner, as it were, all left in their natural condition, there were very few godly among them, that so the fruit of the gospel might the more appear. I will give you but one text for it, Luke i. 17. It is said there of John that when he should come to preach, he should 'turn the hearts of the children to their fathers;' that is, whereas Abraham, Isaac, and Jacob, and all those holy and godly fathers, had been for justification by grace, they had rested upon the Messiah, the promise of God, and had turned to God, and served him truly; these Jews were so generally corrupted, that the whole nation needed a new conversion, to be of the old fathers' religion; therefore it is said he should 'turn the hearts of the children to their fathers.'

But then, again, there is a third answer. 'We all;' he shews not so much, *de facto*, what all were, or in a strict word, or in strict terms that all the Jews had been unregenerate for a long while before they were turned; but his scope is to shew what the generality of them were, and what all would have been; the same nature would have wrought the same effect, had not the grace of God come and put the difference.

I should likewise speak a little to these words, *in times past;* but I shall meet with it so often, as in ver. 11, 'Remember, that ye being in time past Gentiles in the flesh;' and in the next words likewise, 'and were the children of wrath:' and the observation I have upon it I will not now insist upon, but rather come to what followeth. And so now I come to these other words—

We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Here is an exceeding exact description of the corruption of man's heart and conversation by nature. And the Apostle hath a double scope in it. His scope is—

First, to shew the pedigree of causes of all that corruption that is in men while they are unregenerate; as he had shewn the world to be a cause, and the devil to be a cause, so here the flesh, the cause of causes, he putting this difference between the causes, that Satan and the world are but external causes. 'We walk *according* to the course of the world, and *according* to the prince of the power of the air;' but when he speaks of the lusts of the flesh, he speaks of that as the internal cause: 'We walk *in* the lusts of the flesh,' &c. You have here, my brethren, all the causes of sin in men's lives. You have sin in the heraldry of the causes of it. We have it emblazoned here as fully as can be desired. For—

1. Here is *flesh*, corrupt nature, which sticks in us, which is as the root and fountain.

2. Here are lusts, which are the first-born of that flesh, of that corruption, that are the immediate ebullitions, the boilings, the springings up from that fountain.

3. Here is a division of the several sorts of lusts; he doth not only call them lusts, in the plural, because they are many, but he gives us their several

sorts. There are lusts of the flesh, or the body, the sensual part, wherein the soul partaketh with the body; and there are the lusts of the mind, the superior part, whose actings are abstracted from the body. Then there is the outward conversation. The flesh begets lusts, and the lusts bring forth a corrupt conversation; 'we had our conversation in the lusts of the flesh;' they are as the streams, or the springings that lusts from the fountain make. And the conversation, the badness of that, he setteth forth two ways. (1.) By the constancy of it; that all an unregenerate man's courses are nothing else but sin—they walked in it, had their whole conversation in it. (2.) That it is nothing else but a fulfilling of some lust or other; 'fulfilling,' saith he, 'the desires of the flesh and of the mind.'

4. Because it will be said, man is a reasonable creature, and hath an understanding and a will, and is not led to an action as beasts are, by brutish and unreasonable passions,—can lusts carry a reasonable man on alone in a brutish way, as beasts are led?—therefore he tells you that the truth is, that these lusts have all of them, before they come to act, the consent of the will; and therefore what he calleth lusts in the first part of the discourse,—'had our conversation in the *lusts* of the flesh,'—he varies the phrase in the next, 'doing the *wills* of the flesh,' so it is in the Greek, τὰ θελήματα τῆς σαρκὸς. But doth the will move without the understanding? No, there is the will of the mind too, τῶν διανοιῶν, it is in the plural too. Take all the intellectual powers in a man, they are all corrupt, they have all their lusts, and they all concur through their corruption to dictate to the will to yield to all these lusts. But then—

5. The question will be, how do we come to be thus corrupt? What is the cause of all this 'flesh,' which is the cause of lusts, and which is seated thus in the will and understanding, and which causeth all men's sins in their lives? If you ask me how you come by it, I will tell you, saith the Apostle; you had it by nature. We were all the children of wrath by nature, therefore we were sinful by nature; for the object of God's wrath and anger is only sin. That is one scope.

But a second scope the Apostle hath is, as to shew the causality of sin in this its pedigree, that flesh is the original of lusts, those lusts are the original of all the wicked conversation in us, to which the will consents, and the understanding also; so likewise his scope is to afford matter of humiliation to those Ephesian Gentiles and the Jews also, and so to all mankind, and to magnify the free grace of God the more; and therefore he doth set forth corrupt nature in the full and most exact manner that we find in all the book of God; as, when I open the particulars, will appear. I thought to have done it now by way of analysis, but I shall not be able then to come to the particular exposition of these words, 'had our conversation in the lusts of our flesh,' which I would make an end of; therefore I will reserve it till the last of all, where it will come in as well. I am to open three things:—

1. What is meant by *flesh*.
2. What is meant by *lusts of the flesh*.
3. What this importeth, to have *our conversation in the lusts of the flesh*.

First, what is meant by *flesh*? I must do two things in that:—

1. What the thing itself is that is meant by flesh, namely, that corruption of nature original.

2. The reason of the phrase, why this original corruption is termed *the flesh*.

I shall do both these, as briefly as possibly I can. And—

First, *For the thing itself*, I will give you but this brief description or definition of it, and give you Scripture for every word of it, or for the chief

branches of it. It is a sinful disposition in man's nature, that is become his nature, whereby it is empty of all good, yea, opposite to it, to all good that is towards God, and containeth in it the seeds and principles of all sins whatsoever. This in a word is meant by 'flesh.' Now to make this out—

1. I say it is *a corrupt disposition*, or bias, as I may so call it, in the nature of man, in the whole nature of man. It is not the substance of man's nature; for then, when it was said, 'The Word was made flesh,' the meaning were, that the Word was made sin, if that flesh and corruption had been the substance of man's nature, and Jesus Christ and we had not been of the same nature as he was man. In John iii. 6, saith Christ, 'That which is born of the flesh is flesh.' He evidently meant here by 'flesh' a distinct thing from the nature of man; for he saith that 'that which is born of the flesh is flesh,' even as he saith that 'that which is born of the Spirit is spirit.' By 'spirit' in the last words, he meaneth a differing thing from Spirit in the first words; so when he saith, 'is flesh,' he meaneth a differing thing from that which is born of flesh. The one notes out the substance; the other, the adjunct disposition of it.

Which disposition is yet now become man's nature,—that is, as natural dispositions are,—and all this emptiness of good, and seeds of all evil: therefore the next words tell us, that he is by nature, as I shall open it afterwards in part, the child of wrath. And as there is a divine nature, that hath the seeds of all good in it, all things belonging to life and godliness, 2 Peter i. 3, 4,—compare but the verses together; it is called the divine nature, and it is said to have all things belonging to life and godliness,—so this corrupt nature of ours, on the contrary, is a disposition to all evil. I say, a disposition. And therefore, although this corrupt nature of man is sometimes called 'flesh;' yet you shall find in other scriptures it is said to be 'fleshly,' and said to be 'carnal.' Though it be called flesh in the abstract, for some reasons, yet to shew it is but a disposition in man's nature, not the substance of his nature, therefore he is said to be fleshly; as in Rom. vii. 14, 'I am carnal,'—it is the same word, but only there is an adjective; he saith not, I am flesh, but, I am carnal,—'sold under sin.' As that spirit which is born of the Spirit is called the spiritual man in Scripture; so that which is born of the flesh, and called flesh, is called the carnal man in Scripture. 1 Cor. iii. 3, 'Are ye not carnal?' And, 1 Peter ii. 11, they are called 'fleshly lusts;' because this flesh is but an adjunct, it is but a corrupt quality, or corrupt disposition, that clingeth to man's nature.—And so much now for the first part of the definition.

2. It makes man's nature *empty of all good dispositions whatsoever;* it importeth an emptiness, a vacuity of all good. What saith the Apostle, Rom. vii.? 'In my flesh dwelleth no good thing.' And yet if ever in any man's flesh, in his unregenerate part, there had reason to have been some good thing, there was as much reason it should have been in Paul's unregenerate part as ever in any one's. Why? Because there was so much grace mingled with it. Yet all that grace could never kill it, never work good in it, so long as it remained; it might destroy it, but it could never teach the unregenerate part good, or work the least good in it. Nay, it is not only an emptiness of all good, but it is an enmity to all good; as you have it, Rom. viii. 7. He saith that the fleshly mind, or φρόνημα,—the least stirrings of the flesh in any act,—is enmity against God. And—

3. It containeth in it the mass, it is the seed, *the seminary of all sort of sin whatsoever.* For that I will give you that place in Col. ii. 11, 'The body of the sins of the flesh.' It is a whole body of sin. What is the mean-

ing of that? In a word thus: go take a child's body, and it hath all the parts; though they are not so big as a man's that is grown up, yet it hath all the parts of a man. So go, take that corruption that lies in the heart of every child, it is a whole body of sin, it is perfect for parts, indeed the limbs may grow greater and greater, as men grow wickeder; for this original corruption, I mean, this vicious disposition, is increased in men; but yet, notwithstanding, it is not increased by adding new parts of corruption to it, but the seeds of all were at the first, and it still groweth greater and greater. So you see here, as briefly as I can, what *flesh* is.

That which hath exercised my thoughts most is why it is called *flesh*. I find that the Old Testament did use it from the very first, Gen. vi. 3. When God gives the reason there why he would destroy man, and indeed the very sons of God, they that professed themselves to be the sons of God, but were all generally unregenerate, but Noah, and one or two more that belonged to his family, he gives this reason for it, expresseth it thus: 'The Lord said, My Spirit shall not always strive with man, for that he also is flesh.' By 'flesh' here he doth not mean that man is a frail creature; but he speaks of him as he is sinful, as he is corrupt, and his meaning is this: I see, saith he, that man is nothing but flesh, that his whole nature is nothing but a resisting and an opposing of my Spirit; and therefore my Spirit shall not always strive with him for that he is flesh. Yet, 'his days shall be a hundred and twenty years,' notwithstanding they were so generally corrupt. And that he meaneth by 'flesh' the corrupt nature of man, I have much to make plain, but I shall in a word manifest it. It is not only because it is alleged as a cause of the flood, and because it is brought in as opposite to the Spirit; but in the 5th verse he sheweth the fruits of this 'flesh.' 'God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.' And then compare with it chap. viii. 21. He had given a reason here in this 6th chapter why he would bring the flood; and, mark it, the reason must be general, for the flood destroyed infants as well as those of riper years, and therefore he gives a reason that shall reach infants, and all: and he saith, they were flesh. Now in the 8th chapter, ver. 21, he giveth a reason why he would not any more bring the flood; and what is it? 'The Lord said in his heart, I will not curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth,' or infancy. There are some interpreters that read it thus: I will not destroy it, although the imagination of man's heart is evil; before, indeed, I destroyed the world because man is flesh, and because the imagination of his heart is continually evil from his youth; yet, although I did it once, I will not do it again. It comes all to one, the meaning is this: I have now received a sacrifice, I smell the savour of the blood of Christ in Noah's sacrifice; therefore for his sacrifice' sake I will be patient with man; for he is corrupt, and I must bring I know not how many floods to wash away his corruption, therefore I will be patient. I only bring it for this, to shew that the word 'flesh' is used for original sin. I might be large in this.

Only, by the way, let me observe this one thing upon it: that the old world, you see, was well instructed in the doctrine of original corruption. God reveals it plainly to Noah, gives it for a reason of the flood. And there was good reason why it should be then well known, because that the world had fallen not many hundred years before in Adam, and Adam lived nine hundred of them to tell the story of it. So that indeed the doctrine of man's corruption was perhaps more rife and quick in those times, than in

r-times it was unto the very Jews themselves. Now then, the Old ament having used the word 'flesh,' our Saviour Christ continues it; in John iii. 6, giving the reason why that every man must be born again, e cannot enter into the kingdom of heaven, he tells them, because every by his first birth is nothing but flesh,—that is, nothing but corruption, ing but sin, 'that which is born of the flesh is flesh,'—therefore of sity men must be born again. And the apostles after Christ did use it, the New Testament in the epistles commonly useth it, and putteth it for uption.

ut now to give you the reasons of this appellation in a word or two:— irst, it is called *flesh* in distinction from, and in opposition to *spirit*. Jews did call things flesh that were not spirit. Hence therefore now, ; were a substantial spirit that flesh was distinguished from, look what l of spirit that any thing was differenced from, in that sense we are to erstand flesh in distinction from it. I shall give you but one instance, igh I could give you a great many. You know that God is a Spirit, that Jesus Christ had in his person both a human and a divine nature: divine nature, that is called Spirit; and the human nature, that is called ı. There is a multitude of instances for it: 'It is the Spirit that quick-h, the flesh profiteth nothing.' That is, it is his Godhead putteth all the ience into his humanity; if he had been man alone, it would not have e it. He was put to death in the flesh, and quickened in the Spirit. But most express place is in Rom. i. 3, 4. He saith he came 'of the seed of id according to the flesh,' but he was raised by the 'Spirit of holiness,' ; is, by his Godhead. Man himself hath a spirit in him, his soul: hence efore his body is, in opposition to the soul, called flesh, 2 Cor. vii. 1, t us cleanse ourselves from all pollution of flesh,'—that is, of bodily lusts, and of spirit,' that is, of the soul, which the soul exerciseth without depend-; upon the body. So in Ps. lxxix. 2, the bodies of the saints are called the ı of the saints. Yea, the very gospel itself, because it hath a spiritual-; in it, is called spirit, and the law is called flesh. The gospel, in 2 Cor. 3, is called 'the ministration of the Spirit.' And, Gal. iii. 3, 'Did you in in the Spirit, and will you end in the flesh?' or, will you be 'per-ed in the flesh?' That is, by adding the law to the gospel, which was thing they endeavoured. Now then the word 'flesh' being still used in osition to and in distinction from 'spirit,' whether taken in a substantial e, or otherwise, hence, because that the new creature, which is begot by Holy Ghost, is called spirit,—'that which is born of the Spirit is spirit,'—ce therefore the contrary quality, that corrupt nature that lusteth inst this spirit, and is opposite unto it, is called flesh. And as that it is the bundle of all graces, so this flesh is the bundle of folly that is nd up in the heart of man, a whole bundle of it, a mass of corruption. ıe law,' saith Paul, 'is spiritual, but I am carnal,' Rom. vii. 14. All cor-tion opposite to the law is called carnality or flesh, because the holy law piritual.

But, secondly, there is another reason why it is called flesh; and that is, ause this corrupt nature of ours doth confine us to things fleshly, as to objects; that is, that all the powers and faculties of soul and body shall y mind the things of the flesh—but I do not mean things of the body m I say so,—whereas spirit, the new creature, hath for its object all sort spiritual things. I do found this upon Rom. viii. 5; saith he there, ıey that are after the flesh do mind the things of the flesh; but they t are after the Spirit do mind the things of the Spirit.' It is a saying in

philosophy, and it is a true one, that *facultates distinguuntur per actus et objecta*, all natural faculties are distinguished by their objects. So is flesh and spirit, grace and corruption. And because corrupt nature hath the things of the flesh for its object, hence it is called flesh; and because that there are spiritual things which are the object of grace and holiness, which are spiritual things, hence that is called a spirit.

Now, my brethren, let me tell you that by the things of the flesh is not meant only things of the body, or belonging to the body, or the object of bodily lusts, but all outward things whatsoever, all creature-comforts; yea, I may say, all creatures, take God and Christ out of them, and they are all the things of the flesh. The Apostle expresseth it there, in Col. iii. 2, when he calleth them 'earthly things,' which our earthly members are set upon; for corrupt nature confines us to things on earth, confines us to things of this world: spiritual things, that are of another world, the natural man hath no suitableness to them. And by 'things of the flesh' is not meant only gross sins, which are called 'the works of the flesh,' Gal. v. 19; but all creature-comforts whatsoever, all dignities, all excellencies, honours, riches, all the glories of the world, that do so much take up the minds of men, are called the things of the flesh; and to these doth corrupt nature suit us and carry us on. 2 Cor. v. 16, 'Henceforth know we no man after the flesh.' 'After the flesh,' referreth both unto the things known, and to the manner of knowing them. To the *things known*, which is that which is to our purpose,—that is, we value no man by his outward privileges and dignities; we value no man by honours, riches, or greatness, or by what he is in this world. So likewise, in Rom. xv. 27, when they had sent a contribution to them at Jerusalem, saith Paul, they did partake of your 'carnal things,'—that is, of your fleshly things; he calleth their riches and estates things that are fleshly. So in 1 Cor. ix. 11. And you have the like in another place, 'I will not glory in the flesh.' And there is a phrase in Gal. vi. 12, of making 'a fair show in the flesh,'—that is, in fleshly things, in anything but in God and in Christ. The Jews did call whatsoever was outward, flesh and fleshly. The very ceremonial law therefore the Apostle calls 'a carnal commandment,' a fleshly commandment, Heb. vii. 16. And so he calls the duties of it the works of the flesh, though they were the institutions of God; yet because they had an outwardness in them, in regard of the gospel, he calleth them flesh. I allege it for this, that all things that were outward were called flesh among the Jews; yea, the works of the moral law, if a man would affect to be never so holy, if he take away aiming at God as the principal, and if he will go and trust in them when they are done, they are all flesh, they are things of the flesh. What saith the apostle, Phil. iii. 4? 'If any have reason to be confident in the flesh, much more I.' I had cause to trust in the flesh. He had relation to that speech in Jer. xvii. 5, 'Cursed is the man that maketh flesh his arm;' which is, not only to make man his confidence, but anything; for Paul interpreteth it here, my own righteousness, and whatsoever I did, all the works of the law, it is all but flesh, all the privileges, if you go and sever Christ from them.

Now, my brethren, consider what I say: corrupt nature then hath for its object all the things of the flesh. Take spiritual out of the law and the duties of it, take the new creature out of it, and take Jesus Christ out of it, and it is all flesh, and corrupt nature will suit with them all; it may be wound up to the works of the law, to a seeking and an affecting of blamelessness, &c. The very works of the gospel, if you will let them be carried on for *self-ends*, they are all the works of the flesh, and things of the flesh; if you

will trust in what you do, they become things of the flesh. Take a man that is a temporary believer, and he may be wound up to the ways and things of the gospel, yet he turns them all to the things of the flesh, and corrupt nature remaining, flesh will suit with all these.

And then again, a third reason why it is called flesh is this: because it is propagated by natural generation; John iii. 6, 'That which is born of the flesh is flesh,'—the thing that is born or begotten hath the name of the begetter,—'that which is born of the Spirit is spirit.' That which is born of the flesh—that is, by a fleshly way of generation—is flesh, is corruption.

And let me make this observation of it. Sin, you know, is the work of Satan: 'Ye are of your father the devil,' saith he. Why? Because he is the remote cause. Original sin hath not its denomination from him, for he hath not that influence into sin which the Holy Ghost hath in working grace in us; therefore he would not say, that which is of Satan in you is corruption; but because that generation is the next and immediate or proximate cause, therefore it beareth the name 'flesh,' because it is born of flesh, and flesh is the immediate cause of it. And hence it was that circumcision was in the foreskin of the flesh; and it is called flesh peculiarly in Rom. ii. 28. And I could give you other scriptures, as Lev. xv. 2, and Ezek. xxiii. 20.

Then again, in the fourth place, it is called flesh in respect of the more visible seat and subject of corrupt nature, in which it is most seen; visibly it is in the flesh, it is in the lusts of the body of all sorts and kinds. The Scripture doth give you denominations not always from the more principal part, but it gives the denomination from what is visible, as speaking *ad vulgus*, to the people; as, for example, the nature of man consists of body and soul. The soul is a spirit, you know, but the body is flesh. Usually in Scripture the name that is given to man is 'flesh.' 'The Word was made flesh.' 'In his sight shall no flesh be justified;' that is, no man. Here you see the body carries away the denomination. It is not that man hath not a soul, and that that is not the more principal part, but because the flesh is the more visible part, that which we behold, in which the soul dwelleth. Hence therefore the Scripture calleth man 'flesh.' Answerably, though sin is as much, and much more in our will and understanding than it is in sensual lusts; yet, notwithstanding, because that original sin is seen most in sensual lusts which have their seat in the flesh, hence it is called flesh; the denomination of the whole ariseth from thence. And let me give you this observation by the way: that the devils, though they have the same corruption in their understanding and will that we have, and we the same that they have,—for, saith he, 'Ye are of your father the devil, and his lusts ye will do,'—yet they are not called *fleshly*, neither are they called *flesh;* but they are called, in Eph. vi. 12, 'spiritual wickednesses.' Why? Because they have no bodily, no sensual lusts in them, which in a visible way should carry away the denomination. But because in man's nature there is another part in which sin is more visibly seen, which eminently is called lust, which is original corruption, therefore it is in a more peculiar manner called 'flesh.'—And so much now for the reasons of the denomination. I will give you an observation or two:—

Obs.—In the first place, my brethren, we may from hence take *a directory for the humbling of ourselves.* Here you see, in those words, 'having our conversation in the lusts of the flesh,' there are three things the Apostle holds forth to every man to consider, when he would humble himself before God. In the first place, he discovers to him his flesh; that is, his corrupt

nature, having the seeds of all sin in him. Which corrupt nature, he tells him, in the second place, is an active principle in him, it is the cause of all the lusts in his heart, and all the evil in his conversation. It is an active principle that is never idle; for though itself is indeed but a mere privation, yet because it is a privation in an active subject, as man's soul is, hence therefore it is never quiet. In Rom. vii. 5, he saith, that when he was in the flesh, the motions of sin wrought, they had force in his members to carry him on to evil; and in ver. 8 he giveth the name of sin above all else to this original corruption by way of eminency. 'Sin,' saith he, 'wrought in me all concupiscence.' What doth he mean by sin? Most plainly original sin. Why? Because that which works concupiscence, which brings forth lusts, that must needs be original corruption. 'Sin wrought,' saith he. I speak it for this, it is an active principle, therefore he calleth that the great sin of all the rest; he giveth it the name of *sin* above all the rest, not only because it hath the seeds of all sin in it, but because it is the worker, the great mother of all the abominations. As Babylon is called the mother of all the abominations in Europe, all idolatries come from thence; so this is the great mother of all the abominations in man's heart. Therefore, in the same Rom. vii. 13, he calleth it 'sin above measure,' though he means sin in the general, and actual sin too; but yet original sin he especially speaks of, and carrieth along in that discourse; it is, saith he, 'above measure sinful,' for it is the mother of all abominations, and works all concupiscence; and therefore this humbled Paul more, and so it should do us.

And, my brethren, it is a predominant principle too; that is clear in the text also: for all our lusts, and all our sins, they are not so much called the lusts of the man, as the lusts of the flesh; because that flesh, that corruption, is now the predominant principle in every man's nature: therefore all sins are called the 'fruits of the flesh,' so in Gal. v. They are called the 'deeds of the flesh,' so in Rom. viii. And we are said to be 'in the flesh,' Rom. vii. 5. And not only the flesh to be in us, but as a man is said to be in drink, or in love, that is, he is overcome with it. It is a predominant principle. And indeed, though Aristotle gave the definition of a man, that he was a reasonable creature, having an understanding and a will; yet divinity tells us plainly that man is flesh, if you will speak theologically, take Christ's definition, and it is so. Why? Because look what flesh is to him, as he is man, that sin is to him now; it is his nature, it is his form. Therefore, if I would define a man, I would define him to be a fleshly creature, as Aristotle defined him a rational creature; therefore, in 1 Cor. iii. 3, saith the Apostle, Ye walk as men; are ye not carnal? And to be carnal and fleshly is all one. When thou hast seen, therefore, corrupt flesh as the root of all, then go and look to thy lusts, all the corruption that is in thy life, it is from the stirring of lusts in thee; all the corruption in the world is said to be through lusts, 2 Peter i. 4; therefore go and look especially to them.

And, lastly, then go to thy actions; or, if you will, begin at your actions, and so go to your lusts, and next to the flesh: for, indeed, there is the pedigree of sin. If a man would be humbled, let him view his actions, let him look into his heart, see all his lusts and all the engines that act them; and when he hath done, let him go down to the spawn of all, and then to that birth which was the means of conveying it.

SERMON VI.

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires [or, *the wills*] *of the flesh and of the mind; and were by nature the children of wrath, even as others.* —VER. 3.

I HAVE formerly told you that in these three first verses of this second chapter, there is an exact description of the state of man by nature, so complete and so compendious a one as is nowhere else together, that I know, in the whole Book of God.

I did cast the whole into these three generals:—

I. Here is the *internal habitual estate*, which in that state of nature men stand and lie in; they are 'dead in sins and trespasses.'

II. Here is their *external conversation*, with all the three causes—the world, flesh, and Satan—which do pervert them; 'wherein,' saith he, 'in time past ye walked.' There is—

1. The *exemplary cause*, the weakest; 'according to the course of this world.'

2. The *outward efficient and inciter*, or procatartical cause,—that is, Satan; according to the 'prince of the power of the air.' There is—

3. The *inward cause*, the lusts of our own hearts; 'fulfilling the desires of the flesh and of the mind,' &c.

III. Here is the *misery and the punishment* that is the consequent of both,—that we are 'children of wrath;' we Jews, saith the Apostle, as well as others, and all mankind.

The last thing I fell upon was, the description of that third and last cause, of all the corruption in men's conversation: 'Having our conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind,' &c.

In opening of this third cause, which is the corruption of nature, I told you that the Apostle's scope was to shew the pedigree of all these causes. Here is—

1. The root whence all spring; 'our flesh,' a body of sin. Which flesh—

2. Begetteth lusts, which are the first-born buds of original corruption inherent in us; 'the lusts,' saith he, 'of our flesh.' And then you have—

3. The division of these. They are either—

(1.) The lusts of the body, sensual lusts. Or—

(2.) The lusts of the mind, of the understanding and superior part. And then he telleth you—

4. What is the spring, both of this flesh and this inherent corruption, that produceth these lusts, which lusts we obey, and all our conversation by nature is nothing else but the fulfilling of these lusts; he saith, it is our birth, we have it by nature. So he tells us in the next words, 'and are the children of wrath by nature, even as others.'

And as he tells us the order of corruption thus, and the pedigree of it,

of pure and mere corruption so considered, so he shews the order of the causes in the course of nature, according to the subordination of the faculties one to another. Man hath an understanding, and man hath a will, and there is no lust fulfilled but there is a consent of the will first given thereunto. And therefore that which he calls *lusts* in the first part of the words, 'in the lusts of our flesh,' when it comes to the fulfilling of them, he calls them the *wills* of the flesh; so it is in the original and in your margins.

And so you have the analysis of the words.

I left in these words, *in the lusts of our flesh*, and I shall proceed in them. There are four things to be explained:—

I. *What is meant by 'flesh.'*

II. *Why it is called 'flesh;'* for there is not a particle, nor a word, that is in vain here.

III. *What are the lusts of our flesh*, and the sinfulness of them.

IV. *What it is to have our conversation in these lusts.*

I. *What is meant by flesh.*

I told you, by it is meant that inherent corruption which sticks in us, and overspreadeth all the powers both of soul and body. 'That which is born of the flesh is flesh.'

When I handled this, I did two things:—

1. I gave you an account of the phrase and the reasons of it, why inherent corruption is called flesh. It was called so by Moses, in Gen. vi., and it was called so by Christ, and so the apostles used it.

2. I described the thing itself, and I told you it was a mass, or a bundle, or body of sinful dispositions in man's nature, which were become his nature, whereby the whole man and all the powers thereof were empty of all good; and it contained within it the seeds and the inclinations to all sins whatsoever. It is called the 'body of the sins of the flesh,' Col. ii.

I will not stand to repeat what I then delivered, but will proceed to—

II. *Why is it called our flesh?*

When God made man, it is said he made him in his image; as the grace that Adam had, it was God's, it was his image. But you read in Gen. iv., when man was fallen, he is said to beget Seth in his image; the style is altered from *God's* image to *his* image. An account may easily be given why it is called Adam's image, because that he sinned, and contracted it to himself. But why is it called *ours*, as here 'our flesh?' The truth is, because we are the miserable subjects of it. So, why is it called our flesh, but because we are the miserable subjects of it, because it is our nature? Though we have it from our parents, that is derived to us by them, yet being our nature it is of all things properly ours; for there is nothing so properly ours as what is our nature, and what is ourselves. As therefore hell is called a sinner's place, as you have it, Acts i., so corruption and flesh is called our flesh; we possess nothing but sin. Yea, Paul calleth it himself: 'In me,' saith he, 'that is, in my flesh;' he doth not only call it flesh, but he calls it *himself*. And—

2. It is called our flesh in opposition to God's work. 'Let no man,' saith James, 'when he is tempted, say he is tempted of God;' he is tempted of his own lusts, of his own flesh. 'Of his own lusts,' that is the phrase there, in James i. 13, 14. It is spoken there in opposition to the work of God in us; it is not that which at first God created us in. And—

3. It is called our flesh in opposition to the grace that is in us. When the devil is said to sin, he is said to sin 'of his own,' John viii. 44. And in *Jude, ver. 16,* carnal men are said to walk after their own lusts. But if any

grace be spoken of that is in us, how runs the style of that? I have done thus and thus, saith Paul, and yet not I, but the grace of God that is in me. I know a man in Christ, saith he, was thus and thus; not of myself will I glory, but of that man in Christ. The phrase that is used, speaking of grace, and all the workings of it, in 2 Cor. iii., is, 'We are not sufficient of ourselves, as of ourselves,'—there is all the exclusion that may be, both ἀφ' ἑαυτῶν and ἐξ ἑαυτῶν, either of ourselves, or out of ourselves; neither *à nobis, tanquam ex nobis*,—'to think a good thought.'

And so much now why it is called *our flesh*. The interpretation doth carry observations with it which I need not mention. I come to—

III. *What are the lusts of our flesh?*

All the buddings of this cursed root of inherent corruption in us are in Scripture expressed to us by *lusts*. Sometimes the word lusts is put for the root itself, for original sin itself, that inherent quality in us; as in James i., 'When lust hath conceived, it bringeth forth sin.' He calleth corrupt nature lusts; but here he calls the first buds, the first risings of corruption from this root, he calls them lusts. So, in Rom. vii. 8, 'Sin wrought in me all manner of concupiscence;' that is, all manner of lusts. Lusts there are taken for the buddings of original corruption, which is there meant by sin, which is the sin that dwells in us.

Now all the corruption that is in corrupt nature I reduce to these two heads; yet not I, but the Apostle—

1. All those *principles of atheism, of infidelity, and ungodliness* that are in the hearts of men, which are the foundation. For the principles of unbelief, and of darkness, and presumption, and the like, these do cut a man off from God; and the soul being cut off from God is left to eternal death, as I shall shew you how by and by. I say, all the corruptions in man's heart, they are reduced either to the principles of atheism, of infidelity and unbelief, or else—

2. To those *positive lusts*, and inclinations, and desires after something in the world which a man would have, and which he placeth his comfort in more than in God.

I take this division from that of the Apostle, in Titus ii. 12, 'Teaching us to deny ungodliness and worldly lusts.' Here you have the sum. And hence in the 18th verse of the Epistle of Jude, you shall find that they are called 'ungodly lusts;' for the heart being cut off from God is left to the swing of its own natural lusts and desires. And in these two lies the utmost extent of all the corruption in man's nature.

Now although indeed the Apostle here doth not directly mention that privative part, as I may call it, of atheism and unbelief, yet it is evidently implied; for our lusts were not sinful lusts unless they did arise from ungodliness, from that ungodliness, and that atheism, and that unbelief, that is in the spirits of men. He had occasion to have mentioned those principles that are in the mind, but yet he terms these 'lusts,' and calleth them 'wills,' or lusts, or desires of the mind, of the reasoning part, as the word signifies.

Under the word 'lusts' the Apostle by a *synecdoche* meaneth all the inward acts, all the purposes, all the contrivances, all the counsels of the heart. For what are purposes? They are but the continuation of desires. And what are all the contrivements and counsels of the hearts of men? They are but to accomplish their desires and lusts. Therefore the Scripture indeed doth express the corruptions in the hearts of men by lusts.

I could open to you the several names that are given to the buddings of corruption in us of all sorts, as the Scripture hath laid them down. As—

1. Sometimes they are called the *savouring of the flesh;* as in Rom. viii. 5, 'Those that are after the flesh savour the things of the flesh.' Every faculty hath a principle to discern what is suitable to it, and it doth savour that thing and mind it. The word expresseth the suitableness that there is between a fleshly heart and fleshly things.

2. It is called ἐπιθυμία, as here, *lust;* for when the heart doth find a suitableness between it and any object, it puts forth a desire and a lust towards it. That which is in other creatures an instinct, in man that is reasonable is called a lust, a desire.

3. They are called, τὰ παθήματα, *passions;* and that indeed is the proper implication of the word; so in Rom. vii. 5; and in Gal. v. 24, to 'crucify the lusts of the flesh,' it is the 'passions of the flesh.' For God being gone, all these lusts become passions, become inordinate in us, they turn into violence. They are παθήματα, as Galen useth the word, which is the fits of the disease; for all sinful desires come by fits, and come with violence as the fits do, and put nature into a fire,—set on fire, as James expresseth it, the whole course of nature.

4. They are called, as here, *wills; wills of the flesh.* When they are gotten so high as they have got the consent of the will, and then are put forth into action, they are called the wills of the flesh. And so much for the names that are given to flesh.

For the thing itself; I shall endeavour a little that you may understand the nature of the lusts of the hearts of the sons of men: it reacheth to all the motions of man's nature whatsoever,—that is, the desires,—and there is no faculty but hath its desires. To open this, I shall do these three things, that so you may see in what lieth the sinfulness of these lusts. I shall—

1. Shew you the *natural state of the soul,* and the lustings thereof; for this you must know, that lusting and lust is used sometimes in a good sense; for it is said the Spirit lusteth against the flesh, as well as the flesh lusteth against the Spirit. So that, I say, I shall shew you, first, the natural state of the soul, and the lusts thereof, without the consideration of being good or evil. I shall—

2. Shew you the *holiness* of all the lusts and desires of the heart—wherein that lieth—*in man's first nature,* and now when he is renewed. And so—

3. You will understand the *sinfulness of the heart of man,* in all its lustings, now when God is gone, now when they are become ungodly lusts.

First, I shall speak of the lustings of the heart, abstractedly considered from good and evil in man's soul, in man's spirit.

My brethren, what is the soul of man *in its natural essential constitution?* It is nothing else but a chaos of desires, (let me so express it;) it is as the first matter, which was void of all form, and was full of nothing, but desires after forms, of being filled, and being satisfied. God created the soul as a mere stomach to receive from other things a filling of it, and as we use to say, it is an empty stomach. And therefore the voice of all things and of all mankind by nature is, 'Who will shew us any good?' Ps. iv. And all faculties are like so many birds in a nest, that stand gaping to be filled with some good thing suitable thereunto. So that now there are not only the sensual desires, or the bodily lusts, but the lusts of the mind; the mind itself hath its lusts in it, and its desires. As a man hath a desire to think of this rather than of that,—though it be his understanding only that works,—he hath a mind to such a thing, a thought to such an object, to take such a thing into consideration. All the superior parts, the memory and the understanding, they *have all their* lustings, as well as the lower and inferior parts of the spirit of

man. Now then, the essential constitution of the soul of man being nothing but a chaos of desires, an emptiness,—as the earth, the first matter, in Gen. i., is said to be void; so naturally in the essence of it the soul is a void thing, made to be filled up with other things, which may satisfy this vast chaos of desires,—the Lord ordained first himself to be man's chiefest good, and to satisfy and to fill all the desires both of the understanding and the will. He opened their mouths wide, and he was able and ordained himself to fill them. And to that end he created him with the image of God,—that is, with such a divine impression, that look, as the needle when it is touched by the loadstone moves northward, so the soul being touched with that image, carries the understanding, the will and affections, and all the lusts thereof, unto God, as the chiefest good, as finding a suitableness in him more than in all things else. And yet, in the second place, God putting this soul of man into a body, and so to lead an animal life,—as the expression is in 1 Cor. xv. 48,—he made a world suited to this soul in this body. And there is nothing in man, either in his understanding or his will, or in any of the senses, or in anything belonging unto man, but there is something in the world likewise to suit it. He hath made the little world suited to the great world, and the great world to the little, as he hath suited ears unto sounds; 'meats for the belly,' as the Apostle saith. Now then—

Secondly, Wherein lay *the holiness of all these lustings and desires of the soul of man?* The holiness of them lay in these three things, and by that you shall see wherein lieth their sinfulness:—

1. This image of God, which had touched the soul of man, through the working of the Spirit of God in him, did carry on the soul of man to God as his chiefest good, to nothing above him, to say, 'Whom have I in heaven in comparison of thee, and whom in earth?' And—

2. It carried the soul of man, and all its desires, to other things that had a sweetness in them, but only as means to taste the goodness of God, to enjoy God in and by them, to know God the more, and to love him. And then—

3. It carried on all the desires of the soul to all things else besides God, for God's sake; yea, and unto God himself, not only as his chiefest good, but as the chiefest good, not out of love of pleasure, but out of love unto God himself: for holiness being the image of God, as God is for himself,—therein lieth his holiness,—so this image makes the creature also to be for God.

And thus you have the holiness of these lustings in the soul of man. I have shewed you, first, what the natural constitution of the soul was in itself; it is indeed nothing else but lusts, a heap of desires. What the holiness of all these desires was, I have shewn you in the second place. Now then—

Thirdly, I am to shew you the sinfulness of them, which makes them to be here called *the lusts of our flesh.* You may easily understand, by what hath been said of the holiness of them, wherein their sinfulness lies. In a word, it lies in two things. It lies—

1. In a privation; and—

2. In something positive.

They are *ungodly* lusts, and they are *worldly* lusts; they are called both. The one expresseth the privative part, the other the positive.

1. For the *privative* part. The foundation of all the sinfulness of these desires lies in the want of that image of God, of that magnetic virtue, that virtue of the loadstone, that should carry up all these desires to God and

unto other things for his sake. This iron, as I may say, hath lost this magnetic touch, this influence, and now it moveth only as iron. The understanding is taken off from God, and the will is taken off from God, and so all the affections. You have that in Rom. iii. 11, 'There is none that understandeth,'—namely, God,—'and there is none that seeks'—that have a will to seek—'after God.' The one expresseth the privation of the understanding, the other of the will. The heart is cut off from God utterly, it cannot go that way; therefore, as I said before, they are called 'ungodly lusts.' Atheism, unbelief, &c., have cut the heart off from God, from either aiming at him as his chiefest end, for he wanteth holiness, or going forth to him as his chiefest good, for he wants his image, which maketh a soul suitable unto God; and a man desireth nothing but what he knows, and what is suitable to him. Hence therefore you have it, in Job xxvii. 10, that a carnal heart cannot delight himself in the Almighty; there is no suitableness. And in Rom. viii. 7, the carnal mind is called 'enmity against God.'

2. For the *positive* part. The image of God being thus gone,—you have that expression in Rom. iii. 23, all men are come short of the glory of God; where by the 'glory of God,' I understand his image, that which carried the heart of man out to God, to glorify him, which made him stand under the favour of God in that covenant of works; for so, in 1 Cor. xi. 7, the image of God, and the glory of God, are both made one: man, saith he, is the glory and the image of God;—this image, I say, being gone, the soul being deprived thus of that touch, all the lustings that it had in its natural constitution remain still, there is not a desire which the soul had before but it hath still; and all the sinful desires it now hath are but what were before, take the nature of the desires. There is nothing of the substance of the body or of the soul destroyed, nor any new lusts put in. Now when God is thus gone, and holiness is thus gone, and all the lustings and desires of a man's heart are left to themselves, then what do you think is left?

(1.) Here is a love of himself left. There is one great lust, and the greatest of all the rest. When holiness was there, the love of God subjected the love of a man's self unto God: now take this love of God away, and then self-love is the next heir, that great lust steppeth up into the throne; and that indeed is the very bottom of original sin, it is the spring.

(2.) I told you man was made suitable to all the creatures; there was nothing in this world but God had framed a suitableness between man and it. All these suitablenesses still remain, a suitableness to all creature-comforts whatsoever. Now here lies the sinfulness of it, that all these lustings are carried out, and managed by self-love, which is the great lust of all the rest. And then, secondly, they are carried out to all the creatures, and to all creature-comforts,—which indeed the soul and body were made for,—rather than unto God. So that the lusting or desiring of happiness merely for a man's self, and the seeking of this happiness in those things that man was made for, without God; in these two doth lie all that positive part of the lusts of our flesh; for now we describe them but in general. And therefore you shall find that in these two, viz., love of a man's self and love of pleasure, namely in other things than in God, is the sum of all man's corruption reduced unto, in that 2 Tim. iii. 2–4, where he reckons up all sorts of corruptions, a great bead-roll of sins; and he makes 'love of men's selves' to be the captain, as I may so speak, the first, the ringleader; and 'lovers of pleasures more than lovers of God,' to be that which cometh in the rear. For these two are the spring of all the corruption in us, and unto these two are *all our lusts* reduced. And,—as I may rightly express it,—as there is never

a vein in the body of a man but there is an artery, as we say, that runs under it, the one carrying blood, and the other spirits; so in the lustings of the soul of man, there runneth a vein of the love of pleasures, or some other thing than God, and an artery of love of a man's self that puts spirits into this. And as the principles of motion (of life at least) are blood and spirits in a man's veins, so are these in a man's soul.

So by this you may easily understand wherein the sinfulness of these lusts lies. All these lusts are guided by love to a man's self, and love to pleasures in something else than God. The passage being stopped to God, it runs to riches, beauty, honour, and all these worldly things, as its chiefest good. Whatsoever the understanding of a man, if he be wise, can find that is suitable to him, it draws forth a lust towards that thing. Whatsoever the art and wit of man finds any way suitable to him, he is carried out to it, and that merely out of a love he beareth to himself, and merely for pleasure's sake: that, look which way self-love moveth, still that way the vein of lust runneth; as that is pleased or displeased, the soul cometh off or on, putteth forth lusts or desires, and pulls them in again. And he hath no new desires put into him which he had not at first, only these desires are left to th mselves, God being taken away: so that now all the affections in the oul turn with that wind every way; if another man have happiness and he wants it, self-love, desiring happiness, puts forth envy; the spirit that is in us usteth after envy. Still, they have all their rise and spring in the love of a man's self, and in the love of pleasures, setting up the creature more than God. Therefore the belly is said to be god, and Mammon is said to be god. The holiness of man's desires lay in subordinating all things to God; and the sinfulness of them lies in loving of pleasures more than God: so the Apostle expresseth it, 'these are the lusts in our flesh.' There is not an action stirreth but these lusts are the ground of it. And hence, that I may give you a scripture for this division, they are called 'our own lusts,' and 'worldly lusts.'

They are called, in respect of self in us, *our own lusts*. And therefore to live to a man's lusts, and to live to a man's self, are all one. In 2 Cor. v. that which in one place is called living to a man's lusts, is in another place called living to a man's self, because that self-love runs in the vein of every lust, as an artery doth under a vein in a man's body; and you may feel the pulse of it, if you lay your hand upon your heart, and search but narrowly into the bottom of all. And they are therefore called the lusts of our own hearts, in Rom. i. 24.

They are likewise called *worldly lusts*, because the things of this world are the objects of them. They are called 'earthly members,' because they run out to things on earth, as in Col. iii. 5, and 'fleshly lusts,' in 1 Peter ii. 11. And so now I have shewn you wherein lies the sinfulness that is in every lust in the heart of man. I come now, in the next place, likewise—

IV. *To shew you what it is to have our conversation in these lusts.*

If you mark it, the Apostle, when he speaks of the efficacy that Satan and the world hath upon us, he useth another phrase,—'walking,' saith he, 'according to the course of the world,' and 'according to the prince of the power of the air;' but when he speaks of lusts, he speaks of them as of an inward intrinsical cause, 'having our conversation in the lusts of the flesh'—*in* the flesh, as a fish is said to live in the water. And a man is said to be in love, or in wine, or in anger, or in passion, because he is overcome with it. So we are said to have our conversation in lusts, and to be in the flesh; because a man is always overcome with some one lust or other, and that is

the ground of all the actions he doth, so long as he is in his natural estate. And therefore James saith, 'He that is tempted is drawn aside of his own lusts;' and as Christ saith, 'That which cometh from within defileth the man.' The Scripture therefore doth attribute all the actions of the sons of men unto their lusts. In 2 Tim. iii. 6, 'led away with divers lusts.' All the corruption that is in the world is attributed to the daily boilings up of these lusts, to the tumblings and tossings of these desires; for the soul of man is like the raging sea, tossing to and fro, and never resteth. So in 2 Peter i. 4, 'the corruption that is in the world through lust;' and the old man is said to be corrupt in lusts, Eph. iv. 22. And therefore the Apostle doth propound these lusts as the chiefest object of mortification, as I shall speak by and by.

And then, in the second place, to have our conversation in these lusts, it doth note out a constancy also, a constant walking in some lust or other; whereas there is no other foundation of all the actions of a man's ways but these sinful lustings of his own heart. It may be reduced either into the love of pleasure in something else rather than in God; or to the love of a man's self above God.

Now, men have their conversation in these. Why? Because that the soul of man being an empty chaos of desires, as I said at first. As the stomach cannot live unless it have some nourishment in it, so a man cannot live unless some lust or other be satisfied. 'In which ye walked,' saith he, Col. iii. 7, 'whilst ye lived in them;' he speaks of lusts plainly, as appears, ver. 3. All creatures are conversant about that which is their life, and they are constant about that which is their life. As a fish, whose element is the water, if it be out of the water it dies; therefore we are said to 'drink in iniquity like water.' And these lusts, and the satisfying of them, being a man's life, he is said to 'war after them;' it is a mighty expression. In 2 Cor. x. 3, our warfare, saith he, is not after the flesh. He speaks in opposition to what carnal men's warfare is; they pursue after the satisfaction of their lusts, as a matter of life: as men that in war do fight *pro aris et focis*, for their subsistence, for their lives; therefore they are called the 'lusts that war in our members,' James iv. 1. They are not only compared to a law in the members, as in Rom. vii. 23, but they are compared to the violence of war too; 'the lusts, saith he, 'that *war* in our members.' And so you have the sinfulness of these lusts described, and what it is to have our conversation in them. There is not an act which a carnal man doth but it is to satisfy some lust or other.

All that I shall more observe is but this: that they are called *lusts*, in the plural; there are a variety of them; they are said to be 'divers lusts,' Titus iii. 6; they are not one, but many. And the reason why they are many is this: the desires of man's soul were once united in one object, namely, in God; but he being gone, the soul breaks into a thousand desires, and makes every one of them its god. That which did unite and begirt up all the desires in one, that centre being gone, all these beams are scattered. And look, how many objects there are which may any way please a man, and in which he may have pleasure, the soul being all for pleasure, and being itself an unsatisfiable thing,—for it being made to be filled with God, it must needs be so,—and because one thing cannot fill it, it runs to another, and so to another, and so the soul is scattered into a thousand several lusts.

And then again, we are said to walk in our *lusts*, in the plural, because a man cannot always live in satisfying one lust only, therefore in the *interim*

there must be other lusts to entertain the soul: for the soul is never idle, it can never want a moment's pleasure some way or other; it must have relief, or at leastwise desiring and seeking after it: and so what in one thing, and what in another, a man walketh all his life in some lusts or other, and makes it a sorrowful life. And thus natural men have their conversation in the lusts of the flesh.—And so much now for these words.

I come to the next: *fulfilling the wills of the flesh and of the mind.*

That which the Apostle had said in the general before, here he speaks of more particularly. He doth both further explain what it is to walk in the lusts of the flesh; it is to fulfil them, saith he, it is to act them,—it is the most proper word in the English that can be,—to act the wills of the flesh and of the mind. As in our usual speech we say, a man acteth his spirit.

And then, secondly, he divides these lusts into two parts, the lusts of the flesh, or of the sensual part; and the lusts of the mind, that is, of the understanding and the will. I shall first open the phrases.

The first phrase I shall give you an account of is this, *the wills;* for indeed in the original so the word is, and so you shall find it in your margins. It is certain that what he meant by *lusts* in the general, in the words before, he meaneth the same thing by *wills* here. The truth is, in a strict sense, only the lustings and the motions of the understanding and of the will are τὰ θελήματα, they are 'wills;' but in the inferior part, in the sensual part, those sensual affections, of anger and the like, are but lusts and desires. And yet notwithstanding the one is put for the other sometimes in the Scripture, as Beza hath observed upon John i. 13, out of Mark x. 35. Now by 'wills of the flesh,' he therefore here meaneth lusts or desires, as it is translated, as he had done before. As when, in Rom. vii., he calleth the lusts of a man's heart the law of the members, which properly are the lusts of the body, but he means likewise all the lusts of the mind too: so here, when he calls them the wills of the flesh, he meaneth all the motions of the body also, all the lusts both of soul and body. But to give you an account why he calls them 'wills,' it is for these reasons:—

1. To shew that the desires, the lustings of the hearts of men, are not merely brutish, they have a tincture of will and reason in them; and though oftentimes they are involuntary, for there are many motions arise before the will is put forth, yet because they are in a creature that hath will and reason, which will and reason should be too strong for the risings of such lusts, and keep them down, hence therefore they are called 'wills.' You shall see the same kind of lusts in beasts as in men. You shall see pride in a horse, you shall see revenge in an elephant, &c. But yet these very lusts that are the same in men with those that are in beasts, because they are in a creature that hath a will and reason to keep them down, the fault therefore of all these lusts is laid upon the will, and they are called 'the wills of the flesh and of the mind.' Take now a natural fool, between whom and a beast there is but a nice distinction in appearance; yet these lusts in him are sins, not in the other, because he hath a will and reason. But—

2. The chief reason why the apostle here alters his phrase, and calls them the wills of the flesh and of the mind, is this. He speaks here in relation to action, of acting or fulfilling the wills of the flesh and of the mind. And therefore, to shew how it comes to pass that all these lusts, these brutish sensual lusts that are in the flesh and in the body, as well as in the reason, do come forth to outward action, he saith, there is a consent of the will; and therefore now in James i. lust is said to be the tempter,

but the will, that is the thing tempted; for that is the stern and rudder of all in man. And, as I shall tell you in the observation when I come to it, there is no lust so sensual but before it comes forth into act there must be the consent of the will, for the order of nature still standeth; they must have the will's pass and commission for it; and therefore he calls it here *fulfilling*. When once they come into action, these lusts are turned into wills: hence therefore they are said to be the 'wills of the flesh.'

3. He calls them 'wills of the flesh,' to shew where the chief seat of corruption lies: it lies in the will. Therefore Amesius, as I remember, when he speaks of the corruption of the will, quoteth this place. And therefore in other scriptures, that which is called the 'lusts of men,' is called the 'wills of men.' Look but in 1 Pet. iv. and you shall find that that which in the 2d verse he calleth 'the lusts of men,' in the 3d he calleth 'the will of the Gentiles;' and he calls them so in opposition to the will of God, because it is the will of man that must consent to the actings of those lusts.

Therefore, my brethren, by the way, a man can never be saved by any power in this will. In John i. 13, 'which were born not of blood, nor of the will of the flesh, but of God.' He instanceth, you see, in the will of the flesh. Beza indeed takes it to be meant of the seat of the grosser corruptions in the sensual part of the flesh. But surely the Apostle would not instance in that, as if that should have any hand in salvation; there was not so much as any pretence for that: his intention is therefore to instance in the best part, and the strength of the will. Take the will in itself, in the uttermost purity of it, yet it being a will of the flesh, a man can never be born again of it; he speaks of the best endeavours of the will. —And so much now why it is called 'the wills of the flesh.'

Obs. 1.—I will only now give you an observation or two from what hath been said. And the observation from that which was last said—for from everything there might be observations raised—is this, *That there is no lust cometh forth to action but it is by the consent of the will; yea, and of the reasoning part too.* They are called the 'wills of the flesh and of the mind,' of the reasoning part. It may refer as well to the order of the casuality of sin, how it cometh forth into action, as to the subject of these lusts.

As to this you must know, that although man is fallen, yet the order of nature, in the subordination of the faculties one to another, stands as it did, works as it did. The most brutish lust that is, the understanding and the will must concur and consent ere it is fulfilled; only the first motion doth not come from the mind and the will. And there is this difference between the workings of grace and sin in this respect, that all the workings of grace begin with the mind; for all the motions of grace must arise from the apprehensions of faith in the understanding, and so they pass to action; and so spiritual affections are moved in us. And therefore it is called the 'law of the mind,' in Rom. vii. It begins there, and the understanding, like a burning-glass, that takes in the beams of the sun, receiving the beams of spiritual things, it inflameth and setteth on fire the affections with them. But now, if you come to lusts and corruption they begin oftentimes in the sensual part; and therefore in Rom. vii. are called oppositely the 'law of the members.' And they propound first, yet so as still the order of nature, in respect to outward action, remains—that the understanding and will must first give their consent. In man's pure *state*, as now in our regenerate condition, so far as we are regenerate, the

understanding and the will lead on to every action; but in the corrupt state usually the affections begin to lead; yet so as, until the understanding and the will do consent, the man proceeds not to action. The difference of these two may be expressed by those ways of government: the one when, suppose, in a corporation, there should not a motion pass the common council but it must come from the mayor and aldermen, with their consents, first; the other, that motion must come from the vulgar sort first. So it is in the corrupt state; all cometh from below, or at least much of all the actions in which men live in sin, they come from the sensual desires, and gain the consent of the will.

And then, if you ask the reason why that the understanding and will do assent to such lusts as it receiveth not immediately? the reason is this: because the understanding and the will know no better; they are cut off from God, and being cut off from God, they must give consent: for the man is for pleasure, and the will is for pleasure, and so is the understanding; therefore what pleaseth the man, the understanding approveth for best, and so doth the will too, though not best in itself, yet best for the man. And *qualis quisque est, talis finis ei videtur*, as is the man, such is his end; as he is disposed in himself, such is his end in working; every man works for his end, and look what the man is, such is his end. As now, a man in a sickness desireth drink; reason and understanding tell him it is ill and naught; but yet the understanding consents and approves it. Why? Because as the man is affected, such is his end and happiness, that is judged best which suiteth the man. And hence now all the sensual lusts come to obtain the consent of the will.

Obs. 2.—Secondly, in that here, lusts, when they come to action, are called wills, observe from hence: That the chief sinfulness of a man in his actions, it is not simply his lusts, and the rage and violence of them,—though therein lies a great inordinacy which a man is to be humbled for,—but when they come to act, it is the will either that is indulgent to those lusts, suffers the thoughts to dwell upon them, pore upon them, or which yieldeth to the performing and fulfilling of them. You see here that the Apostle, when he comes to speak of fulfilling of lusts, instead of fulfilling of lusts, he saith, fulfilling the *wills* of the flesh. The will is the great measure of sin. My brethren, the aggravation of sinning against knowledge lies chiefly in this, that the more knowledge a man hath, the more his will is discovered to be for the sin, notwithstanding that knowledge; therefore the highest sinning of all, what is made the measure of it? 'That sin wilfully, saith he, 'after they have received the knowledge of the truth,' Heb. x. Therefore they are called 'children of disobedience,' in the very words before; for their disobedience, their sinfulness especially, lies in the obstinacy and perverseness of the will. Therefore when God turns any man to him, he fasteneth that man's will. He trusted to the will of man first, and was deceived by it; and now he is resolved to make sure work with him when he comes to save him, and therefore he puts man's salvation out of himself. And therefore now, when he doth work upon him, he works especially upon the will; the Holy Ghost sits there, as in the centre of the soul, and hath a chief hand upon the stern of a man's spirit. My brethren, your wills are the slipperiest things in the world, the fullest of a lubricity, of a fickleness. You see, Adam's will, though it was strengthened with grace, and poised, how it was overcome, how fickle it was. Therefore, above all, desire the Lord to fasten your wills, to hold his hand upon that stern, always to guide you; for if God hold his hand upon that stern, if the

will remain firm, and be kept close to him, it is called 'arming our mind,' 1 Pet. iv. 1. Though lusts do arise, and tempt, as they will do continually, yet you shall not fulfil them, they shall be as water about a rock that breaks; the will keeps these lusts from breaking forth into action, and takes the mind off from thinking of them.

Obs. 3.—Thirdly, you may see, my brethren, *wherein lies the slavery of the most noble creature.* What is the noblest thing in us? Our reasoning and our will. Now you may see by this that all these are enslaved to lusts; that phrase which the Apostle used before, 'walking in the lusts of the flesh,' here he turns it, and saith, 'fulfilling the wills of the flesh and of the reasoning part.' It is not a will now, it is indeed nothing but lusts; for that which he terms lusts in one part he termeth wills in another; so brutish it is. The will hath lost that freedom which once it had, and now it is in bondage, serving pleasures, serving divers lusts,—these expressions the Apostle hath,—falling down, God being now gone, to the poorest and meanest creature below itself. Herein lies, I say, the uttermost expression of the slavery of man, that his will is thus subject to the common, as I may express it, to all the brutish lusts that are in a man's spirit.

SERMON VII.

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires (or, *the wills*) *of the flesh and of the mind, &c.*—VER. 3.

IN the words before, the Apostle had mentioned the two external causes of all the corruption in the lives of men by nature,—namely, the world and the devil; 'wherein in time past ye walked according to the course of this world, according to the prince of the power of the air.' In these words you have the third cause, and that the intrinsical one, 'the lusts of the flesh.' And when he cometh to lay open that as the cause, which is indeed the bottom and root of all the corruption in men's lives, he doth it—

1. In a general way.
2. More particularly.

He first doth it in a general way: 'We had all our conversation in times past in the lusts of our flesh.' And then he doth particularise those lusts: 'the lusts of the flesh'—the body—'and of the mind.'

I have opened formerly what is meant by flesh, and told you that by it is here meant that inherent corruption in our natures, whether that which we derive at the first by birth, and brought into the world with us, or that increase and addition to it,—for by every actual sin an addition thereunto is made,—that which the Apostle calleth the indwelling of sin.

I shewed formerly why it is called flesh; and among others, I gave this reason: because that when God is taken out of the heart, then all the objects that the heart is carried to are things of the flesh. And I did prove by many places of Scripture that that was the meaning of the phrase, and to that it did extend, when it is said, 'Those that are after the flesh seek the things of the flesh.'

I gave you a description of the thing itself, as well as an account of the phrase, why it is called flesh. It is that sinful disposition in man's nature, whereby the whole man is empty of all good, and full of all inclinations to whatsoever is evil.

I came the last day to shew you what was meant by *lusts*; 'the lusts of the flesh.' They are the immediate sproutings of that inherent corruption, all the motions, and inward workings, and first risings and agitations of the heart of man, either against what is good or unto what is evil, (I may add that to what I said the last discourse, it is not only the motions of the heart unto what is evil, but also against what is good,) as in Gal. v. 17, 'The flesh,' saith he, 'lusteth against the Spirit.'

I opened to you the nature of these lusts. I did it two ways:—

1. I opened in general *the nature of lusts*, or of the lustings of the soul.
2. I opened *the sinfulness of it.*

I opened first, in general, the nature of these lustings. I told you that God hath made the soul of man, in the essential constitution of it, mere emptiness, to be filled up by something else. It is all things in capacity,

but it is nothing, not in happiness, or pleasure, or comfort, unless it be joined with something else. The soul of man is nothing but a chaos of desires, a mere stomach, as I may express it, mere appetite, mere hunger; and all the faculties, both of soul and body, like so many birds in a nest, stand gaping for some good. 'Who will shew us any good?' Ps. iv., is the voice of all mankind. Now this being the original constitution of the soul of man, if you ask me in the general, what 'lust' or 'lustings' are; why, it is the moving, or extending, or putting forth of any faculty or power in soul or body in desires and longings after any object agreeable thereunto, and in which it may find pleasure and contentment. It is, I say, the goings forth of this soul, or of any power of it, to any object suitable unto it; this in the general nature is lusting. Now the soul that God thus made mere emptiness, and stomach, and appetite, he put into a body, for our souls are clothed with flesh; and when he first made us in the state of innocency, he did, for objects to fill up this soul in this body, first, ordain himself to satisfy the desires of it; he did ordain himself to be the chiefest good and happiness to this soul. And, secondly, he made a world of creatures, which we see and behold with our eyes, which are all suited to the variety of desires of man's soul dwelling in this body. Therefore Solomon saith, 'he hath placed the world in man's heart.' There is nothing in the world but is suited to man; and there is nothing in man but there is something in the world suited unto it. And then, thirdly, God did put into man's soul this principle, to love himself as well as to love God, and in loving God to love himself most; and so to rejoice, when as his desires were satisfied with God himself, or with the creatures, in a subordinate way unto him. Here now is the natural constitution and condition of the soul of man.

Now I must shew you *the sinfulness of all these lustings and desires.* If I must shew you the sinfulness, I must shew you, first, wherein the holiness of them lay whilst we were in the state of innocency; for one contrary is known by another. Now the holiness of all the desires of the soul of man, which was nothing in itself but desires, lay in this, that God touched, I so express it, all these desires of the heart of man as the iron of the needle is touched with the loadstone. He did put a magnetic virtue into it, his own image of holiness, which did guide and carry all these desires unto himself. And there being holiness then in the soul, the holy God was suited to this soul, and all the desires thereof, to satisfy and fill it; and so by the guidance of this magnetic virtue, the heart still went God-ward. And then, secondly, the holiness that God did implant and stamp upon all the desires and lustings of man's heart, it did regulate, and order, and subordinate all other desires that we had to creatures, to comforts here below; it did subject them all unto God, that we should seek nothing above God, we should seek nothing but in order unto God, not have a desire stir but as related unto him.

Now then, the sinfulness of all these lusts and desires is easily to be known. For now the image of God being gone, the heart having lost that magnetic virtue, that virtue of the loadstone that once touched it, it is now mere dull iron, and now it moveth not at all unto God; neither unto him as its chief good, nor unto him as its chief end; nay, it is opposite unto him. Saith the Apostle, in Rom. iii. 11, speaking of all mankind by nature, 'None understandeth,'—namely, none understandeth God,—'none doth seek after God.' Now although that holiness that did carry us out to God be gone, yet all the desires remain still the same; I speak for the natural constitution of them; the soul is nothing but desires still. Now, as I told you before, that

God did not only suit this soul to himself, but to all creatures and comforts here below in this visible world,—now when God is gone, and a man is without God in the world, as it is in the 12th verse of this chapter, what doth his desires do? They are all left to themselves, to run which way they will, to this creature, and to that creature, as their chiefest good, to have happiness in them. And God being gone, and all love unto him being gone, there is nothing left but self-love, which is the great original desire in man, and which seeks after comfort in all things merely for itself, and for pleasure's sake. In this lies the sinfulness of all the lustings of man's heart; that now when God is gone, the way to God is stopped, the heart runs a thousand ways, to this and that creature, to this and that comfort, and doth it merely for pleasure's sake, doth it merely out of that natural desire of self-love, which, love unto God being gone, is the next heir in the heart of man.

Now then, as the corruption of the heart is therefore called *flesh*, as I shewed when I opened that phrase, because it is carried out to the things of the flesh, and take God out of any thing, and it is a thing of the flesh; so, take but God out of the world, and let the lusts of the heart then go whither they will go, though they run to things in themselves lawful, yet because they run to them without God and instead of God, and but for themselves, hence they are all sinful and abominable lusts in the sight of God. Now then, look how many things there are that are not God, or that may be sought or desired without him, so many lusts are there in the heart of man. Not only all things that are evil, as fornication and the like,—as in 1 Cor. x. 6 it is said they 'lusted after evil things,' speaking of their rising up to play,—things that are forbidden, but all things lawful, without God, whether honours, or riches, or beauty, or pleasures of any kind, which in themselves are lawful; all these, take God out of them, and let the desires of man's heart be carried to them without God, and subordinate unto him, and in reference unto him they are all sinful lusts. Therefore Christ, in Mark iv. 19, saith, 'The cares of the world, and the lusts of other things,'—mark that phrase, *the lusts of other things;* be they what they will be, if they be lusts, that is, if they be inordinate lusts, not subjected unto God as the chiefest good, tasting him in them, and subordinated unto him as our chiefest end, they are all lusts which will choke the word and undo the soul.

I shall illustrate the sinfulness of these lusts to you by this ordinary comparison, in all the parts of it. Go, take a man now that is out of health, that is in a fever, whose stomach and palate are vitiated; as I told you, the soul is nothing but stomach. Suppose this stomach to be a vitiated and distempered stomach and palate, as a man in a fever hath. I ground my similitude upon that in Eccles. v. 17, speaking of a man by nature, 'All his days,' saith he, 'he eateth in darkness, and he hath much sorrow and wrath with his sickness.' A man leadeth but a sick life that leadeth a life of lusts, living upon the creature, and he hath much anguish and sorrow and vanity with it. Now take a man that is sick, wherein lieth his distemper, you shall see the like explaineth fully the corruptions that are in man's heart. It lieth—

1. In this, that by reason of that distemper that is in him he is taken off from delighting in what is good and wholesome, and is the natural nourishment to him. Bring him meat, his stomach riseth at it, at the least scent of it; if he either hear it spoken of, or if he think of it, the representing it in any way to his fancy turns his stomach. So now take the soul of man by nature, that is thus distempered in his lusts, when God and holiness is gone, whatsoever holdeth forth God to him in a spiritual way, to bring him

to communion and fellowship with God in any duty, his heart riseth against it, against holiness, against the spiritual law, against the spiritual part of religion, the power of godliness. Why? Because he is nothing but lusts distempered. These were once the natural food and nourishment of his soul, but now he is distempered. So that now here is a privation with an opposition unto God.

2. Take a man that is distempered and his stomach thus vitiated, such things as will hurt him, such things he mightily and greedily longeth for; as also whatever else he desires, he doth it with a violence, with a thirst beyond natural thirst. So now doth the soul of man by nature, whilst it hath nothing but lusts in it. He both lusteth after what is contrary to the will of God, and such creatures as God did make for man, and are lawful for him to use in themselves, yet his heart is carried out to them with a vehemency of thirst. The expression is in Deut. xxix. 19: it is called, 'adding drunkenness to thirst.' And the reason is this, because the soul having been made for God, and widened for him, now that God is gone, you can no more fill these desires with the creatures, than you can fill a cistern with a drop of water. Therefore the desires are enraged, like a man in a fever. Saith he, in Eccles. vi. 7, 'All the labour of a man is for his mouth, and yet the appetite is not filled.' He speaks of a covetous man. The meaning of it is this: It is strange, saith he, that although a man needs no more, and needs labour for no more, than what will feed him, than what will fill his mouth and his belly; and if you have meat and raiment, saith the apostle, be therewith content; and nature is content with a few things: yet though nature be content with a few things, and a man need labour for no more, yet there is an inordinacy in the very appetite, a man must have more than will serve the turn, the appetite is not filled.

3. Take a man in a fever, and his desire of drink, or of what will hurt him, is merely to satisfy his humour, it is merely to please himself, and to satisfy the inordinacy, and for no other end; it is not to nourish, he knows it will do him hurt. So now the desires of the hearts of men and their lusts are therefore sinful, because they are carried out to all things merely for pleasure's sake. They are not carried out to other things for God,—'whether you eat or drink, do all to the glory of God,'—but it is merely to satisfy a humour, it is merely for pleasure's sake, and to please himself. Therefore you shall find still in Scripture, as in Titus iii. 3, we are said by nature to serve divers lusts and pleasures; they are both joined together. 'Lovers of pleasures,' saith the Apostle in 2 Tim. iii. 4, 'more than lovers of God.' And in James iv. 3, they are said to consume upon their lusts; that is, all that they get is merely for their lusts' sake, it is merely to satisfy the desire, to satisfy the humour, all is spent upon that; and that is all the fruit thereof.

Now then in these three things lies the sinfulness of the lusts of man's heart. I shall give you them in Scripture phrase. You have three epithets that are attributed to our lusts:—

1. They are called *ungodly lusts;* so you have it in Jude, ver. 18. Why? Because they are carried on to all things without God; yea, and in an enmity and opposition unto him. They are taken off wholly from him, and therefore they are ungodly lusts. And—

2. They are carried to other things, merely for a man's own sake, out of love unto himself, and for pleasure's sake. So in the same 18th verse of the Epistle of Jude, 'their own ungodly lusts.' And therefore for a man to live to his lusts, 1 Peter iv., and to live to himself, 2 Cor. v., it is all one. To *live to a man's lusts*, that phrase you have in 1 Peter iv. 2, and to live to

a man's self, that you have in 2 Cor. v. 15. Therefore they are called in Rom. i. 24, 'the lusts of their own hearts.'

3. They are called *worldly lusts.* You have that in Titus ii. 12, 'denying all ungodly and worldly lusts.' Why? Because when God is gone, and the desires are carried out no more unto him, they run out to all things in the world.—And so now you have the sinfulness of the lusts of man's nature laid open to you.

I made entrance into the next, which is a more particular explanation of the diversity of those lusts which the heart of man doth follow. 'Fulfilling,' saith he, 'the desires of the flesh and of the mind. In the original it is, 'the wills of the flesh and of the mind.' I did give you an account of that phrase in the last discourse, which I will not now stand upon; only I shall add one or two things more.

I told you that all the lusts, even the lusts of the body and of the mind, be they what they will be, the poorest lusts in a man, they are all the wills of the flesh, when they are fulfilled. Why? Because that no lust can be satisfied by action but the will must give its consent. God hath placed in man a supreme lord and power, a will, and that must give consent; and when lusts have once its consent, then they are wills. Now here he speaks of them as fulfilled, therefore he calls them the 'wills of the flesh and of the mind.' To which only let me add this further: it is corruption in the will, from whose influence these lusts are called 'wills.' The will doth not only give its consent to every lust that passeth into action, but it doth oftentimes strengthen and stir up and provoke lusts. A man's own will is his own tempter: and he hath an obstinacy in his will to follow his lusts: the will doth not only thus follow after, but it goes before. So in 1 Tim. vi. 9, 'They that will be rich fall into temptation and a snare;' and in John viii. 44, 'The lusts of your father ye will do.' You see it is not only that the lusts come and tempt the will, but the will strengtheneth the lusts, and sets the lusts on work, and puts a resolution, a back of steel to the lusts. A man is resolved to be rich, and resolved to be revenged, &c. 'The lusts of your father you will do.'

And so I come now to the second thing which I am to open and explain, namely, the diversity of these lusts in the hearts of men; 'fulfilling the lusts of the flesh and of the mind.'

You must know that by *flesh* here is not meant corrupt nature, but it is here spoken of as in opposition to the mind of man; and therefore the body is here meant. In Titus iii. 3, he calls them there, divers lusts; 'serving,' saith he, 'divers lusts and pleasures.' Now here you have the diversity of them in two general heads. There are, you see—

1. *The lusts of the flesh,* or of the body. And there are—

2. *The lusts of the mind.*

The soul, as I told you, is nothing else in all the faculties of it but a chaos of desires. Therefore now, look into how many parts you may cut or make a division of the man, accordingly you may make a division of his lusts. And look into what eminent parts the soul of a man may be divided, into these his lusts may be divided.

In Gen. ii. 7, it is said, 'God breathed into man the breath of lives,'—so it is in the original,—as being more than one. The soul of man, so far as it is the subject of lusts and desires, is divided into two parts, and nature hath made that division; and indeed death makes it when it divides the soul and body: and the philosophers made it. There is—

(1.) The sensitive soul, which is common to us with beasts. The soul of a

beast, as some say, runs in the blood; it is a sensitive soul, it is the quintessence of the elements,—I cannot stand to describe it,—it contains two things, the inward senses and the outward senses. The inward senses, the fancy, of which I shall speak anon, for your beasts have fancies, for they dream; as you see by the starting of beasts in their sleep; this is eminent in apes, monkeys, and elephants. And they have outward senses, as hearing, seeing, and the like, which have objects suited to them. Now a man hath the like. And the lusts of the flesh are those lusts that are seated in the sensitive part, in the fancy, and in all the other senses. There is in man—

(2.) The reasonable soul, which a beast hath not; the reasonable soul which is put to dwell in a body. And as man partakes with beasts in respect of his sensitive part, so he partakes with angels in respect of his spiritual part, his understanding and his will, whereby he is able to rise to higher objects than beasts are, to put a valuation upon honours, riches, and the like, which beasts do not.

The soul of man now being thus divided, it comes to pass that the lusts of man's soul are accordingly divided. There are either—

1. Those lusts which are common to him with beasts,—though they have a tincture of reason in them, for even the senses, the fancy, is by participation reasonable; yet because it is in a beast too, it is, I say, but a sensitive faculty,—which are the sensitive appetite, whether it be in the fancy in things suited to it, or in the outward senses in things suited to them. Or there are—

2. Those lusts which are common to men with devils. For, as the spirit of man, whilst he was holy, had such desires as angels have that are holy; so when he is corrupt, his spirit hath such lusts as devils have.

I will give you Scripture for both, that you may see that the Scripture runs upon this division. All such good things as are suited to the senses, and which the soul takes a pleasure in by means of the senses, are called 'lusts of the flesh,' or of the body. But all such lusts as a man takes in purely by his understanding,—though his understanding, dwelling in a body, would not approve of many things to be good, yet it is the understanding that simply approves of the goodness of things, as of riches and honours, and the like,—these, I say, are called the 'lusts of the mind.' I will give you Scripture for them both.

1. For those lusts which are in the sensitive part,—sensual lusts,—you shall find it in Jude, ver. 10; speaking there of false teachers which were corrupt and abominable in their way, saith he, 'These speak evil of things they know not'—spiritual things, which they understand not, and are opposite to them, they oppose mightily,—'but what they know naturally, as brute beasts, in those things they corrupt themselves;' they are given over, saith he, to brutish lusts. To open this to you a little, you must know that the second Epistle of Peter and this of Jude are parallel epistles, and speak both of the same sort of men, according to this division mentioned. The apostle Peter had shewed, 2 Pet. ii. 10, the corruptions that are in the understanding, the superior part of these corrupt teachers; they were 'proud, self-willed,' 'having men's persons in admiration for advantage;' these are lusts in the reasoning part. Now Jude here saith that they were not only corrupt therein, but in other lusts also; for, saith he, 'what they know naturally, as brute beasts, in those things they corrupt themselves.' I have formerly taken the meaning of these words to be this, that they came to sin against the very light of nature; that look, what light they had *against gross sins*, they even sinned against it; and that they had sinned

away their light. I thought, I say, that that had been the meaning; and the truth is, that which deceived me was the placing of the words in the translation: for the translation runs thus, 'what they know naturally, as brute beasts;' but in the Greek it runs thus, 'what they naturally, as brute beasts, know. And so examining by learned expositors, Estius, and Gerard, and others, I did find that the meaning of the Apostle is clearly this, that those things which they know as brute beasts, naturally,—natural knowledge here being taken, as Estius saith, in opposition to rational knowledge,—what they know by senses in a natural way, as beasts do, in these things, saith the Apostle, they corrupt themselves, thereby shewing the further corruption of their hearts. So as his scope is not to shew the manner of their sinning against the light of nature, but the matter of their sinning, and that not only in corrupt opinions, but brutish lusts also—that they were given up to those lusts that beasts were given up to. 'What they know, as beasts, naturally,' saith he, 'in those things they corrupt themselves;' as in meats, and drinks, and sleep, and the like. So you have mention of their 'feeding themselves without fear,' ver. 13, and 'defiling the flesh through filthy dreams,' ver. 8 of this Epistle of Jude; and 'having eyes full of adultery,' &c., as in Peter. In these lusts, saith he, they corrupt themselves, in sensual lusts,—namely, that are common to beasts,—of uncleanness, and the like. And these are the lusts common to beasts.

2. You shall find another sort of lusts that are in the spirits of men, which are called the devil's lusts; and they are the 'lusts of the mind.' As in John viii. 44, Christ speaking there of the Jews that had a malice against him, saith he, 'Ye are of your father the devil; and the lusts of your father ye will do.' Mark, as the Apostle had said of those corrupt men that they were corrupt in bodily lusts, in sensitive lusts, such as are common to beasts; so Christ speaks of the Jews, who were malicious and envious against him, and aimed to kill him, and he saith that they did do the lusts of the devil. The devil, you know, is of a spiritual nature, he mindeth not the lusts of the body, he minds not beauty, or any such thing; he is of a spiritual nature, and he is taken with spiritual excellencies, therefore he is called 'spiritual wickedness,' Eph. vi. 12. All his lusts are spiritual lusts—revenge, and pride, and envy, and malice, and the like; these are lusts of the mind. They are not called the devil's lusts, efficiently, because he stirs them up in men; but they are called his lusts by way of imitation, men doing the same lusts that he did. 'You seek to kill me,' saith he, and he is a murderer as well as ye, and ye as well as he. These now therefore are the 'lusts of the mind.'

So then, as the man is divided into these two parts, a body and a mind, the sensitive part and the rational part,—in the one he partakes with beasts, (you see, there are lusts common with beasts in men,) in the other he partakes with spirits in devils,—therefore there are the lusts which are in men also.

I will give you one scripture, to close up all, for the proof of this. It is in 2 Cor. vii. 1, 'Let us cleanse ourselves from all filthiness of the flesh'—namely, of the body—'and of the spirit.' Here, you see, all sinful lusts, all filthiness whatsoever, is reduced to these two heads. How do I prove that all is meant here? All that is to be purged is reduced to these two heads, therefore all is meant; and, saith he, 'growing up to holiness in fear.' Therefore now all the sinfulness of man's nature is reduced to these two heads: either bodily wickedness, sensitive wickedness, inward or outward, in the fancy, and the like; or intellectual wickedness, spiritual wickedness,

as the school-men, and the fathers, upon such and the like scriptures, have grounded this notion. So now you have the lusts of the mind, and the lusts also of the flesh. This is a clear and certain truth, that look, how far pleasure and desire extendeth, so far sinful lusts extend. As there are pleasures in the body, and from the desires of the body, so sinful lusts; so likewise in the soul. Some things the soul takes pleasure in, merely by the help of the body, which, when it is out of the body, it shall have no pleasure in: other things it takes pleasure in, merely as it is an intellectual substance; for revenge hath a pleasure in it, it is no bodily lust, yet it is the sweetest lust, to them that are revengeful, in the world.

Now then, to open these more particularly, that I may a little anatomise your hearts unto you—

The lusts of the flesh are reduced to two heads: the one lower, or more sensual; the other more superior.

There are, as I said before, the inward and outward senses; for besides hearing and seeing, in a man and in a beast, there is fancy, which is but a fleshly faculty; for it is suited to buildings and pleasant gardens, and a thousand of these things which are artificial, beauty and the like; all these are seated in the fancy, they are not seated in the reason. The fancy hath a little kind of reason in it materially; it is but a very mechanic, an apprentice to the understanding, to make shapes for it, as the understanding is pleased to call them up, to represent its own thoughts to himself. You have fancy in the night. Whence are all your dreams? They are not from your understanding so much, the understanding doth but heavily and dully accompany them; they are from the fancy, and the nimbleness of it, and the species there. Now you have the same fancies awake, only they appear lively in the night when you are asleep, because then reason is down; but they are wan and pale when you are awake. I use to say that fancy is as the moon, that ruleth the night; and reason as the sun, that rules the day. When the sun is down, the moon is up; but when the sun is up, the moon grows pale and wan, though it remains still, even when the sun shines most.

Now then there are these two sorts of lusts in the sensitive part: there are lusts in the fancy, and the lusts in the brutish part of man, in the body, the more sensual part. I take it, that is the meaning of John, in 1 John ii. 16. There are the lusts of the eye, saith he, and the lusts of the flesh. By the 'lusts of the eye,' he meaneth the fancy. Walk, O young man, saith Solomon, (who are fullest of fancy,) in the sight of thine eyes. And then there are the lusts of the flesh, which are the more brutish lusts. To distinguish these two a little:—

Meats, and drinks, and sleep, and the like, all other refreshments to the body, to the sensual part of it, are lusts of the flesh, properly so called, in opposition to the lusts of the eye.

The lusts of the eye are such as beauty, apparel, buildings, pleasant stories, jests, pomp, and state, and a thousand of these kind of things; all these are the puppets of the fancy, as I may so express them. In Acts xxv. 23, you have a notable place for this; it is said there that Agrippa and Bernice came 'in great pomp.' That outward state and garb, with fine clothes and glorious attendants, which they were so pleased and taken with, is called great pomp; but what is it in the original? 'They came with great fancy;' it is called so. Why? Because such things as these are the objects of the fancy. So those little additaments to women's ornaments, *we call them fancies*; it is but the calling of the thing by that which it

suiteth to. Now, though a thousand of these things are lawful in themselves,—for this is certain, that God made not anything but there is something in man to suit it and take pleasure in it, and it were to destroy a work of God to deny it,—but take God out of all these, when a man's fancy, his spirit, is carried out to these without God, when there is not grace in the heart to subdue all these to God, then it is sinful. These are the lusts of the flesh.

There are, secondly, the lusts of the reason, of the mind. You must know this, that the word here in the text which is translated, 'lusts of the mind,' in the Greek it is, 'lusts of the reason,'—that is, of the understanding of man.

Now in the reasoning part of man there are two sorts of lusts. I take it, you have these in that place of John I quoted even now. There are, saith he, the lusts of the eye, the lusts of the flesh; and what they are I have told you, the lusts of the eye is the fancy, that of the flesh is the brutish part. And, saith he, there is the 'pride of life,' which is the lusts of the understanding. I say, these lusts of the understanding are of two sorts, that I may diversify them unto you. They are either—

1. Direct lusts; that is, which are carried out directly in objects before them, suited to them, suited to the understanding, which it apprehends an excellency in. Or—

2. Collateral lusts; lusts that by a rebound rise and spring from thence. The one are *prima*, and the other *orta:* there are lusts which are primary; and there are lusts which arise from them, and are secondary. I will explain them to you as I can.

1. The understanding of a man hath a world of direct lusts,—that is, lusts that are directly carried on to objects suited to it. As, for example, 'pride of life,' which the Apostle mentioneth there in John: look, whatever excellency the understanding hath, or knoweth, or is in a man, of beauty, or parts, or wit, and the like; in all these there is pride, which the Apostle calleth pride of life, as the other he calleth the lusts of the eye, and the lusts of the flesh. Affectation of power, and of glory, and of sovereignty, of subjection, to carry on a man's plots, and to accomplish them, to carry on a man's ends; pride in wisdom, learning, parts, whatever else it be; any excellency that the understanding only apprehendeth,—all these are called the pride of life, these are lusts of the reasoning part: excellency in civil virtues, conformity to the law, of which Paul boasted in Phil. iii. The philosophers in civil virtues; as he said, *Calco Platonis superbiam*, &c.,—Diogenes went in a poor habit, and Plato in costly apparel; he would tread upon his coat, and the other trod upon Diogenes's. It was a humility, but it was his pride. To rise higher yet, there are lusts of the mind towards religion. Idolatry is mentioned in Gal. v. 20 amongst the works and lusts of the flesh; for in the 16th verse he had said that you should not 'fulfil the lusts of the flesh;' and what followeth? Among the works of the flesh which spring from these lusts, idolatry is one; for if men set up an idolatrous worship, they are 'inflamed with their idols;' so the prophet saith, Isa. lvii. 5. If men be superstitious, they are puffed up with that superstition, it is a lust of the understanding. In Col. ii. 18, 'Let no man beguile you in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.' Go now, and take a form of religion that men fashion to themselves, suited to their lusts, though it is in itself a good religion, yet they making but a form of it, as the Pharisees and Paul did; conformity to the law of God is good, but he made a form of it, it was suited

to his worldly lusts and ends;—when you take the spiritual part, the power out of religion itself, wind it up as high as you will, it is certain that there are lusts towards it. A man hath a zeal for it, but what saith the Apostle? You are zealous towards God, establishing your own righteousness. You shall see men as hot for that which is the way of their religion; though it be but a form, carnal men will be for it. This zeal, I say, if you resolve it, it is properly the lust of the mind; for take any religion, any elevation, any pitch of religion that a man sets upon and is zealous for, if it doth not rise up to spiritualness, all his zeal for that religion is but lust. These you see are the direct lusts that are in the mind of man.

2. There are also lusts that are *orta*, that spring from hence; as from pride and self-love. Look what excellency any man affecteth, if it be eclipsed by another, envy ariseth; if any oppose him in it, hatred ariseth; if any hinder him in it, revenge ariseth. These now are not direct lusts, but are lusts that arise upon a rebound, when the desires of a man's heart are crossed, and yet they are lusts. You shall find in Gal. v. 20, 21, that envyings, murders, and witchcrafts, and all these, are called lusts. Do but compare the 16th verse, where he bids them not to fulfil the lusts of the flesh; and then he shews them what the works of the flesh are that arise from these lusts; saith he, 'idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders,' &c. Now would one think that witchcraft were a lust? No man hath a mind to go and give his soul to the devil simply; it is not a direct lust, but thus. When Saul was put to it for a kingdom, then he goes to the devil. When men would have what they inordinately desire, and cannot get it by other means, then *Acheronta movebo;* they do not go to the devil simply, for no man naturally delighteth to converse with him; nay, there is naturally an averseness to it in the heart of man: but it is a collateral lust, it ariseth from the other. And so doth envying, and so doth wrath and sedition. 'Whence come envyings amongst you? come they not hence, even of your lusts?' saith the apostle James, chap. i.

I come now to the next thing, which having despatched, I have explained this part of the text. You understand what is meant by 'the lusts of the flesh and of the mind.' There is one word more must be opened, and that is, *fulfilling the desires of the flesh and of the mind.*

The word is ποιοῦντες. If I should translate it, I would translate it thus, according to the phrase we now use, *acting their lusts;* it is, if you will so render it, 'doing their lusts.' We translate it well, 'fulfilling their lusts,' either by outward actions, or by a continuation of inward thoughts and fancies, or musings upon such things as the soul would have, or desires. It is elsewhere called 'obeying of lusts;' so Rom. vi. 13. It is called 'serving of lusts;' so Titus iii. 3. It is called 'perfecting' or completing 'a man's lusts;' so Gal. v. 16. It noteth out to us these five things in an unregenerate man. It noteth—

1. *That lusts are the ground of all his actions.* And therefore you shall find in 2 Peter i. 4, that all the corruption that is in the world is said to be 'through lusts.' It is some lust, some inordinate desire, either in the understanding or fancy, or other of the outward senses, which is the ground of all the corruption that is in the world; that as all the grace that is in the heart is in and through Christ, so all the corruption that is in the world is through lust. I could give you a world of scriptures for it, that lusts are the foundation of all action in a carnal man; not a thought stirreth, not a consent, not a consultation that the heart hath, examine it when you will, but a lust is

in the bottom of it;—that is, an inordinate desire and love to something that the heart would have, that sets all these on work.

Now that lust is the ground of all action,—and that is one part of the meaning,—it is clear by what hath been said. Do but lay all these together. The soul of man, in the first place, is nothing but emptiness of good, it is mere want, mere stomach, nothing but desires, it would have somewhat; it wants and it would be filled: therefore that which we translate committing sin 'with greediness,' in Eph. iv. 19, is in the original, 'to have enough,' it would have something it wants. The soul wants now, and being corrupt, it cannot go to God; it spies out some objects suitable to it, that it thinks will fill up that want, and which if once it could enjoy it should have pleasure; which is always a conjunction of two things suitable. When a man's desires and what he desireth meet, then doth pleasure arise. As now in Ps. lxxviii. 18, when they asked quails (they should have been content with manna) it is said, 'they asked meat for their lusts.' For lust is nothing else but the extending of the soul, which is a wanting, hungry thing, to something it desires, and spies out something suitable unto itself. But now, when the soul hath put forth desires to this thing suitable, there wants some action or other, either of thought or outward action, to make the object and the soul meet. And hence comes that which is called putting a man's hand forth to wickedness, it is to bring the heart and the object together; and, by reason of that action, the heart hath communion and pleasure with what it doth desire. So that now all the actions which a man goes about, they are merely his lusts' business. And what is his lusts' business but to aim at pleasure? And how shall pleasure be gotten but by bringing the object and the heart together? and that is done by action. Therefore they are still joined, 'living in pleasures,' and 'living in lusts;' it is all one, as in James v. 5. And James hath an emphatical expression in that place, 'they nourish their hearts.' The heart is mere stomach, and must have meat. Now all the objects which a man desireth are but to nourish the heart, merely to keep life in it. And look, as the stomach hath contentment by eating, and when the meat comes down into it, so hath the soul by action. Hence now it comes to pass, that in all a man doth, he doth act his lusts. The expression that is in Gal. v. 16, is extremely emphatical; he calls it, fulfilling of a man's lusts; it is translated so indeed here, but the words in the Greek are different; for it is ποιοῦντες here, and τελέσητε there. And what is the meaning of τελέσητε? It is to perfect. He speaks of action, for he doth not say, Walk in the Spirit and you shall not have lust, but, 'You shall not fulfil them.' He speaks of action therefore, and the word in the Greek is *perfecting* and *accomplishing*. Lust is an imperfect thing; it is a motion towards pleasure, but it is imperfect. Now action cometh and perfecteth it, completeth it, attaineth to what it would have. So James expresseth it: 'lust, when it conceiveth, brings forth sin;' he compares the lust to the conception, and the outward act to the bringing forth of sin. And that is the first thing which fulfilling, or doing, or acting lusts doth imply; that action which the soul continually goes about, it is some way or other to satisfy some lust or other.

2. It implies *that lust is the master*, and the heart, and the action; and all these are but instruments, set on work by the lust that hath power to command. How prove you that? By John viii. 34, 'He that doth sin'—it is the same word that is used here—'is the servant of sin:' and because he is the servant of sin, he therefore does it, in the sense there spoken of, and here also. Saith the Apostle in Rom. vii. 5, 'the motions of sin had force;' the

word is, they had 'energy,' they did work effectually: therefore it is called 'serving divers lusts and pleasures' in Titus iii. 3. In an unregenerate man a lust saith, 'Do this, and he doth it,' as the centurion speaks of his servants unto Christ; so as he cannot cease from sin, 2 Peter ii. 14. What hard tasks doth covetousness, to instance in that, set a man about! What a slave doth it make a man! 'He that will be rich,' saith he in 1 Tim. vi. 9, 'falls into temptation, and a snare, and into many foolish and hurtful lusts,' which his own reason tells him to be so, hurts himself, pines his carcass, eats the bread of carefulness, riseth up early, goes to bed late, and all to get a little money more than he needs. Do but read Eccles. vi., and there you have his description; what a toilsome thing it is to serve that lust! Therefore the phrase is, 'obeying sin in the lusts of it.' He compares lust to a law, the 'law of the members,' so he calls it, Rom. vii. 23. Yea, James compares it not only to a law in time of peace, but to the force of arms in war, 'the lusts that war in your members,' saith he, in James iv. Therefore now all the members and faculties, they are ready instruments to please lusts. 'Their feet are swift to shed blood, and they run greedily after the ways of unrighteousness.'

3. To *do lusts*, as the word here signifies, noteth out *an industry*, a study, and carefulness. So the word 'doing' is taken in Scripture, as Musculus observes upon that speech of Christ, when he said unto Judas, 'What thou doest, do quickly.' What was Judas a-doing then? He was plotting and contriving, he was thinking how to do the business of betraying his Master. 'What thou art doing, do quickly;' so he interprets it. Therefore in Rom. xiii. 14, men are said to take *πρόνοιαν*, to take thought, to be careful to fulfil the lusts of the flesh.

4. It noteth out, in the Scripture phrase, *constancy*. To do iniquity is not to do an act of iniquity, but it is to make a trade of it. So in 1 John iii. 8, doing is taken, whether it be meant of sinning or meant of righteousness: 'He that committeth sin,' saith he,—the word in the original is the same with that here in the text,—'he that doth sin is of the devil.' What is the meaning of 'doing sin' here? It is making a trade of sin. How do I prove that? Because it is doing as the devil doth. And how doth he do? For, saith he, the devil sinneth from the beginning. When a man doth make a trade and course of sinning, as the devil doth, he it is that the Apostle meaneth when he saith, 'he that doth sin.' 'Whosoever is born of God,' saith he, ver. 9, 'doth not commit sin;' he doth not do sin thus, he doth not make a trade of any sin, it is impossible he should. 'In this,' saith he, ver. 10, 'the children of God are manifest, and the children of the devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother.' For to do righteousness is to set a man's self to make a trade of it; as in 1 Peter iii. 11, 'If thou wouldest see good days, do good, and eschew evil.' What! do one good action? No, but doing good there is the same word here in the text, and is meant, making a trade of it, setting a man's self in the course of good. So, to do a man's lusts, or to act a man's lusts, or fulfil them, as we translate it, implieth constancy.

5. It implieth *universality;* the meaning whereof is this, that an unregenerate man is never but a fulfilling some lust or other; he hath never but some one imp or other sucking of him, as I may so express it, either lusts of the body or of the mind. For the soul of man never can be idle; it is like the heavens, always moving; it is always wanting, and there must be meal in the mill, it must grind something or other; it is nothing but lusts, and all the actions of it are nothing but to satisfy those lusts, and so he makes

up his whole life, and a sorrowful life it is, in satisfying first one lust, and then another lust; he is always acting for them one way or other.

So now you have the nature of these lusts opened. I shall make an observation or two.

Obs. 1.—The first observation is this, *That the whole man, and all the parts, both of soul and body, are corrupt.* And it is a great observation to humble us, my brethren. The body, and all the desires of it; the mind, the will, whatsoever is, there is almost no part but there is something in the text here that holds forth the corruption of it, either directly or implicitly. Here is the 'lusts of the flesh,' you see, of the body, the sensitive part: here is the 'lusts of the mind,' the reasoning part: here is also, the will, the corruption of that; for he calleth lusts, because they come to action, 'wills of the flesh and of the mind.' Here is the understanding in the word τῶν διανοιῶν, for so the word properly referreth to the understanding. And here likewise are all the sensitive powers of a man included in the word 'flesh,' which belongeth to his body in common to him with beasts. Therefore corrupt nature in Scripture is called a man; so you have it in Eph. iv. 22, 'Put off the old man, which is corrupt according to the deceitful lusts.' Why is it called a man? Because it is spread over the whole man, and hath members as large as a man's soul and body hath. In Rom. iii. 10, he goes over all the powers of man. In the mind: there is none that understandeth, no, not one. In the will: none seeks after God. In all the other parts: the throat is an open sepulchre, under their lips is poison, their feet are swift to shed blood; itching ears, 2 Tim. iv. 3; hands full of blood, Isa. i. 15. Yea, if you will have it, the tongue is a world of evil, so saith James. And in Isa. i. 6, from the sole of the foot to the crown of the head there is no one whole part.—That is the first observation.

Obs. 2.—The second is this, *That our superior parts, the mind and the will, have their corruption as well as the sensitive part.* It is a strange thing that the Papists should go and cut off at one blow half of a man's corruption; they would make the understanding to be a kind of virgin, the will only to be as one that is bound; if the fetters were but off, he would go. My brethren, this is a certain rule, that there is the same subject of privation, and of the habits. I shall explain myself to you. The eye is the subject of sight; the eye therefore is the subject of blindness, if sight be gone. What parts in man were the subjects of holiness? The understanding and the will, it is certain. Therefore when holiness is gone, what is sin? The want of holiness. What must be the subject of it then? Certainly the understanding, and the will too, is the chief subject of it.

That which deceived the school-men, who brought up that notion first, was the gross interpretation of the word 'flesh' in the Scripture, as only taking it for the body; whenas the Scripture doth not speak like the philosophers, but the Scriptures speak theologically. 'That which is born of the flesh is flesh.' He doth not only say *he*, but *that;* there is not that thing in man that is born of flesh, and propagated, but it is flesh; that is, it is corruption.

The fathers likewise in the primitive times spake gently of the corruption of the mind and of the understanding, because they approved so much good, and the philosophers magnified that, for they knew no other good in man but that: the other spake too gently, by reason of the opposition of the times, and to take off the absurdities of the doctrine of Christian religion, and not according to the Scriptures. My brethren, the greatest sins of all are in the understanding, as I might shew you if I had time.

Envy and wrath, which are lusts properly in the understanding, and revenge, and the like, are all called lusts of the flesh; that is, of corrupt nature, yet they are lusts properly seated in the understanding.

My brethren, they are the devil's lusts, they are therefore the worst lusts of all the rest; the devil's lusts, I say, most opposite unto Christ; the highest idolatry lies there. Therefore when he speaks of an intellectual lust, such as covetousness is, he saith, 'which is idolatry;' because the inward idolatry of the mind is the worst idolatry of all the rest. Men that sin against the Holy Ghost, what is it makes them so wicked? It is their understanding and their will. Julian the Apostate was a civil man, he was not given up to gross sins, yet sinned against the Holy Ghost. It lies in revenge, in the devil's lusts. The wisdom of the world, saith he, is 'earthly, sensual, and devilish,' the very wisdom is. There are, in a word, other corruptions in the understanding. There is, first, a darkness as to the knowledge of all spiritual things. There are also all sorts of principles contrary to true principles. The fool saith, There is no God, and God seeth not, Psalm x. There are also in it lusts of its own, proper to itself, which are the strongest lusts, and have the greatest influence into men's lives of any other; as outward excellencies apprehended by the understanding, to have honour, and riches, and power, and greatness, and the like; these are the objects of the understanding, and these are the great lusts of the world; other lusts are but petty ones, these have the great influence into men. I could shew you that covetousness and such lusts are lusts of the understanding. Men are not covetous merely because they love to see money and to see gold; but covetous to uphold their state and greatness, that they may be said to be worth so much, to leave behind them a name, and a house, and an estate for their children. These are the lusts of the understanding, and these are the grounds of covetousness. And so likewise the understanding is set on work to accomplish all worldly lusts. Men are wise to do evil, saith Jeremiah, and to do good they have no understanding. I have not walked among you, saith Paul, with fleshly wisdom, 1 Cor. ii. I could name many more, but I pass them over.

Obs. 3.—A third observation is this. You see how much more man that is a sinner hath to be humbled for, in some respects, than devils. For he hath more lusts, and a greater capacity of sinning, than the devils themselves have in some respects. The devil indeed is the father of all sin, because he began it; but all the lusts of the body, and the like, he is not capable of. But now look how many desires are in the outward senses, or in the fancy, and the like, unto all things in this world, so many ways of sinning hath man; and then all the ways that the devils have of sinning he hath too: of revenge, and pride, and all such lusts.

And, my brethren, see how hard a thing it is to be saved; for take a man in his natural condition, holiness being gone, look how many several things the soul is fitted to desire, or to lust after, so many ways he hath to hell; and that is, ten thousand thousand, for the desires of the heart of man are infinite every way. Suppose now that a man were moated about in a great compass, and there were a thousand paths to walk in; let him take which path he will, if he would walk, being blindfold, he must certainly fall into the moat: so is it here.

And likewise you may see by this the evil of all our lusts. Either we are beasts or devils. If we satisfy the lusts of the body, we are beasts; if of the mind, devils. Choose which of these two you will be, for into one you must fall.

SERMON VIII.

And were by nature the children of wrath, even as others.—VER. 3.

THE last discourse I handled these words, 'fulfilling the desires,' or wills, 'of the flesh and of the mind.' The Apostle had before in general shewed how that the conversation of all men in the state of nature is in the lusts of the flesh. And by 'lusts of the flesh' there, he means the lusts of corrupt nature in general, as *flesh* in Scripture is often taken. But not contented with that, he doth particularise the lusts which are in the hearts of men, which in their lives they do fulfil, dividing them according to that division of nature, of soul and body. 'Fulfilling the desires of the flesh;' that is, of the body, or those lusts which the soul partakes in by reason of the body; all those sensitive lusts, both of the outward senses, and of the inward senses, the fancy, and the like. 'And of the mind;' that is, those lusts which John calls lusts of the eye, which are purely reasonable, and which have their seat merely in the understanding and mind, and those rational faculties; 'fulfilling the wills of the flesh and of the mind.'

I opened to you the difference of these two in the former discourse, and I shewed that, according to the Scriptures, all the sins of men, and all the lusts in the hearts of men, are reduced to these two heads. Either those which we have common with beasts, or at leastwise are seated in those faculties which are common to beasts; or else such as are common to us with devils. I told you, that either there are those lusts which are in the most sensitive part of the outward senses, or those which are in the fancy, the objects whereof are buildings, and a thousand other artifices of men, beauty, and the like, or else they are the lusts which are in the rational part, purely such, as pride in any excellency, envy, and the like. I discoursed at large of these things; I shall only add this:—

I reduce many of those lusts in the hearts of men to the fancy, not because beasts who have fancies are capable of them, as to see an excellency in buildings and beauty and the like; these things fanciful beasts are not capable of. Yet because the fancy is by participation reasonable in a man, hence it is that men are capable of many lusts in their fancies, whereof they see no image in a beast, and yet they are not properly the lusts of the mind, because they are not purely intellectual, but the soul is drenched in them by reason of its conjunction with the flesh. I only add that, to explain what I said in the last discourse. I would not have repeated so much, but only in order to somewhat more that I mean to speak at this time, concerning these lusts of the mind; and so I shall come to the other part of the verse: *And were by nature the children of wrath, even as others.*

Concerning these lusts I shall give you one or two general rules, and so come off. I shall not go about now to set down notes and signs of what is the master-lust in men, a thing which elsewhere I have largely handled; but I shall only give you some *two or three general rules* concerning lusts, and concerning the lusts of the mind especially.

The first whereof is this: That these lusts do vary, according as men's

natural tempers or their understandings, and the degrees thereof, are more or less. In men of understanding, lusts of the mind prevail most; and in fools, sensual pleasures, in meat and drink, and the like, and in the natural comforts of the body. And they are diversified thus according as the natural constitution or natural elevation of the spirits of men are, according to the various elevation or advancement of the understanding; for man, being a rational creature, and reason being the chief principle in him, he useth that little understanding he hath to find out what will suit him most, what he can have dearest contentment in, and accordingly he pitcheth upon and prosecuteth by nature that. Though a man hath all lusts in him, yet he prosecuteth those things with the dearest contentment which that poor small understanding he hath counteth most excellent. Hence therefore, according to the variation of men's understandings, it comes to pass that their lusts are ordinarily pitched higher or lower. In worldly objects, there is a great deal of difference in the excellency of them. Some are more abstracted from the gross substance of things, as I may so speak; some are more spiritual and more airy. And as you see among living creatures, there are some that live upon a finer kind of food than others; birds, you know, live upon a finer kind of food than beasts; and there is one bird, the chameleon, that lives, as some say, merely upon air. So the spirits of men, the more airy and intellectual they are, the finer is that food that nourisheth their lusts. Therefore your great philosophers of old, that were wise men, pitched upon moral virtues, and upon civility, and placed their happiness in them; and their wisdom was so strong in them that even that did judge mere sensual pleasures to defile the soul, which they apprehended to be the most noble of creatures, and out of the greatness of their spirits they would not stoop to what was base; they thought it most unfit for an elevated soul to serve any creature less than itself; but as for virtue, and morality, and the like, they thought that these were meet for the understanding and soul of a man. Yet because they took not God in these things, hence it came to pass that these were lusts, though lusts of the mind, as I shewed you likewise the last discourse.

So likewise those among the Jews that were raised higher than the heathens, accordingly the lusts of their minds were raised higher also. The zeal that Paul had for the law was a lust of the mind, for it was without God. 'They have a zeal, but not according to knowledge,' saith he, Rom. x. 2; without a directing of it to God as the chiefest end. And this also I understand to be part of the meaning of that place, which is pat and express for this, in 1 Peter i. 14; where, writing to the Jews, he bids them that they should not fashion themselves according to their former lusts in their ignorance; and among other arguments he hath this, ver. 18, 'Forasmuch as ye know that ye were not redeemed with corruptible things from your vain conversation received by tradition from your fathers.' That Jewish religion which they stuck in, and which they had received by tradition from their fathers, even this was one part of the object of those former lusts in their ignorance, according to which he bids them, ver. 14, not to fashion themselves. And thus likewise experience shews this to be true; for you shall find that as men grow up in years, and so grow up in wisdom, accordingly their lusts vary; as they grow more wise, so they live more intellectual lives, and grow up more to lusts of the mind. Therefore covetousness, which is plainly a lust of the mind, prevails most in old age; whereas prodigality, which is a lust of the fancy, prevails in youth more. Why? Because men grow wiser. Lusts therefore are varied in men according as their understandings grow higher or lower.

The second thing that I shall say unto you is this: That of the two, the lusts of the mind are the strongest in men, and they are the greatest. They are the strongest lusts, for they have the greatest compass. If a man confine himself to sensual pleasures, he hath a greater narrow; but if to lusts of the mind, pride and the like, he hath a larger field to run in; for desire of credit and the like ariseth from a thousand things, out of all sorts of excellencies, of what kind soever. And such lusts now a man seeks continually to uphold. Men are given to sensual lusts occasionally, but these lusts of the mind, they act the great part of men's lives. Yea, many sins are abstained from in relation to the lusts of the mind; the lusts of the mind will devour other lusts, and keep them under for credit's sake, and the like. The lusts of the mind have the largest revenues of comfort of any other, because they can fetch it out of anything; whatsoever one hath that is excellent, apparel, beauty, wit, learning, riches, power, buildings,—'Is not this great Babel, that I have built by the might of my power, and for the honour of my majesty?' —whatsoever it is, all these feed the lusts of the mind. Therefore now many lusts that have seemed to have other names, as the love of money, it is not properly the love of money itself, but it is a lust of the mind that makes a man given to it; it is to uphold his state among his neighbours and his rank, to erect a name and leave a posterity after him, to have said, he died worth so much; all these are the lusts of the mind. And likewise, as they are the strongest because they are of the largest compass, so they are the strongest because they have the most reasonings for them. Therefore when you come to turn to God, you do not stick so much at parting from sensual lusts, as those lusts that hold the debate with you, that bring reason to plead for them, as the repute of friends, the holding correspondency with others, and the like. These are the great roots, like those which, I take it, you call tap-roots, that every tree hath; all the little roots may be easily pulled in pieces, but these stick; they are the last repented of, when one comes to cast off the old man. And the ground of this is, because the strength of a man lies in his reason, therefore to part with those lusts that lie in the rational part, the strength of a man shews itself to the utmost there. Therefore, in 2 Cor. x. 4, the Apostle speaks of reasonings, and high thoughts, and strongholds in men that are to be pulled down, when Christ comes to convert; these are they that keep a man from turning. All the great ordnance that natural corruption hath lies in this tower of the mind, (as Aristotle called the soul, *arx animæ*.) As for other lusts, reason itself is against them, and the more reason a man hath, the more the folly of them is discovered; but for these lusts there is a great deal of reason. A man shall lose but his humour in parting with the one; but he loseth his honour, his repute, and the like, in parting with the other. Other lusts do not persuade by reason; no, reason is fain to condescend unto them, because they please the man and he can have no other happiness, but reason itself is against them; but now for the lusts of the mind, all the strength of reason takes part with them.

And therefore let me give you a third rule also, and that is this: That of all lusts they are the deceitfulest. You have that phrase given in Scripture, 'deceitful lusts.' Other sensual lusts do but deceive by promising more than they can perform, by tempting you; but these, a man may live in them, and not see them, and so they deceive most, for natural men judge nothing sinful but what hath a gross action. Now all such aerial lusts as these, which are the lusts of the mind, have no such gross action, nay, the objects of them are things lawful, yea, commendable. Other lusts in the

sensitive part are more turbulent, more violent, and so more discernible, and in that respect they deceive least. Like poison that is in the bowels, which makes a man roar, and so is more discerned than poison taken in at the nose, into the head, which kills before it is felt, because it strikes that part which should feel; so the lusts of the mind, being seated in that part which should discern, possessing that part, they take the senses away, and in that respect deceive most. The eye sees not the bloodshed that is in itself, but will see a spot that is on the hand, or upon another member. The understanding doth not so easily, being corrupted, reflect upon itself; therefore the lusts of the mind are more deceitful.

And lastly, Of all lusts they are the worst lusts, as having the most sinfulness in them; for the greatest idolatry is here. Therefore, both in the Colossians and in the Ephesians, you shall find that when he speaks of covetousness, which is an intellectual lust, still he puts a difference, and an emphasis upon it, from other lusts. 'Covetousness,' saith he, 'which is idolatry;' because the greatest idol is that which the mind is set upon, and because that is a lust of the mind, he puts that emphasis upon it. Other lusts are idolatry too, but they are but outward idolatry; this is inward, and so the worst of the two. And so much now in brief for that which I thought to speak more concerning the fulfilling the desires of the flesh and of the mind. I come now to the latter part of the verse:—

And were by nature the children of wrath, even as others.—The general scope of the Apostle in these words—that I may give you that first—is to make a general conclusion concerning the corrupt estate of man by nature, not only in respect of original sin, though that is eminently intended, but as involving all that he said before. It is, I say, a general conclusion that involveth all that he said before, with an addition of these three things—

1. With an addition of the first cause of the corruption of all men's hearts and lusts; they are so 'by nature,' saith he.

2. With an addition of the punishment that is due to men in this natural condition, both in respect of their natures and their first birth, as also in respect of all their sins which in that state they continue in; they are 'children of wrath.' And—

3. With an addition, or rather a conclusion, of universality. It is every man's case, saith he. He had parted it before; some things he had said of the Gentiles: 'You'—you Gentiles—'hath he quickened, who were dead in sins and trespasses, wherein in times past ye walked.' Some things likewise he had said of the Jews: 'amongst whom we'—we Jews—'also had our conversation.' But now, in the close of all, he puts them both, Jews and Gentiles, together: 'and were by nature the children of wrath, even as others.'

I say it is, in the first place, a general conclusion that involveth all, not only because it comes in at the last, and so is as it were the total sum, but that same word λοιποί takes in all that went before; and were as well as others by nature thus and thus, namely, 'we were all by nature dead in sins.' We are all by nature in the state of nature, for so 'by nature' is also taken, as I shall shew you anon. 'We all by nature,' one as well as another, 'walked according to the course of the world,' and were subjected to the devil. In a word, whatsoever he had said before of lusts, or whatsoever a man is by nature, his intent is to involve it here in these words, and to bring down upon all, all that he had spoken.

And as it holds forth a general conclusion, involving all that went before; so, secondly, it shews especially the original ground of all that corruption that is in men's hearts: it is by nature, it is by birth, and it is our nature

For it is clear and plain that his scope all along is to hold forth the cause of all the corruption that is in men: therefore he calls it the 'wills of the flesh and of the mind.' The flesh is the cause of lusts, lusts are the cause of action, and nature is the cause of both, of all. And therefore—

In the third place, you have the punishment due to men in the state of nature, yea, to men in their very first birth. They are 'children of wrath' in that state, for all the lusts and sins they commit; and they are children of wrath even in the very womb, before they commit any actual sin.

And, lastly, he speaks universally of all, both Jew and Gentile; 'we were all by nature,' &c. So you have the general scope cleared, and the reason of it. I shall now come to open the phrases.

First, for this phrase, *by nature*.

Pelagius, who was against original sin, gave this interpretation: that 'by nature' was meant *vere et germane*, ἀληθῶς καὶ γνησίως, they were truly, really, children of wrath; so the Scholiast hath it, and so Cyril reads it also. And that interpretation we will not omit, although it is not the utmost meaning of what is here intended. For 'by nature' in Scripture is meant oftentimes, 'truly, really;' as, for example, in Gal. iv. 8, Ye worshipped those that 'by nature were no gods;' that is, those that were not truly gods, that were gods only in opinion, not really so. So by being 'children of wrath by nature,' is to be really and truly such. But that which makes this opinion fall short of the true sense is this: for to what end should the Apostle say they were really and truly the children of wrath? There were none held they were in opinion children of wrath; but there were those who held that they were so, not by nature, but by imitation or custom; therefore it is to no purpose it should be brought in here to that sense.

The Syriac translation adds this: they were *plane, plene*, wholly children of wrath, not in one part, but in the whole nature. But that is held forth, as I have said, in the words before. For it was an observation I made, grounded upon the words in the last discourse, that it is seated in the whole man.

But to come to that meaning which indeed the Apostle aims at, and therefore I will call it the first, for I do but mention the other, which though they are true, yet they are not the ultimate scope of the Apostle here.

1. Therefore 'by nature' is in opposition to imitation or to custom, which yet is *altera natura*, as Aristotle uses the word (and so does the Scripture too) in the second book of his Ethics. Virtues, saith he, are not φύσει, are not by nature, as *notitiæ*, as the common seeds of knowledge in the minds of men are. So that what is innate in us, bred with us, which we have from the principles of nature, which is interwoven with our natures, that is said to be by nature. And therefore now, in one word, according to all languages, that which is the inclination of any one, the natural disposition, that which a man is naturally addicted unto, is said to be by nature. The Apostle therefore, having spoken of the lusts of the mind and of the flesh in the words before, his meaning here is that these are natural unto men; they are the very inclination of their minds, the natural frame of their hearts. And so now it hath an emphasis in it, that what we are by reason of original corruption, which he had called *flesh* before, is nature in all men. And though he only saith, we are 'children of wrath by nature,' yet this wrath must be for something; for God is not angry for what is not sin; therefore it implies that our natural disposition, all those lusts which he had mentioned, and that flesh which is the mother of these lusts, that is that which is man's nature. And so now the scope of the Apostle is plainly and clearly

this: further to aggravate and set out that corruption and sinfulness that is in the hearts of men. Ye are not only 'children of wrath,' saith he, and deserve eternal damnation, which was that that hung over your heads for all the actual sins you have committed, of which he had spoken before, but further, even 'by nature,' and for your very natures, and the inclinations thereof, even for the very nature that is in you,—he brings it in as a further addition and aggravation,—even for this also you are the children of wrath. 'By nature;' it is that which a man doth being left to nature; as in Rom. ii. 14, the Gentiles do by nature the things of the law, from their natural principles that are in them; so 'by nature' is that principle that is in a man that is *principium motus*, the principle of all his actions. For everything works according to its nature, as Aristotle tells us.

2. 'By nature' imports not only that it is a man's nature, but that his birth is a cause some way or other, or a foundation, of his being thus corrupt. 'By nature;' it is taken for the nativity; it is φύσει, and it is all one with birth. As now, in Rom. ii. 27, the Gentiles are called 'the uncircumcision by nature,'—that is, by birth, not in respect of their constitution, but in respect of a privilege that the Jews had by birth which the Gentiles had not; as privileges you know go by birth,—so in Gal. ii. 15, in opposition thereunto, saith he, 'we who are Jews by nature,' that is, who have the privilege of Jews by birth. And so Paul saith he was born a Roman,—that is, he was Roman by nature. In the same sense the Gentiles were called 'uncircumcision by nature,' too, that the Jews were called 'Jews by nature.' Now to me that is evidently the meaning of the Apostle here, and that for these reasons:—(1.) Because he changes the phrase, which is an observable thing. In the second verse he had said they were children of disobedience, ἐν τοῖς υἱοῖς τῆς ἀπειθείας, but here τέκνα; which though it signifies a child at large, yet, more expressly and properly, it signifies a child begotten. His using that phrase here, in distinction from the other in the second verse, when he speaks of disobedience, imports that they were thus by birth. I will not trouble you to confute a criticism which Zanchy hath, because the confutation of it is obvious. Then, (2.) he adding besides that, 'and were by nature the begotten children of wrath,' as I may so interpret it. And, which is observable too, he doth not say, 'which are the children of wrath by nature,' but in the Greek it is, 'which were children by nature of wrath;' so as 'by nature' comes in between, to shew that they were thus by birth. And there is this third reason, too, why when he saith 'by nature' he specially means 'by birth:' because it is spoken plainly and clearly in opposition to that pride of the Jews in the privileges they had by their birth: for the Jews, you know, stood much upon it that they were the children of Abraham. Now the Apostle, as is evident, speaks point-blank in opposition to that. We, saith he,—namely, we Jews,—though we pride ourselves that we have Abraham to our father, we are children of wrath; that is, we are so by birth, as well as others; namely, as well as the poor Gentiles, whom the Apostle, in Gal. ii. 15, speaking according to the vulgar opinion of the Jews, calls, 'sinners of the Gentiles.' Though you stand upon it that you are the children of Abraham, and that you are Jews by nature, that is by birth, yet, as God told the Jews afterwards, you had a father before Abraham, in whom ye sinned, and so you are 'children by nature'—that is, by birth—'of wrath as well as others.'

3. 'By nature' is taken here for the whole state of nature, from a man's birth until God turn him. He shews what they were, not only in respect of their first birth, but of that continued state which they stood in before they were converted, which we call the state of nature. And this is an excellent

place for the confirmation of that phrase. He doth not simply mean only their estate by birth,—for the Apostle's scope, and the Holy Ghost's, is always general, and in a latitude,—but he doth comprehend their whole state from their birth all their days, while they fulfilled the lusts of the flesh and of the mind. Whatever state they had by birth, whatever state they stood in during the time of their unregeneracy, it was all a state of nature; and they were in that state of nature children of wrath. So nature is taken, and so it is clearly taken here. For 'by nature' here in ver. 3 is spoken in opposition to what the Apostle afterwards saith, as Erasmus well observes, in the 5th verse, 'by grace ye are saved.' So that now the state of nature, and the state of grace, is that which the Apostle here intends. And that he speaks of an unregenerate condition, the words 'were by nature' import clearly; that is, while they were in a state of nature. His scope is therefore to shew what naturally, without grace, their condition was; and therefore, ver. 11, in the winding up of all, he speaks of the whole estate: 'Remember,' saith he, 'that ye were once Gentiles.' And thus the Scripture always speaks. Ps. lviii. 3, 'They are gone astray from the womb;' they were not only corrupt in the womb, but gone astray from the womb. So in Gen. viii. 21, speaking of original corruption, saith he, the imagination of man's heart is evil from his youth; that is, even from a babe, as in Exodus the phrase is used, as I shall shew afterwards.

So that 'by nature' eminently importeth these three things:—1. That their natures were defiled with all sorts of inclinations unto evil; all those lusts of the flesh and of the mind which he had spoken of before, were natural unto them, for which they were children of wrath. 2. That the way of conveying this to them, or how they came to be so at first, how their natures were thus originally corrupted, it was not by imitation or custom, but it was by birth. And, 3. that all the while they walked in those lusts they were in a state of nature, under which, and in which, while they continued, till such time as they came into a state of grace, they were children of wrath. This, I say, I take to be the comprehensive meaning of the Apostle in this conclusion of his discourse of lusts.—So that now I have opened to you that first phrase, *and were by nature.*

The second phrase is, *children of wrath;*—

Which, as I have formerly said, is a Hebraism; and so, according to the Hebrew language, you read of a child of captivity, a child of the resurrection, a child of disobedience, and the like. It is either taken actively or passively.

1. *Actively*, thus: what a man is addicted to, what he seeks after, he is said to be a child of. As a man is said to be a child of wisdom,—'Wisdom is justified of her children,'—so wicked men are said to be children of disobedience, ver. 2; that is, addicted to disobedience, it is taken actively. So, in a way of opposition, Peter exhorts them, in 1 Pet. i. 14, that they would be children of obedience,—so the phrase is in the Greek, we translate it 'obedient children,' it comes all to one; but, I say, in the Greek it is 'children of obedience,' as here in ver. 2 it is 'children of disobedience,'—that is, addict yourselves, as children to such a father, to do the will of God.

2. *Passively*, thus: a 'child of the captivity;' that is, one led into captivity. So Jesus Christ is called the Son of God's love, or the child of his love, Col. i. 13. We translate it, 'his beloved Son;' but in the original it is, the 'Son of his love,' because that God hath cast his love upon him. So in 2 Pet. ii. 14, one that is accursed to death is called (we translate it 'cursed children,' but it is) 'children of the curse,' as here, 'children of

wrath.' So in Matt. xxiii. 15, he is made a 'son of hell,' worse than he was before; that is, one whose due hell is. As we use to say, such a one the gallows is his due; that is, if we should speak according to the Hebrew language, one that is the child of the gallows; so a son of hell, a son of wrath, a son of the curse. You have it also in 1 Sam. xx. 31, and in 2 Sam. xii. 5. So now, as before it is taken actively, 'a child of disobedience;' so here, a 'child of wrath' is taken passively: and both according to the analogy of the Hebrew phrase.

It doth sometimes imply one that is designed by God's decree to death and damnation; as, in John xvii. 12, Judas is called a son of perdition; that is, one who is ordained by God to perdition; as Christ was called the Son of his love, because he was ordained to be the object of his love. But so it is not here meant that they were the children of wrath by God's decree, because he speaks of men that were converted. Therefore the meaning is plainly this, that they were in a state in which they were not only worthy of wrath, but wrath was due to them, yea, according to a just sentence, wrath was pronounced against them; it was not only their desert, but they were in that state wherein wrath went out against them, they stood under the sentence of wrath, and were so adjudged. You have the phrase plain and express in Deut. xxv. 1, 'If there be a controversy between men, and they come unto judgment, that the judge may judge them; then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, the judge shall cause him to lie down,' &c. In the original it is, 'If he be a son,' or a child, 'of beating;' that is, if he be one that is found that it is his due to be beaten, and that the judges have condemned him. So now, to be a child of wrath, it is one not only to whom wrath is due, but one that, according to the sentence of the great Judge, wrath is pronounced against, sentence is given forth. So in that place I mentioned before, 2 Sam. xii. 5, saith Solomon there, 'He shall surely die;' in the original it is, 'He is a son of death.' It was a sentence pronounced by the king, as of a judge that gave out a sentence. Therefore we translate it, 'He shall surely die;' he was not only one that deserved death, but one that was appointed and sentenced thereunto.

So now you have what is meant by a 'child of wrath.' It is one that is passively under, and obnoxious unto, and over whom the wrath of God hangeth, unto whom, and to which estate, the sentence of wrath and condemnation is gone out from the great King; so that he must alter his estate if he will get out of wrath.

If you ask me whose wrath it is; I answer, it is not indeed in the text, but, as I shall shew you afterward, it is the wrath of God, working eternal punishment. Wrath in Scripture signifies punishment as from a judge; as, for example, Rom. xiii. 1, 5, 'Be subject to the higher powers, not for wrath,'—that is, not for punishment' sake, which comes from the wrath of the prince or the magistrate,—'but for conscience' sake.' So that to be children of wrath is to be children of the punishment which the great Judge of heaven and earth hath ordained; and it noteth out that the wrath of God is the author of that punishment, as I shall shew you when I come to make observations. In Eph. v. 6, that which is here the 'children of wrath,' is there called the wrath of God. 'The wrath of God,' saith he, 'cometh upon the children of disobedience;' for the wrath of God, as it implies punishment, so it imports also that he is as the author and executioner of that punishment. So that, in a word, whilst that men are in this condition, or take men simply considered as they are by nature in their very

first birth, and while they continue in that estate, they are children of the wrath of God, and the wrath of God abides upon them, as John iii. 36. Wrath is their portion from the Almighty. And as they are children of the wrath of God, so of that punishment which his wrath and indignation will inflict eternally upon them, and they stand under the sentence of it. So that until their estate be altered, God himself cannot do otherwise, but he must out of wrath inflict punishment upon them. And let me give you one place to open it; see Job xx. 23, 29, compared. He mentioneth there manifold curses that are upon men, over whom the wrath of God hangeth; and saith he, ver. 23, 'When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.' And what is the conclusion in the 29th verse? 'This is the portion of a wicked man from God, and the heritage appointed him.' Mark, he is a child of wrath; of whose wrath? Of the wrath of God, that abideth upon him, that hangs as a cloud over his head, and God will rain it upon him while he is eating; and this is his portion, it is his due, nay, saith he, it is the heritage appointed unto him by God, a heritage which is gone out by a decree from God, either from his eternal decree, as Judas was a child of perdition, or at leastwise from a decree that goes forth out of God's court, out of his word, whereby he standeth under the sentence of wrath.—And so now you have the second phrase opened, 'and were children of wrath.'

The last is this, *even as others*. The meaning whereof, in one word, is this, only I shall give you a parallel phrase for it, We Jews as well as Gentiles. So you have it, Eph. iv. 17, 'Walk not as other Gentiles walk;' or, *even as others*, that is, even as all the rest of mankind, of what nation soever they be, circumcised or uncircumcised, bond or free; let them be born in what condition soever they will, noble or base, rich or poor, high or low, we are all by nature the children of wrath, we Jews as well as Gentiles. Which doth imply these two particulars:—

1. The commonness of this condition; that it is the condition of all man kind, one as well as another, Jew as well as Gentile.

2. The equality of this condition; 'even as others,' in the same manner, in the same degree; others are children of wrath, so are we, we Jews, even as the profanest men in the world.

So you have the full scope and meaning, so far as the phrase goes, of these words: 'and were by nature the children of wrath, even as others.'

I shall come now to the observations which do arise out of them, which will further open and explain them.

Obs. 1.—The first observation is founded upon that first interpretation I gave you, which was to shew this: That that flesh or corruption, which was the ground of all those lusts, which were the ground of all the sins in men's lives spoken of before; that this flesh and those lusts are man's nature. So, I told you, 'by nature' is taken, both in Scripture and common acceptation. It is a saying that Austin quoteth out of Plato, though, I take it, the place is not now extant in the works of Plato, because it is perished: *Homines natura sunt mali*—that men are evil by nature. Neither can they ever be brought, saith he, to seek after that righteousness which mankind ought to seek after. This was the speech of a heathen. It is, I say, a man's nature, as he is a man. 1 Cor. iii. 3, 'Whilst there are contentions among you, are ye not carnal?' That is, are you not flesh? are ye not corrupt? And what follows? 'Do not ye walk'—περιπατεῖτε—'according to men?'—that is, according to your kind, according to that nature and disposition that is in men. Everything acts according to its kind; thus to be carnal and subjected to

lusts is the nature of man, it is according to his kind. Therefore, to follow this phrase a little more, in Mark vii. 20 our Saviour Christ saith, 'That which cometh out of the man, that defileth the man. For from within,' saith he, 'out of the heart of man, proceed evil thoughts,' &c. That is, what cometh from the nature of man, from his natural disposition, from the intrinsical principles which his nature and heart is made up of, that defiles the man. Therefore a man is said to sin *de proprio*, of his own, as the devil is likewise said to do, in John viii. 44. And a man's lusts, as I said before, are called his own lusts. And as what comes from within, as all sort of sins do, argues this to be a man's nature; so likewise what a man takes in from without, what it is he lives in, what is his element, argues his nature too. As a thirsty man, you may know what his disposition is within by what he takes in from without; or, as it is with a fish, it is natural to it to live in the water, to drink in water: so a man is compared to a fish, that doth continually drink in water, in Job xv. 16, 'How much more abominable and filthy is man, which drinketh iniquity like water?' And hence now it is that men are never weary of sinning, nay, though haply they may spend their natural spirits in sinning, yet their lusts are never weary. As they cannot cease from sin, as Peter saith, so they are never weary in it. Why? Because it is their nature, it is natural to them to sin. As the eye, because it is natural to it to see, is never weary of seeing; the eye indeed may be weary thus, for want of bodily spirits, and so men may be weary of sinning; but if there could still come spirits to the eye, it would never be weary of seeing. Why? Because it is natural to it to see. And so it is with all the lusts in the hearts of men, it is their nature. Hence it is that infants will sin without being taught. 'A child left to himself,' saith Solomon, Proverbs xxix. 15, 'bringeth his mother to shame.' Do but leave him to himself, and his very nature will carry him on to it. And, Ps. lviii. 3, 'The wicked go astray from the womb, speaking lies.' A child that never heard a lie in his life, never knew what a lie was from another, yet he will tell a lie, he will do it from himself, and he doth it from the very womb; the nature of man will seek out these inventions, as Ecclesiastes hath it, chap. vii. 29.

You may see the reason therefore—besides what is matter of humiliation, which I shall mention afterwards—why grace, though it be in a man's heart, yet doth not thrive there, further than the Holy Ghost doth in a supernatural way accompany it; and why sin thrives so fast. The reason is, because sin is thy nature, it is that which thou hast as thou art a man; thou walkest as a man whilst thou sinnest. That which Æsop said to his master, when he came into his garden and saw so many weeds in it, is applicable unto this. His master asked him what was the reason that the weeds grew up so fast and the herbs thrived not? He answered, The ground is the natural mother to the weeds, but a stepmother to the herbs. So the heart of man is the natural mother to sin and corruption, but a stepmother to grace and goodness; and further than it is watered from heaven, and followed with a great deal of care and pains, it grows not.

And likewise, if it be thy nature, walk in a continual fearfulness of it; though thou hast mortified a lust never so much, yet there is a root remaining, as Job hath it, chap. xiv. 8, 'Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant.' So it is with us. Why? Because it is nature. Therefore fear in all thy ways. I was afraid, saith David, Ps. xxxviii. 16, lest my foot should slip. And in ver.

18, that which we translate, 'I was sorry for my sin,' I find that it is, I was 'cautelous,' I was 'fearful' for my sin, fearful still lest I should slip: I will declare it, and confess it, use all means against it, because it is my nature.

And you see the reason also why that corruption is never got out of you; no, not till you die. Why? Because it is involved, it is blended, it is mingled with your nature; it is like the ivy in the wall,—it is the old comparison that the fathers used, but I shall give you another. It is like the leper's house in Lev. xiv. 45. The leprosy could never be got out till house and all were pulled down. It is a note of that sin that dwells in us, as the Apostle's phrase is, Rom. vii. 17. It is enwrapped in thy nature, that thou wilt never get it out. Like a house that standeth upon a foundation that hath saltpetre in it, it will never be got out, do what you can; so is it here.

Obs. 2.—The second observation is this: That to sin, as it is thy nature, thy natural inclination, so thou hast it by birth; for so I told you, 'by nature' is also taken for birth, and it is clear to be the Apostle's scope here. For he had shewn all the external causes of sin, the world and the devil; the internal cause, the flesh, which causeth lusts. Now what is the cause of this flesh? Nature, saith he, your birth. 'And were by nature,' that is, by birth, 'children of wrath, as well as others.' I need not quote many places for it, the Scripture is abundant in it. 'Man born of a woman,' saith Job, 'is filthy and abominable.' And, 'that which is born of the flesh is flesh.' And not only that which is born, but that which is conceived. So saith David, Ps. li. 5, 'I was conceived in sin.' And his meaning is, to shew that not only as soon as he was born he was sinful; but, saith he, I was sinful too in my very conception. Look, when first I had the nature of man communicated to me, then was I a sinner; that which conveyed my nature to me, as birth doth, and conception doth before birth, that which did constitute me a man, did constitute me a sinner likewise, made me a sinner. Therefore men are not only said to be 'transgressors from the womb,' as in Isa. xlviii. 8, and to 'go astray from the womb,' as in Ps. lviii. 3, but in the womb also; for so, you see, David speaks of himself. Austin, who was one of those that most cleared this doctrine of the corruption of man by nature, against Pelagius that called it in question,—for God doth clear truths still as they are controverted,—forbore on purpose to call it natural sin, or sin in man's nature, because if it should be so called, the Manichees, that held there was a God which was the cause of all evil in man's nature, would have been emboldened and encouraged by it in their error; therefore he called it original sin: for he was the first that gave it that title, though it agrees with the Scripture; he might have called it the other, for it is all one. And he called it so, not only because it is the original of all sin else, the womb in which all sin is conceived,—'When lust hath conceived,' saith James, chap. i. 15, 'it bringeth forth sin,'—but chiefly because it is *ab origine* in man, from the time that the foundation of a man's nature is laid. That which at once giveth him his nature, gives him sin with it; it is from the very first moment of conception, elder indeed than that which we call birth, or his being brought forth out of the womb into the world; it is when a man begins first to be a man, and must necessarily be then.

Now when he saith, 'we are by nature'—meaning by 'nature' a man's birth—'the children of wrath,' it implies two things. It implies that whatsoever is sin is conveyed to a man in his conception; and that he hath it

by nature, one part of the sinfulness as well as the other. Both these I am to open and to make good. The Apostle doth not speak here merely of our inherent corruption; but if there be any other sinfulness which a man contracts by birth, he hath it by nature. Now, you know that our divines do make, and most truly and rightly according to the Scriptures, a twofold sinfulness, which we have hereditary to us, as from our first parents. The first is, the guilt of that first act of sinning which Adam committed; and the second is, an inherent corruption, or 'flesh,' the inclinations to all sin, derived as the punishment of the guilt of that fact. Here therefore lies two things before us, for the Apostle plainly means both; for whatsoever makes a man a child of wrath, obnoxious to the wrath of God in his first conception, that is it he intendeth. Now it is not only inherent corruption that makes us children of wrath, but it is also the guilt of that first act. Nay, we could never have had inherent corruption to be as a sin in us, if we were not some way involved in the guilt of that first act; and both these are by nature. Now, that we should have inherent corruption, that that should be propagated by birth and generation, there is a more easiness in it. Why? Because everything begets its like; out of an unclean thing you cannot bring a clean; it must needs be that such a nature as the father had, for inherent qualifications, such a nature the child must have. But that a man should be guilty of that act that Adam committed, that this should be by nature, and by the law of nature too,—which yet to me clearly the Apostle holds forth, not simply by a prerogative law of God, but by a law of nature,—this seems difficult. These two things therefore I would open to you, though briefly, yet so as to clear the point. I will begin with the first.

First, To speak in general, when we say the guilt of an act is conveyed by birth, by nature—

1. It is not, as some would have it, the sin of the act of generation in the parents, it is not that which is conveyed to the child. Some would have that the meaning of that of David, in Ps. li. 5, 'In sin my mother conceived me,' as if the guilt which cleaves to such actions were that which David intended. But that cannot be his meaning; for it is most certain that when Adam did first beget his son Cain, he did not convey to him the sin of that act of begetting, for the act itself is lawful, and whatsoever sin cleaves unto it is not that which is conveyed; but it was his first sin, the guilt of that, which he conveyed to him. Now, if Adam himself did not convey the guilt of the act of begetting, then certainly other parents do not; and David would never have humbled himself so for his mother's sin in conceiving of him, but it was that sin he was guilty of, and that pollution of nature that arose from thence.

2. It is not simply the coming as from Adam which doth thus defile our natures, or by which we contract the guilt of that act of his. For if you could suppose that a man or a woman had been made out of Adam after his fall, as Eve was made out of him before his fall,—mark what I say,—if God had taken a rib from Adam after he fell, and made a man or a woman out of it, this man or woman would not have been sinful. The instance of Christ is clear; for he is directly called the son of Adam, Luke iii., in respect of the matter he was made of, and made in the womb too; yet because he came not into the law of generation and conception in the natural way, therefore he was excepted, and sin could not seize upon him. So that it goes by birth, and by nature, by generation, that is certain.

Secondly, Therefore, to shew you how the inherent corruption is derived,

for these are but the two generals to both, that defilement of nature, that flesh that is seated in us—

1. It is not founded simply upon this, that there is a participation of like from like. That is not all the ground; it is a partial cause, but it is not a total cause. It is a cause, and therefore Job saith, 'Can a man fetch a clean thing out of an unclean?' But yet it is not the whole cause. Why? Because then every father, according to the proportion of that inherent sinfulness that is in his nature, should beget a child in the like proportion. I say, if that traduction were the total cause of like in the parent and like in the child, if this were the rule simply and wholly, then take a wicked man that begets children in his elder years, when he is more wicked, and hath more corruption of nature in him a hundred times than when he was young, those children would be proportionably more wicked than his elder children; and the more wicked men would still have the more wicked children. Therefore it must be by some other standing law of nature that is equal; and the standing law of nature, it doth not beget like in a gradual, but in a substantial way. Yet—

2. It is the common law of generation that like from like is the ground of the propagation of inherent corruption; and it was the justest law of nature that could be made. For God did put this difference between angels and men: angels should all be single persons, by and of themselves; they were all immediately created by God himself, as Adam was; but that which should convey the nature of man, the very substance of his nature unto man, should be generation, the same that should convey the substance of the nature of beasts to beasts; though I do not say as the soul of these last is propagated,—we shall open that a little afterwards,—but I say that which should make them men is the common law of generation; and man, if he will have his nature from man, he must be subjected to the common law of generation, which all the rest of the creatures are. Now what is the common law to all the creatures? Saith God, in Gen. i. 11, let everything bring forth in its kind. So you shall find it all along. He saith it of the very herbs, of the beasts; they were all to bring forth of their kind. Now if that man must have, and shall have by God's ordination, the very substance of his nature, the kind of it, as all other creatures have, then he must be subjected herein to the common law of nature, and like must beget like; it necessarily follows. Now, mark it, the law of nature hath its course, whether things prove good or evil. It holds in the common, it doth so in our actions. The Lord's common providence was with man when he wrought holily; the same common providence is with man now he works sinfully. He alters not the course of nature. So here, this being the law of nature, look what assistance there went for the propagation of man according to the image of God at first—in a common way, according to the law of nature—concurreth in propagating man's own image. I do not say that God is alike the author of one as of the other, but the common law of nature holdeth as well in the one as in the other. I shall clear these things more, I hope, hereafter. Nay, my brethren, the law that man should beget his like was so strong a law of nature, whether man's nature should prove good or prove evil, that God himself, unless by grace, could not help it. I speak according as God binds himself to the course of providence, for God works not by prerogative. 'Let everything bring forth in its kind,' was the common law given, and the course of nature must hold, as well when man is sinful as when he is good. Help it God may by grace; but if you will go according to the law

of nature, by the same law a beast propagateth his kind, by the same law doth man propagate his like. Therefore by nature, and by the law of nature and generation, which this is founded upon, a man must be inherently sinful if he come from parents inherently sinful; a sinful man must beget a sinful man.

SERMON IX.

And were by nature the children of wrath, even as others.—VER. 3.

THESE words are the general conclusion and winding up of what the Apostle had said concerning our state by nature; which he had largely and punctually set forth in the words before. And unto all that he had said before, there is in these words the addition of three things:—

1. Of the cause, and the first cause, or at least the fundamental cause, of all the corruption that is in our hearts, and of all those lusts, and of all that flesh and corruption which he had spoken of immediately before; 'and were by nature.'

2. Of that punishment which is due to men in their natural state, and for their natures, and for all the sins committed in that state; 'the children of wrath.'

3. Of universality; it is every man's case, both Jew and Gentile; 'even as others.'

I opened formerly the phraseology of these words. As—

I. What was meant by 'nature' here. I told you by nature was meant here—

1. Natural dispositions. The inlet of sin, the ground and the root of it, was not custom and imitation, but it was our natural dispositions.

2. 'By nature,'—that is, by birth; so it is taken in Rom. ii. 14.

3. 'By nature:' it imports that whole estate of nature which while men live in, they live in the lusts of the flesh, they are dead in sins and trespasses, and they are children of wrath.

II. What was meant by 'children of wrath.' I shewed you the phrase was taken both actively and passively. Actively, for what one is addicted to; so they are called children of wisdom, children of obedience, and in the words before, children of disobedience. Passively, so it is taken here, children of wrath; or, as Peter hath it, cursed children; or, as it is in the original, children of the curse.

III. What was meant by that phrase, 'even as others.' I told you it implied two things:—

1. That it is the common condition of all men.

2. That it is equally the condition of all men.

Answerable to these three phrases, I pitched upon three things to be explained.

Of the first I have spoken at large.

I made entrance into the second, viz., that the corruption which is in us, we have it by birth and by the law of nature. But I finished it not. I shall give you a brief account of what I then delivered, and so I shall proceed.

I explained this unto you both by some generals, and also I began to enter into particulars. The generals are these:—

1. We have it by birth and not by imitation. For then we should have the fountain of our corruption ascribed unto the devil, for he was the first

sinner; and unto Eve, for she was first in the transgression, 1 Tim. ii. 14. But you shall find in Scripture it is ascribed to the first man, namely, unto Adam, as I shall shew you afterwards.

2. It is not simply coming of Adam: for then, if you could suppose that God should have taken the rib out of Adam after that he had sinned, and have made Eve thereof, it is true she had been of Adam, but yet she had not been corrupted, she had not been sinful; because it is to be by nature, and so by birth and by generation. Therefore Christ, though he is called the son of Adam, Luke iii., and the seed of the woman, Gen. ii,—that is, he was made of that matter which was propagated from Adam,—yet he was not corrupted, because he had it not by the law of nature, he had it not by birth.

3. It is not the sin of the parents in the act of begetting that is conveyed. For marriage is honourable, as the Scripture hath it. Adam did not convey, when he first begat his son Cain, the sin of that act of begetting, for the action itself is lawful; but it was his first sin, his eating of the forbidden fruit.

These were the generals I gave you. For all these do but prepare a way for the opening of what it is by virtue of which sin is derived unto us. And I find it exceeding hard to speak distinctly to it, to find out that original seed of poison from whence it is diffused, and the weight of it. I shall now therefore come to particulars whereby I desire to explain it, and in them I shall briefly give you my whole judgment in the thing; and when I have done, I shall resolve it into two or three propositions, which shall contain the sum of all, for your clearer understanding. It is evident, you see, by this text, that it is by nature; and therefore that it is by birth and by the law of nature. Now to proceed—

In the first place, our God did put this difference between angels and men, that angels were created single; and therefore when they fell, they did fall singly, each one for himself. They had their nature conveyed to them by God's immediate creation, and therefore they stood upon their own bottoms. But he ordained that men should all come of one man. Acts xvii. 26, 'He hath made of one blood all nations of men, for to dwell on all the face of the earth.' Now then, the law of nature that doth convey blood—that is, manhood—to us, conveys also the natural properties that do accompany and are in that nature, in the fountain of it, whether they shall be good or evil. Now, good they were by creation, that is certain. And the reason is, because that law of nature that did fall upon the generation of all creatures else, falls upon man's generation also. Now you shall find that it is not only the law proper to man, but to all things begotten of another, that they all bring forth in their kind. If you look into Gen. i., you shall see that of the very herbs God saith, Let them bring forth in their kind; he saith it also of the beasts, and it holds of man too, that he is to bring forth in his kind. If there be a generation and a begetting, he is to bring forth in his kind. If his nature had remained holy and good, he had brought forth that which was holy and good. So the same providence of God that would have accompanied man to convey and propagate a holy nature had he remained holy, doth also accompany him to convey a corrupt nature now he is corrupt and made evil. As the same acts of common providence which run on and assist us in doing good concur even in evil also, so is it here.—And that is the first thing.

Yet, in the second place, let me tell you this, that take our birth and generation simply, and that is not the cause, the physical cause, it is but the channel; and because it is the instrument of making men, therefore it is the

instrument also of making sinful men. Now that generation is not the cause is evident by this: because if it were, then men should beget men sinful according to that degree of sinfulness they themselves have. And therefore parents more wicked should beget children more wicked; parents in their elder days, when they are more wicked, as wicked men are, for they grow worse and worse, should then have children more wicked than in their younger time; but so it is not. It is therefore to be resolved into the common law that lies upon generation, not simply into generation itself, or what it conveyeth. Generation is but the channel, the pipe, in which it runneth; it is therefore, I say, rather the law that is annexed unto generation. And the law of generation doth not reach to degrees of sinning, but only to the substantial image, not to the gradual.

In the third place, the cause and the ground why we are made sinful is not simply that we are born of immediate parents that are sinful, that is not the whole cause neither: but as generation is but as the channel, so the immediate parents are but the instruments of conveying it. My meaning is this: the ground why a man is born sinful is not simply because his next parents, father and mother, are such. They are causes *sine quibus non* of sin; that is, if it could be supposed they are not sinful, the child would not be sinful; they are but instruments of conveying it. And that they are instruments of conveying it, is clear by what David saith, Ps. li. 5, 'in sin did my mother conceive me.' But yet they are causes *sine quibus non*, without which sin would not be.

There are two great evidences to me of this truth. The one is a negative one, the other a positive.

The *negative* one is this: the Lord hath expressly said—he hath a whole chapter about it, Ezek. xviii.—that the child shall not bear the iniquity of the father. And our Saviour Christ saith, John ix. 3, that it was not for the sin of the parents that the man was born blind. So that it is not put upon the sin of the ordinary parents. Nay, I shall give you a further instance of it, why it is not to be put simply upon the immediate parents. For although we come of Eve, yet, notwithstanding, the corruption that we have and the sin which we have by nature is not put upon Eve now, it is put upon Adam, and that throughout the whole Scripture. Though Eve did first corrupt our nature, for she was first in the transgression; though we all come of her as well as of Adam, and have a share as from her and that by generation also; yet notwithstanding, read Rom. v. 12, 'By one man sin entered into the world:' which was the type of Christ's conveying obedience and righteousness. I will not dispute that nice question which some divines have, Whether, if that Eve had not fallen, though Adam had fallen, we should have been corrupted or no? No, for we must all acknowledge that she was *causa sine qua non*. Had not her nature been corrupted, we had not had sin derived to us. All divines do attribute a secondary cause to her, but still the primary to the man.

The *positive* ground is this: that the Scripture doth ascribe it to our coming of Adam, and that by birth, coming of that first man; and therefore what is here said in the text to be 'by nature,' if you consult other scriptures, you shall find it to be because we come of Adam, that one man, because we come by generation from him. Mark it, so I put it; though parents are the instrumental cause of conveying it, generation is the channel, yet it is because we fetch our nature from that fountain. I shall give you Scripture express for it. Not only that in Rom. v. 12, which yet is very clear; for otherwise Eve had been made the type of Christ as well as Adam: but

the text there you see doth only put it upon Adam, as being the type or figure of him that was to come, so ver. 14. And, ver. 18, 'by the offence of one,' and, 'by one man's disobedience,' ver. 19. It is not only for 'one offence,' as some of those texts have it, but other texts run, 'of one man;' so ver. 12, 'Wherefore, as by *one man* sin entered into the world.' But besides this scripture, look into 1 Cor. xv. 47, 48, and there you shall see this truth clear. The Apostle there puts it upon the first man. 'The first man,' saith he, 'is of the earth, earthy. As is the earthy, such are they that are earthy. As we have borne the image of the earthy,'—namely, of this first man, as he had called him,—'so we shall bear the image of the heavenly.'

And as the New Testament affirms this, so the Old too. I shall give you but that one scripture in Isa. xliii. 27, 'Thy first father hath sinned, and thy teachers,' or, thy intercessors, 'have transgressed against me,' speaking to the nation of the Jews. Thy first father hath sinned, and thy *interventores*, as Junius translates it,—that is, those that come between me and thee,—they have all sinned. What is the reason God objecteth this? Why, in the words before he stands upon the confounding of them against all their carnal pleas and justifications of themselves, and he rips up their sin from the first. Come, saith he, ver. 26, 'let us plead together: declare thou, that thou mayest be justified,' if thou hast anything to say. Besides all the wickedness that is in thyself, whatsoever thou canst trust in, I can easily answer it. Thou dost trust in thy father Abraham, and thou thinkest because thou art of the seed of Abraham thou shalt be saved. I tell thee thou hast an older father than Abraham, thy first father Adam hath sinned. But thou wilt say unto me that thou hast priests that do daily offer sacrifice, and do come between me and thee; I tell thee that those that are thy intercessors, thy teachers, and thy interpreters, as it is translated by others, that come between me and thee, they have transgressed against me. The Lord takes both away; they boasted that they had Abraham to their father. Ay, but, saith he, there is an older father, thy first father. And though some would interpret it of their fathers, Abraham, Isaac, and Jacob, and make it in the plural, yet there is an emphasis upon this, it is father, and it is thy first father. And it agrees clearly with what the New Testament saith, in that 1 Cor. xv. 45, &c., where you shall find that the Apostle doth put the conveying of the image upon our depending upon that first father, and that therefore we bear the image of the earthy. So as that now generation and immediate parents are indeed the channel and instruments of conveying; but the original cause, as the Scripture makes it, is the first father. Our generation then, or our birth, had a curse laid upon it, and by the law of nature, by reason and by virtue of that first man. And because all men did depend upon him by generation,—that is, are propagated from him by generation,—therefore by the law of generation, by virtue of something that he did and that he was, it is that we are corrupted to the end of the world. I take it to be one great reason why corrupt nature is called in Scripture the 'old man,' because it is derived for so many generations from that old first man Adam. We ourselves usually, when we see a thing that is evil or corrupt in children, say, This is old Adam. It is not what is in other parents so much, though their corruption is *causa sine qua non*,—it is the cause without which it would not be conveyed to us, —but it is Adam's image, the image of that first man; so it is called in 1 Cor. xv. Therefore Adam is said to beget in his likeness, Gen. iv.

So that, in a word, this is the sum of these three things. It is not generation simply that physically conveys it, but rather the law that falleth upon generation; it is not the immediate parents so much as it is that first man

Adam; because we depend upon him by nature and by generation, hence it is we have been and are all corrupted.

Now we will go on further, and more particularly still, to search into it, and to see whether it was by nature or no. And I shall do it by answering these queries:—

Query 1.—*What it was in that man, which we by generation have from him, that polluteth?*

Ans.—If you would have the great and the principal cause, I answer you fully, according to the Scriptures, it was an act of sinning of his, and the first act of sinning that he committed. Generation, as I have said, is but the mere channel, and immediate parents are but mere instruments; as they beget men, they beget men sinful: but if you ask what it is that is conveyed, and which to the end of the world polluteth and defileth by generation, as the instrument and channel; it is the first sin of that first man. Will you give me leave, by this supposition, to make my meaning plain, and then I shall make it good by proofs? As I told you before that simply generation doth not do it; so if you could have supposed corruption of nature had been derived by birth, physically, as a leprosy is from parent to child, or by virtue of that law of generation that like shall beget like, yet let me tell you, that unless he that had this corruption conveyed to him by nature had been guilty of some act which did first corrupt that nature, that corruption had not been sin in him. I shall express it thus. Adam, you know, lost all righteousness, and had his nature corrupt, as ours is; if we could suppose this righteousness to have been taken from him, without being guilty of an act that was the cause of it, that corruption indeed had been a punishment, it had not been his sin; that which makes it to be sinful is, because that it was lost and he was deprived of it justly by an act of sin. Take Adam himself, if you could have supposed him deprived of it any other way, without a precedent act, or the guilt of an act that caused it; I say, it had not been sin to him, it might have been a punishment, but not a sin. And therefore now it must be the guilt of an act that doth defile us, and make the corruption of nature in us, and that which we have by birth to be sinful.

But then all the question will be by and by, Whether by nature we are guilty of that act or no? Now here is all the difference between us and Adam, that he was personally guilty of that act, but we are guilty of it by a just law of nature, as I shall endeavour to explain it to you by and by. But as he became a dead man, dead in sins and trespasses, by eating of the forbidden fruit; so must we be supposed to be also. Therefore we shall find, the New Testament,—which speaks more accurately in this point than the Old,—though it mentions generation as the instrumental cause, which the Old Testament only did run upon, yet it puts it upon that one act. So Rom. v. 12, 'By one man sin entered into the world, in whom,' mark the expression, 'all have sinned.' It is not only, 'in whom all are made sinful,' as it follows in the 19th verse; but it is, 'in whom all have sinned.' It is plain he speaks not only of inherent corruption in our natures, but of an act of sin; for he saith 'all have sinned.' Now, mark it, in the 14th verse, he speaks of children that never actually sinned personally, as Adam did; and yet he saith that death reigned over them. 'Death reigned,' saith he, 'from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression;' that is, they did not personally in themselves sin, as Adam himself did, and yet death did pass upon them; therefore they must be guilty of that act of his.

Now I take it, these words, 'death reigned over all,' are the interpretation of the first curse, 'In the day thou eatest thou shalt die the death,' in which Adam was considered as a common person. Now by virtue of this law and rule given, death reigneth according to the threatening. And the next words, which are those I pitch upon, do give the reason of it clearly and plainly, which are otherwise very obscure. 'For,' saith he, ver. 13, 'until the law, sin was in the world; but sin is not imputed where there is no law.' This is brought in as a reason, by virtue of what it was, that children are made sinful, or accounted to have sinned. Why this, saith he, cannot be by Moses' law; you cannot find it that children are guilty of sin, of whom he speaks, ver. 14, and that all have sinned, so he saith, ver. 12, in the ten commandments. And yet it must be by some law or other; for if there had not been a law, God would never have charged children and all the world with this sin; therefore clearly it must be that law which God gave peculiarly to that first man. This is plainly the Apostle's meaning, and the coherence of those words. You shall not find this, saith he, in Moses' law; it is therefore to be resolved into that first law that was given to Adam, 'In the day thou eatest thou shalt die;' thou, and all thy posterity; for it must be some older law than that of Moses which this must be put upon; for, saith he, there was sin in the world before the law of Moses came, or else God could not have charged it, and children should not have died: but they did all die, death reigned over all; therefore it must be resolved into a higher law than that of Moses; and what was that? I say, that law that God gave to Adam, 'In the day thou eatest thou shalt die.' And that is clearly interpreted in 1 Cor. xv. 22, 'In Adam all died;' that is, by reason of the transgression of that first law, which is a law older than Moses, by virtue of which children are said to have sinned in Adam, and so also to have died in him.

Now then, to conclude this first query. If you ask, what it is that in strict terms is the cause that doth pollute us to the end of the world; I say, it is not generation, it is not the immediate parents, they are the channels through which it is conveyed; but it is plainly and clearly that first act of Adam's, which as it corrupted his nature, corrupteth ours to the end of the world. The text is so clear for this, as nothing more. Rom. v. 19, 'By one man's disobedience many were made sinners.' If you ask what it is that makes many sinners, the Apostle himself resolves you,—it is that one man's disobedience. Even as Christ's obedience doth make us holy to the end of the world; though God use the word and use ministers to convert us, yet it is not the word nor the ministers that make us holy, but it is that one man's obedience. 'By the obedience of one,' saith he in the same verse, 'many are made righteous.' So is it here. It is not generation simply doth pollute us; neither is it our immediate parents; these are instruments and ways of conveying it, they are channels through which it runs: but it is that one man's disobedience, it is the guilt of that act that seiseth upon us all, which makes us sinners.

And so much now for that first query. I come now to a second, and that is this:—

Query 2.—*Why should the guilt of that act which infects our nature be conveyed to us by generation, as the channel, and by nature, rather than the sin of other parents?*

Ans.—All divines do answer that clearly thus: that Adam was a public person, and he was therein Christ's type, which no other parent is. Eve was not: for though she was first in the transgression, yet it is not said, by

the disobedience of that one woman, or, by the disobedience of those first parents, we are made sinners; but it is clearly put upon the 'disobedience of that one man.' Why? Because he was made a public person, and stood as a public person, which Eve in that respect did not. Indeed, without her, and her corruption and fall, we had not been sinful; but if you resolve it into its original primary cause, it is the sin of that one man, because, I say, he was a public common person, representing all his posterity, which other parents are not, which Eve herself was not: and therefore he was Christ's type, which Eve was not.

I will not stand to shew you the equity of that, that those that stand as common persons convey the guilt of their act to their posterity and those they represent,—it hath been cleared enough,—but rather come to a third question; for by answering questions, I hope I shall clear the thing.

Query 3.—*Whether was Adam a common person by the law of nature, yea or no? Whether by the law of generation? that is more.* For we must bring it to birth and generation at last.

Ans.—There are three ways by which you may suppose one to be a common person. Either—

1. By choice of the parties themselves, as you choose the burgesses in Parliament. It is clear, Adam was not so a common person, we never chose him, our wills did never go to make him one. Or else—

2. A common person is chosen for us by another. So Christ; we did not choose him to be our Head, but God chose him for us. But—

3. There is a third way, and that is, that it shall not only be founded upon a mere act of choice, but upon a law of nature; and so, I take it, Adam was a common person. He was so by God's appointment, yet by God's appointment founded upon a law of nature. And therefore, both by generation as the channel, and by the law of nature as the foundation, are we made sinful to the end of the world. This I shall endeavour to make clear to you.

I take it, it was mixed of both; that is, both that God made him so, and yet God's choice of him was not merely an act of his prerogative, or a mere act of his will; but it was an act of his will founded upon the law of nature, and the law of nature required it, and it was necessary it should be so, and that therefore we come to inherit the guilt of that act of his. It is clear that God did pronounce Adam a common person; for, before ever Eve was made, it is said, Gen. i. 28, 'God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.' And in 1 Cor. xv. 45, it is said that the first man Adam was ἐγένετο, made, that is, *appointed*,—as in Heb. iii. it is said that Christ was faithful to him that made him, so it is in the Greek; to him that 'appointed him,' so we translate it,—he was made to be a living soul; unto others, namely, as well as in himself, as I have elsewhere opened. But yet it was not by a mere act of prerogative, but upon a natural and necessary ground that it should be so.

You shall observe this difference between conveying Adam's disobedience and Christ's obedience. The one, speaking of Adam's, is expressed thus, 'By the offence of one judgment came upon all men to condemnation.' But speaking of Christ's obedience, he calls it 'the free gift of righteousness;' for it was a mere voluntary act. So you have it in Rom. v. 18.

But how is this made out?

Thus: Adam being the first man, he was the receptacle of man's nature, the whole cistern of it; he had all the blood of mankind in him; they must all fetch it from that fountain, at that well-head, and generation or birth

was the way by which he should propagate. Now the law of generation was, that he should beget in his own image, whatever it should be; and that, as I said before, is the common law of all creatures else. Now add that to it, this nature could not have been conveyed as sinful—that is, that it should be a sinful, corrupt nature such as it was in him—unless we had been guilty of that act which he committed, of that act which first in him did infect our nature. Therefore now, if he should propagate his like,—and if he did not, the law of nature should not be fulfilled, for that law was to take place in him as in other creatures, namely, that he was to beget in his own image,—of necessity he must be constituted by a law a common person, that that act that corrupted his nature, his posterity must be guilty of. I say, the law of nature could not else have taken place, and it would nôt otherwise have been a sinful image, but in relation to the guilt of such an act which was the cause of it. Hence therefore, if you will suppose him to convey by the law of nature his corrupt sinful image, of necessity the same law must and doth constitute him to be a common person, as in relation to that act that did first defile him. So far, and in order to propagation of his like, if he fall, in respect of that act that defiled him, it was necessary he should be constituted, for that first act, to be a common person.

You shall see that his being a common person was only upon this necessary ground, to be exceeding clear by this one instance. For as soon as ever he had eaten the forbidden fruit, as soon as he had committed that same one sin, he ceaseth to be a common person, he is then but as any ordinary parent. And that is clear by this. For otherwise all the sins he committed before he begat Cain should have been imputed to Cain, as well as the first sin of all. And otherwise likewise, had he continued a common person after he committed that first sin, we had not been made sinners by that one disobedience, as the text hath it in that Rom. v., and by that first act of disobedience, but we must have inherited all the sins that he committed. No, only that first act; and the reason is this: because when that was once done, when that sin was committed, that first act did cast our nature out of the road of holiness into the road of sin, corrupted our nature. So that it is clear he was a common person by virtue of that law that he should beget in his own likeness; for as soon as the corrupt image was stamped upon his heart by that first sin, he ceased to be a common person.

So that now it was not a mere act of prerogative in God, as some think, that Adam should be made a public person in that act of disobedience; but it is resolved into that principle of the law of nature, that he must beget his like; and it would not have been a sinful likeness that he should beget, if he had not been a public person in that first act that should make his nature so. It is not by any positive law, as that of Moses was; for that law came after, and yet it was charged upon us, as I have before shewed, and therefore it must be founded upon, and resolved into a law of nature. And that is the difference betwixt Christ and Adam. God did distinctly deal with Christ; he told him he must be a head, and undertake for these and these persons; but you do not find that God did propound it distinctly to Adam. He never said to him, Look to yourself, what you do it is for your posterity; and if you eat of the forbidden fruit, not only you, but all that come of you shall die the death. No, it needed not; for all men being to come of him, he being to convey his sinful image,—and that image could not be conveyed except he became guilty of a sinful act,—he must needs know that his posterity must be guilty of it if his image were conveyed. So that it

was necessarily resolved into the law of nature; although it was mixed, it was by God's appointment also that it should be so.

So that now, to sum up this business: still, we see, we are children of wrath by nature. Whether we respect the corrupt sinful habit which we have inherent in us, conveyed to us by birth, or whether we respect the guilt of that act, it is still resolved into the law of nature, and generation or birth is but the channel to convey it, and our immediate parents are but the instruments of conveying it, the causes indeed without which it would not be conveyed; but it is the guilt of that first act of Adam, upon whom by nature and generation we all depended, and it is that first act of his that to the end of the world makes us sinners.

And so now I shall, in a word or two, gather up in a few propositions what I have said, and so pass over this point. The sum of all I shall resolve into these three propositions:—

Prop. 1.—First, That generation is not the physical cause of our being sinful,—that is, it is not because a man hath sin propagated in the matter that comes from his parents; that is not it. But it is the common law that lies upon all creatures, and that lies upon man also, that like shall beget like. Whether his soul be created by God, or whatever it be, yet notwithstanding, I say, it is the law of generation that doth it.

Prop. 2.—Secondly, Generation is but the channel; it is the act of Adam's sin, and the first act of Adam's sin, whilst he stood a common person, being imputed to us, charged upon us, that makes us sinful. Only, if you ask who they are that shall be made sinful; only those that come of Adam by generation, because it is by virtue of the law of generation that like shall beget like. So that it is not, I say, that the children have an impure nature from an impure nature of the next parents; this is not simply it. Whether the soul be from the parents, as some hold, or immediately from God, it is all one, because it is the act of Adam's sin seizing upon a man, he being made a son of Adam, that pollutes him. By one man's disobedience we are made sinful. If the soul be made immediately by God, yet it being at the same instant that it is made united to the body; hence the guilt of Adam's sin, by virtue of that law of nature, seizeth upon it; and the guilt of it seizing thus upon that soul in this body, which is now made a son of Adam, the Lord making of it, withdraws his Spirit from it, from giving grace. Not that God is the author of it, but that sin cometh in between, and cutteth off the influence which God would have upon it, according to the original law of nature, to make it holy. And as sin caused God to withdraw his Spirit out of Adam, so it preventeth that God should bestow holiness upon this soul, which is made a man as soon as made a soul. So that you need not trouble yourselves about those questions, whether the soul be *ex traduce*, &c. For all those questions suppose that the matter of our nature is corrupted from our parents, and so is derived unto us. But it doth not lie in that, but in the guilt of Adam's act, and that is it which makes sinners to the end of the world.

Prop. 3.—Thirdly, That Adam was by the law of nature a common person, and therefore we come to be guilty of that first act by which our nature was defiled.

And so now I have explained this thing, as far as to me the Scripture doth give leave, as briefly as I could.

Let me but add this: Hence it comes to pass that Jesus Christ comes not to be tainted with original sin. The matter of his body, he had

it in the womb of the virgin; for he was in that respect the son of Adam, but he came not from Adam according to the law of nature, that is, by generation; and therefore Adam was not a common person to represent him. For the ground of Adam's being a common person was, that he was to beget his like, and his nature was to be propagated by generation. Now Christ was not to come of him by generation; hence therefore our Saviour Christ is separated from sinners, as Heb. vii. 26 hath it. He had a mother, and his mother conceived him; but she did not conceive him in sin, because it was not by the way of generation: for he was conceived by the Holy Ghost, the text saith so, Matt. i. 20. The Holy Ghost did articulate (whereas the spirits of the father do it in ordinary generation) that body of Christ. 'A body hast thou framed me,' saith he, Heb. x. 5. Therefore he is said to be 'made of a woman,' not begotten of a woman, in Gal. iv. 4. And therefore he came not under (and it was well for us he did not) the law of generation; hence he escapeth being defiled with original sin. And hence Adam is not a common person to him; no, he was ordained a common person before Adam was made one, for Adam was his type. And therefore things are ordered so that he should not come by generation, because he was to be a head of a second sort; and therefore he is called the second man, as Adam is the first.

And let me add this likewise for our comforts: That Christ, because he would take away original sin in us, he came as near as possibly could be, so as to escape pollution. He would be made of the same matter we were made off; he would be made in the womb of a virgin; he would be conceived; and he took upon him too the likeness of sinful flesh, with all the frailties of it, as like sinful flesh every way as could be. Nay, he would have his mother go and be purified, as if she had brought forth an unclean son; for the law in Leviticus was, to shew the impurity of our birth, that the mother was to be purified. Nay, and not only so, but he was circumcised, as if he had had original sin to be cut off as well as we. What was all this for? The Apostle tells us, Col. ii. 11, we were circumcised in Christ, that the body of sin might be cut off by the circumcision of Christ. It was that he might take away this original corruption, which we had from the first Adam.

Now then, having explained this, I come to some observations.

Obs. 1.—The first is this, which is the Apostle's scope here: That we should get our hearts humbled for the sin of our nature, and for the sin of Adam which by generation corrupteth our nature to the end of the world, whereof we are guilty. This is that which is the great corrupter of us, it is the greatest cause of all the rest. You know, David, in Ps. li., hath recourse to it, as to the spring of all his actual defilements. 'In sin,' saith he, 'hath my mother conceived me;' and he puts a 'behold' upon it, because his soul was eminently humbled for it. It is the cause, and the greatest cause. Do but take a poisonous root, and you shall find more venom in the root than in all the branches that spring from it. There is a greater contrariety betwixt God and us in that our nature is defiled, than that our actions are sinful. For as holiness that is in the nature of God is greater and deeper, and a higher holiness, than that holiness that is in his actions, or in what is done by him,—for that is an essential holiness, the other is but a manifestative holiness,—so there is a greater sinfulness that is in our nature than is simply in our actions. You shall find, in Isa. lxiv. 6, that the church there, when they humbled themselves, they do not only say that their righteousness was as a menstruous cloth, but they themselves

cry out of their persons. 'We are all,' say they, 'as an unclean thing;' and then follows, 'and our righteousness as a menstruous cloth.' But, I say, the uncleanness of their persons, and that in respect of their natures, is that they chiefly complain of; and they do it in the very same terms that the leper complains in Lev. xiii. 45. It is our nature that is abominable to God; we are children of wrath by nature. Therefore God hateth it, and God is angry with nothing but what he hateth, and but for sin. Now in Job xv., saith he, filthy man, abominable, putrified man, as the word signifies, he speaks of what we are by nature: for he had discoursed of it in the 14th and 15th chapters. And the Psalmist useth that very same word when he speaks of the corruption of nature, Ps. xiv. 3, and liii. 3, both which psalms are psalms of the corruption of man by nature. He calls man 'stinking,' compares him to a rotten carcass; for so he is in the nostrils of God, in respect of his original pollution, and so he is to the regenerate part, and therefore Paul, in Rom. vii., calls it a body of death, as if there were twins, one whereof was dead, and the other that lived was forced to carry it about with him, which continually did stink and annoy him: such, saith he, is this corruption of nature that is in me, it is a body of death.

Obs. 2.—Secondly, you see the reason why death reigneth over infants; for so the Apostle tells us in Rom. v. 13, 14. It is because they have sinned, and sin is conveyed to them by generation, as the channel and instrument. God, in 1 Sam. xv., commanded that the sucklings of the Amalekites should be destroyed, as well as men and women, and others. And of Edom it is said in Ps. cxxxvii. 9, 'Happy shall he be that taketh and dasheth thy little ones against the stones.' This must needs be for the guilt of sin, for 'sin entered into the world, and death by sin,' so saith the text, Rom. v. 12.

But you will say, Doth God inflict eternal death merely for the corruption of nature upon any infants?

My brethren, it must be said, Yes; we are children of wrath by nature: and unless there come in election amongst them, for it is election saveth, and is the root of salvation, it must needs be so. Sodom and Gomorrah all suffered the vengeance of eternal fire, and surely there were multitudes of infants there; and if they had been righteous as well as others, they might have been put into Abraham's plea, but they were not. The flood swept away infants, and they are called, I mean those that were destroyed with the flood, in 2 Peter ii. 5, 'the world of the ungodly.' And God therefore, if you mark it, both in Gen. vi. 5 and viii. 21, did put the bringing of the flood upon the original corruption of man's heart; that not only the heart, but the formation, the very womb, the *matrix*,—so the word which we translate 'the imaginations of the heart,' signifies,—in which all our thoughts are formed, the very frame in which they are cast and moulded, is evil, and only evil, and evil continually, yea, evil even from his infancy, (for what we translate 'youth up,' the same word in Exod. ii. 6 is used for Moses when he was an infant,) not only in respect of actual sin, but in respect of original sin. Therefore, saith God, because man is thus flesh, and nothing but corruption, I will bring the flood; and the flood came upon the world of the ungodly, upon infants as well as upon others. But in Rom. v. it is more express. Death, saith the Apostle, reigned before Moses; it reigned over children, saith he. And there was that instance of it, for he alludeth especially to the instance of the flood, and it was a great instance, when God came and swept away all the world of the ungodly, with all their infants, even they that were in the very womb.

But you will say, Do these perish? or, Doth God let those perish? Doth his wrath seize upon them?

Not only what the text saith, but that in Rom. v. is clear for it. For having instanced in children in the 13th and 14th verses, he goes on, and shews that the death he intendeth is not only bodily death, but eternal; for, saith he, ver. 16, 'the judgment was by one to condemnation.' And as he had said, ver. 14, that death reigned over all from Adam to Moses, so at ver. 21 he saith, 'As sin hath reigned unto death, so might grace reign through righteousness unto eternal life.' Here you see eternal life is opposed to that death that is said to have reigned, and condemnation is said to come by one man's disobedience; and what is that condemnation opposed to? It is opposed plainly to justification; so it follows, 'but the free gift is of many offences to justification.' Therefore those that have a death opposite to eternal life, and have a condemnation by that one man's disobedience opposite to justification, must needs reach to eternal death as well as to temporal. It is true, election knows its own amongst infants, but it must be free grace, it must be by grace that you are saved, for clearly by nature ye are all children of wrath. Therefore the Lord, as he will have instances of all sorts that are in heaven, so he will have some that are in hell for their sin brought into the world.

The Papists, suitable to their doctrine, as they hold that original sin hath nothing positive in it,—they say it is but a mere privation, a mere emptiness,—so answerably they put children into a state, not of positive pain, not of wrath, but they put them into a state called *limbus infantum*, where they do as it were eternally sleep; there is a privation, but no torment, no wrath. But you see that here we are said plainly to be children of wrath, and wrath implies more than a mere privation; it implies not only a punishment of loss, but a punishment of sense, and of the sense of that loss. This you shall see plainly in John iii. 36, 'He that believeth not the Son shall not see life; but the wrath of God abideth on him.' 'Shall not see life,' there is the privation; 'and the wrath of God abideth on him,' there is the punishment of sense too; there is the wrath of God, as the text here hath it.

I told you there is a third interpretation of these words, 'children of wrath by nature.' It implied a state,—their whole state as well as their birth. Now the observation from thence is this, That the great thing that should affect the hearts and spirits of men, is their being in a sinful state till such time as God doth engraft them into Jesus Christ and save them. It is plainly the Apostle's scope, for he opposeth here 'by nature' to 'by grace' in the 5th and 6th verses that follow. It is the great error of multitudes of carnal men; they say we are all born by nature children of wrath, never considering that till such time as they are turned unto God and engrafted into Christ, they remain in that state. 'You were,' saith he, 'children of wrath;' he speaks in relation to the whole condition from the very first moment of their conception till God called them and turned them to him. This is it which the Apostle would hold forth to these Ephesians, and the want of the right understanding of this truth undoes thousands of souls: for they put off the state of nature; they say it is but the condition of all men; and they are humbled for acts of sin, but never consider the state they are in, which while a man continues in, he is a child of wrath; after conversion, though he commit acts of sin, he is not a child of wrath.

But what is this state of nature?

A child of wrath; it is as if a man should be condemned to die, we say then he is a child of death; though he doth many acts of life and lives long

afterwards, yet put him into what clothes you will, let him eat what meat ye will, let him have a thousand changes, he is still in a state of death. So, have what changes thou wilt in this condition; if thou growest rich, or noble, or honourable, thou mayest have a great many changes in thy spirit, even till thou growest good, yet till such time as this state is altered thou art a child of wrath. Therefore, when John would convince a carnal professor, and set upon him the consideration thereof, saith he in 1 John ii. 9, 'He that saith he is in the light, and hateth his brother, is in darkness even until now;' that is, he is not only to take upon him the guilt of that sin, but even from the very first time of his birth to this day, he hath been in darkness, he hath been in his first condition. And as men should lay it to heart, that they have been first in the state of nature even until now, so it is a great argument that there is no falling from grace; for it is but 'until now,' saith he. But, I say, it is the Apostle's scope to shew them the state wherein they were, the more to affect their hearts and spirits.

The state of nature is the state in which all your sins come upon you. Therefore the Scripture puts much upon it. John doth the like; he calls conversion, therefore, a passing from death to life,—that is, from a state of death to a state of life. And in John iii. 36, 'He that believeth not is condemned already, and the wrath of God abideth on him;' though the sentence is not executed, is not fallen upon him, yet it is ὑπὲρ, it is above him, as the word is, hangs over his head. And the word *abideth*, it noteth, as Austin well observeth, *perpetuity*. It hath been upon him from his birth, and remains to this day upon him; and though it hath not seized on him, yet the wrath of God cometh upon him; it sleepeth not, as Peter saith. Now therefore, this is that which men should lay to heart, not only actual sin, but a state of sin, in which whilst they remain unchanged, unjustified, unsanctified, and not united to the Lord Jesus Christ, till they enter into another state, all that while they are in their sins, they shall answer for every sin themselves, the wrath of God doth all that while abide upon them. They were children of wrath by nature at first; but they are ten thousand times more the children of hell than they were at first. Every actual sin makes them afresh children of wrath by nature, addeth to their natural defilement, makes the tincture of that dye deeper, makes them worse the children of the devil and of hell than before; as the expression is, Matt. xxiii. 15. Therefore remember this, that if you will go to heaven, your state must be altered; you must not only seek for the pardon of this sin, and of that sin, but your very state must be changed. It must not be a physical change; you may have a hundred such changes, and yet continue in the state of nature still. No, it must be a moral change; a change from being a child of wrath to a child of light; from being a son of perdition to be a son of peace; a change that floweth, and argueth union with Jesus Christ.

Again, you see, when he expresseth the misery of man by nature, in respect of the punishment which he must undergo for ever, he calls him a child of wrath. Whose wrath is it? It is the wrath of God. Hence observe this—

Obs.—That the wrath of God is that which is the hottest torment and punishment in hell. It is being punished from his power, and from his presence; we are punished out of his presence, and from his power. What power? The power of his wrath. I will give you a scripture or two, that you may understand it rightly; for it is good to have notions of heaven and hell in a right manner: Rom. ii. 8, 9, 'Indignation and wrath, tribulation and anguish, upon every soul of man that doth evil.' 'Tribulation and anguish,' they are the effects; 'indignation and wrath,' they are the cause.

And the tribulation and anguish that the souls have in hell, it is the indignation and wrath of God, it is the sparks of that wrath falling upon their sins. Therefore they are called, 'vessels of wrath,' Rom. ix. 22. In hell, God shews forth the power of his wrath. As the height and top of heaven is God immediately enjoyed in mercy and in love,—God is love, and in heaven all attributes appear in love,—so hell is nothing else but all attributes appearing in wrath; it is dwelling with everlasting burnings, as God is a consuming fire. There is not fire in hell, what torment soever it is; but a torment there is; how else shall the devils be tormented? And this is the wrath of God. Nothing can kill the soul but God. The devil himself can but kill the body; if he could kill the soul, he should be feared too; but, you know, we are bid not to fear the devil. But it is no creature, no elementary fire, can destroy the soul,—that is, bring the soul to a state of not being. It is only the wrath of God, that is the greatest torment and punishment in hell. Take a man that hath no outward pain, or misery, or affliction, or cross in his estate; let but a drop of the wrath of God from heaven fall into that man's conscience; why, that man is in hell. You may clearly see what is hell by that. Even just as when God fills the heart with joy unspeakable and glorious, it is the immediate participation of himself, and it is the beginning of heaven; you may know what heaven is by that, it is the enjoyment of that: for I have more joy in that enjoyment than if all the saints and angels were about me. So, on the other side, all those impressions of wrath which Judas and others had, are but the beginnings of hell; and in hell men are but thrown into that sea of wrath everlastingly whereof they feel some drops here.

Hence those that sin against the Holy Ghost, that sin wilfully after they have received the knowledge of the truth, it is said of them, Heb. x. 26, that 'there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation,'—that is, the wrath of God working as fire, which shall devour the adversaries, shall swallow them up, as Nebuchadnezzar's furnace did, or as the fire that did consume Nadab and Abihu. It is an allusion unto them, for they sinned against Moses' law, which the comparison there runs upon. It is not an elementary fire, but fiery indignation, whereof they that sin against the Holy Ghost receive an earnest in this life; for it is said, 'there remaineth nothing but a certain fearful looking for of judgment.' Now the word in the original is not *looking*, but *receiving*; they have received judgment: for whoever sins that sin, God makes an impression of wrath upon his spirit; he hath received the earnest of hell, which hath set his soul into opposition and enmity against God, as being already cast off from him.

And so much now for that point. A word of the last clause—

Even as others.—It noteth out two things, as I said at first:—

First, That it is the common condition even of all that are derived from Adam. They are all thus by nature children of wrath. That it is the common condition of all men, you have that in Rom. iii. It is the very scope of that chapter to shew that all are corrupted. First, that all in man was corrupted, his understanding, will, and affections. And then, that all men were corrupted; he instanceth first in the Jew, and in the Gentile. And then, ver. 10, he quoteth the 14th Psalm, and saith, 'There is none righteous, no, not one.' And, ver. 19, 'We know,' saith he, 'that what things soever the law saith, it saith to them who are under the law.' Now all men are under the law by nature; this is therefore the condition of all men.

And the reason is this, because we all come from that first man. Had it been any other, this had not fallen out; but we all depend upon genera-

tion from that first man, hence it falleth upon all. Therefore it is said that Adam, when he begat Cain, begat him in his own image, and in that image we are begotten to the end of the world. It is well for us that Christ was ordained to be, and that he was, another common person, and was not by the law of generation found in the first Adam; no, he was ordained a second Adam, which takes that off. In the meantime, you see the difference betwixt Christ's kingdom and the devil's. The devil hath a law of generation that seizeth upon all mankind, that all that are born are his bond-slaves, and that by nature. But Christ's kingdom is made up of those that election gets out of the devil's kingdom, of those upon whom the Holy Ghost falleth, either in infancy, by virtue of election; or when they grow up, and are called. Christ's kingdom is but taken out of Satan's. However, it is the common condition of all, to be born in the devil's kingdom.

Secondly, It noteth, also, that it is equally the condition of all men. In Rom. iii. he doth not only say, ver. 10, that 'none are righteous, no, not one,' but he afterwards tells us, ver. 22, that there is no difference, for all have sinned, and come short of the glory of God. There is no difference, clearly and plainly none, not in respect of what we have from Adam. Therefore sometimes, when God speaks to the Jews, he saith, 'Thy father was an Amorite and a Hittite;' that is, If I look upon you simply, in respect of that original constitution and law, what you have by birth from Adam, your father Abraham was but an Amorite and a Hittite; though out of his loins otherwise I have a holy seed, yet take your natural condition, and there is no difference at all. Therefore in Prov. xxvii. 19, as in water face answereth to face, so the heart of man to man. As when a man looks in the water, he sees the same proportion, limb for limb; so one man's heart is made up of the same sins by nature that another's is: we are all begotten in the same image, and the whole image, which consists of all sins, and of all parts.

And the reason is this, it is founded upon what I said before: because we have it from Adam by virtue of a natural covenant. He by the law of nature, I said, was a common person. Now nature, if it work as a natural agent, it doth always work *ad ultimam potentiam*, to the uttermost of his power. But now take Jesus Christ, and it is otherwise. We have holiness and righteousness from him, not by a natural covenant, it is not founded upon a law of nature, but upon a covenant of grace, upon a gift. Hence therefore the Lord, when he calls a man and first works upon him, can give him more grace than another; though both born of the same second Adam, yet the one may be born a strong man the first day, as Paul was; the other a poor creature, that is growing up many years to that degree of strength. Why? Because that Christ works freely; we are in him by virtue of a covenant of grace; and therefore the proportion, the degrees, how much grace he will bestow upon a man, and how little, it is by his own power and ordination. But now we are in Adam by a natural covenant: and as natural causes work *ad ultimam potentiam*, as the sun shines to the uttermost; hence now Adam conveys to his posterity one and the same corruption, equally to all.

SERMON X.

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 4–6.

WE have already sailed over one sea, that of man's corruption, a dead sea, as I may so call it: and we are now entering into another, a far vaster and deeper, of God's love and free grace; 'But God, who is rich in mercy, for his great love wherewith he hath loved us,' &c.

In opening of these words, I shall pursue that method which I have used from the beginning.

1. To give you the general scope, parts, and coherence of the words.
2. To give you an exposition. And—
3. Observations upon them.

I. *For the main general scope;* it is to set out the greatness of that love, mercy, and grace that is in God, as it is the fountain of salvation to all his elect, and this in the chiefest outward fruits and benefits of it *ad extra*, towards us, in three several degrees thereof. He doth take all advantages in setting of it forth, to take their hearts whom he wrote to.

He had first presented to them a map and a prospect of their sin and misery, in the former verses; how they were 'dead in sins and trespasses,' 'children of wrath,' &c., and this to prepare their hearts. Even as, suppose you would prepare the spirits of men condemned to die to entertain with the highest welcome the grace and mercy of a prince that was resolved to pardon them, you would first set out to them all their wretchedness and demerits to the full, and then exaggerate the goodness and graciousness of the prince in his resolutions of grace and favour towards them: so doth he here. A graciousness shewn not only simply in forgiving, pardoning, and pulling them out of that depth of misery, but in raising and advancing them, and setting them up upon the highest pinnacle and top of honour; raising them up from death, and a death in sin, to sit together in heavenly places in Christ Jesus, or with Christ Jesus. Such a story as this, were it told but to standers-by, but as that which concerned other men and not themselves, it would wonderfully affect them, and cause them to fall down in admiration of that superexcelling grace in him that should deal so with miserable and unworthy creatures subjected to his wrath. But when the men the story is uttered of are the persons themselves that hear it, and the objects of all this grace, how must this needs transport them!

Now after he had forelaid and inlaid the description of their misery, he sets out the mercy of God in the most taking way.

He first brings it in with a *but* of some hidden and secret design to remedy all this, that that God whom he had said had elected and predestinated, contrived our salvation according to the counsel of his will, having mercy in *him; a but* of an admiration and astonishment in himself, of excess and

abundance of grace in God, and reservation of a superabounding happiness intended to them: '*But* God,' saith he.

And at the second word, he names him that is the subject of all this goodness, and the designer and author of all this happiness to them, to the end they might have him in their eye, even from the first: 'But *God*.'

My brethren, I appeal to you: if you had first only heard the story of your natural condition and the desert of it, from an ambassador sent from heaven, and he had done nothing but laid open to you the woeful, rueful, wretched condition that you are in, with all the punishment God had threatened to inflict and you had deserved; and his last words had been, concluding you under the wrath of the great God, 'children of wrath,' as here; and then should have gone, and further said, 'But God,' and gone no further, and paused there for a while, your thoughts naturally would have meditated nothing but terror, and have thought nothing but that God, that is so displeased with sin, that is so great a God, he will be avenged, he will destroy us, he will do unto us according to his wrath, and our desert. But what follows?

'But God, *that is rich in mercy*.' Here is a happy turn, a beam of hope breaks out now to poor prisoners of hope. Here is a mine sprung, that neither Adam nor the angels knew; it is a mine of mercy, a rich mine, and an intimation of an engagement of all that riches: for why else should it come in here for the pardon?

And this mercy in God—having laid open such a treasure both of disobedience and wrath upon this occasion—he loadeth with as great attributes and epithets. 'God,' saith he, 'who is rich in mercy.' And yet God might have been merciful in his nature, and we never the better for it; he might also have been rich in mercy, of long-suffering and patience, and yet destroyed us at last; as in Rom. ii. 4, you read of the riches of his patience and long-suffering, to them that treasure up wrath against the day of wrath. No, 'God, who is rich in mercy,' and hath 'loved us,' saith he; special mercy joined with, and rooted in special love. And that love is not a new love, newly taken up, but it is a love which he hath borne: 'for the love wherewith he hath loved us,' saith he,—loved us that were thus sinful and thus wretched, and loved us while we were thus sinful and thus wretched, yea, from everlasting; yea, who ordained us, thus sinful, to shew this love and mercy, ver. 7. And he contents not himself barely to mention this love, but he loads that also with a new epithet, 'great love;' contents not himself to say, 'God, who is rich in mercy, and hath loved us;' but, 'for the great love wherewith he hath loved us.' So that now, as in respect of mercy there is an expectation of being freed from all this misery; so in respect of this great love there is an expectation raised of as great an advancement, that shall answer the mention of the love of so great a God, and so great a love in him.

And when he had thus laid this foundation, both of what riches of mercy is in God's nature and heart, and what great love hath been in the purposes of his heart, in this 4th verse he goes on further to tell them what this mercy and love hath intended and done for them. And, still to take and affect their hearts the more, whilst he is in the midst of doing of it, he winds in the mention of what they were and had been, he minds them of that. 'God,' saith he, 'who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins;' so ver. 5. He repeats no more, but he would have them take in all that he had said in the 1st, 2d, and 3d verses: 'when we were dead in sins and trespasses,' 'walked according to the course of this world, according to the prince of the power of the

air;' when we were 'children of disobedience,' slaves to the devil, 'children of wrath by nature.' He interminglethe, as I may so say, the sense of their sinfulness and wretchedness in the midst of his discourse of God's graciousness and mercy, that they might be sure to carry that along in their eye, have inlaid thoughts of their wretchedness to affect their hearts with his goodness. And then, lest they should not take in and think soon enough of the mercy of God which he had spoken of but even now, he darts in another beam of God's love into their hearts under a new name, with a new memento to set it on. 'By grace ye are saved;' and grace addeth yet to both love and mercy. It is not only great love for quantity, it is not only rich mercy, but it is grace also, for the freeness of it, and for the peculiarness of it unto them, and not to others. And when he had done all this, he comes to shew three degrees of advancement unto these men that were thus miserable and wretched, that God doth and hath bestowed upon them, and will bestow upon them, which they may be sure of, that they shall attain to and arrive at in the end. He then mentioneth, I say, three degrees of benefits.

He tells them, first, that this God, thus rich in mercy, hath quickened them, quickened them when they were dead, and dead in sins and trespasses,—for if you would restore a dead man, you must first put life into him, you must begin there,—quickened them both with a life of justification, they being dead in respect of the guilt of sin, pardoning all their sins out of the riches of his mercy; and quickening them with a new spirit, with a new soul, with the Holy Ghost to dwell within them for ever, the same Spirit that dwells in Jesus Christ, and that quickened him, to quicken them, who was himself a quickening spirit. And quickening them also with a principle of life in holiness, even as the soul dwelling in the body quickeneth it with a life. And, saith he, all this he hath done already for you, here in this world. But, saith he,—he means not to rest there,—there are two other benefits in the life to come, which are two degrees more. He will raise you up, saith he, at the latter day. And as a pawn and testimony of that, look upon the resurrection of Christ, and he in rising is the first fruits of them that rose, and ye are 'risen in him,' saith he; in Christ ye are risen, when he rose. And he speaks of it as done, because he would shew the certainty and sureness of it. As God raised up Jesus Christ's body, so he will raise up yours; yea, when Jesus Christ rose, ye were reckoned in him: and as God put a glory upon Christ's body when it was risen, so he will do upon yours at the day of judgment. And that is the second degree, that degree of glory the soul shall have when it meets its body, and is raised again at the day of judgment. But then there is a higher degree than this; for when the day of judgment is over, you shall, saith he, be placed in the midst of a sea of glory, and have a full possession of it, as Jesus Christ himself has. He *hath* placed us, saith he; still to shew the sureness of it, he speaks as if it were done. All that glory, saith he, which Jesus Christ hath, he hath it as representing you; look what place he is in, you shall be in; yea, you are now reckoned to sit there, so as you cannot be frustrated of it; and your life is hid with God in Christ, and when Christ shall appear, who now representeth you in heaven, you shall be possessed of it.

And so now you have the general scope or meaning of these words opened to you.

Now then for the coherence and the parts of it.

First, For the coherence. You see, they come in next to that of our sinful

state, to that end and purpose to exaggerate and to heighten the riches of the glory of the mercy and love of God in Christ, and also of that glory which in Christ God hath ordained unto us.

Now the scope being an exaggeration of the mercy and grace of God every way, these are the parts of it:—

First, He sets out what in God is the most inward and original cause of all this, which he would have magnified, by three names, *mercy, love, grace;* to which, if you will, may be added, kindness, out of ver. 7.

Secondly, He ascribes unto all these the most heightening epithets. To mercy he addeth 'riches;' to love he addeth 'greatness;' to grace, 'exceeding riches,' ver. 7. 'God, who is rich in mercy, for the great love wherewith he hath loved us.' He sets all these out.

Thirdly, By minding us of the condition we were in, when God thus did shew mercy to us. 'Even,' saith he, 'when we were dead in sins.'

Fourthly, To take our hearts the more, he sets it out by the benefits we are advanced to, which are three. We are quickened with Christ; risen with Christ; sit together with Christ in heavenly places. And—

Last of all, That Christ may be magnified, and have a praise in it, as he is God-man, Mediator, as well as God, he saith that all this is done in Christ, and with Christ, as the instrumental cause, and representative head, and meritorious cause of all this.

And so now you have the parts of these words.

II. I shall now begin the *exposition* of them, and run over every one of them severally and apart.

But.—It refers to that God, chap. i., that had predestinated, &c. Jerome saith that this same *but* is superfluous, and he would have it blotted out, and thinks it crept into the copy, as it were, unawares. But it is a word which ushereth in a great turn, he having mentioned the state of nature before, and sets an emphasis upon all that follows. And you shall find that upon the like occasion phrases akin to this come in, which we all translate *but.* Paul having spoken of his own unregenerate condition and the mercy shewn him by God as then, comes in with the like *but* when he would magnify the mercy shewn him, in 1 Tim. i. 13: 'I was a blasphemer, a persecutor, and injurious; *but* I obtained mercy.' Likewise, Tit. iii. 4, you shall find the like *but* comes in, and upon the very same occasion. He had described our unregenerate estate at the 3d verse, 'We were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. *But,*' saith he, ver. 4, 'after that the kindness and love of God our Saviour towards man appeared, according to his mercy he saved us,' &c. And it is so far from being superfluous that, like John Baptist, it foreruns the manifestation of the richest grace in God.

It is, first, when it comes in thus, a particle of admiration, wondering at God in it. So in that place of Timothy, 'I was injurious, and a blasphemer; but I obtained mercy.' O wonderful! who would not have made a *but* at me? 'But,' saith he, 'I obtained mercy.' He ushers it in as with astonishment and admiration, and therefore ends his speech with a doxology, ver. 17, 'Unto the King eternal, &c., be glory for ever, Amen.' So here, being 'dead in sins and trespasses,' and 'children of wrath;' '*but* God, who is rich in mercy,' &c.

Secondly, It is also a *but* of opposition to what might have been generally in all men's thoughts and apprehensions; clear contrary to, and beyond what we could think. So in usual speech we use the particle *but,* when

we turn our speech a clear contrary way. It is therefore a door of hope, and it makes to me the greatest in the Scripture. Suppose that, after the Apostle in speaking this, having concluded man's sinful condition, as here, with this, 'children of wrath,' which strikes into all men's souls inconceivable horror, he had mentioned God next, without this *but*, and there paused, and made a suspense of speech, and left the rest to our thoughts; how would we have wildered ourselves in fears, and have thought thus with ourselves? —God, that is by nature holy, as we are sinful, can behold no iniquity, and a God so just as in punishing and destroying the sinner he shall infinitely glorify himself; a God so powerful in wrath that he is able to revenge to the uttermost; and so absolute in sovereignty that we are the clay, he is the potter; if therefore for our filth he throw us to destruction, we could not reply, Why dost thou so? We being so obnoxious, he could destroy us without an excuse. A God withal so all-sufficient and rich in blessedness in himself, when he had destroyed us according to our desert, and his own provocation in himself thereto, could never find any loss or want of us, or he could have created new creatures. How would all our souls, like Adam's, have melted within us, and meditated terror! But none of all this, but the quite contrary. 'But God, that is rich in mercy,' &c. There is a mine sprung neither Adam nor angels knew of at the first. It doth tend also to usher in all sorts of opposite things to what he had said before; he had shewn how man is sinful, but God is merciful. Instead of sins and trespasses, he is to speak of mercy; instead of men being sinful, he is to describe God merciful; man by nature sinful, but God by nature merciful. There is an opposition of quickening to death. When we were under the power of Satan, and the devil was our prince, the prince of the power of the air, now to come under Christ, to be quickened with him, and to 'sit with him in heavenly places,' so high, even when children of wrath by nature; but 'by grace,' as opposed to nature, 'we be saved.' All these oppositions of aspect of the words that follow to what went before, this *but* ushers in.

It also comes in, when what follows exceeds what went before in a way of contrariety, to shew that where sin abounded grace superabounded much more. Man had done thus and thus, and was thus and thus; but God in his work hath put down man clean in his work. 'But God, who is rich in mercy.' And so much now for that particle, *but*.

God.—It refers to what he had enlarged of God, chap. i., and anew explicates the sense of it. In the second place here, he holds up God to be, as well he might in this case, the sole author of all that salvation that follows. As in Rom. xi. 35, 'Who hath first given to him, and it shall be recompensed to him again? for of him, and through him, and to him, are all things,' especially our salvation. In 2 Cor. v. 18, 'All things are of God, who hath reconciled us to himself.'

He comes in here with God—'but God'—as the subject of all this mercy and love, whom therefore we should carry along with us in our eye to magnify. And 'but God' is a note of specialty. So David, 'Let me fall into the hands of God,'—not man,—'for very great are his mercies,' 1 Chron. xxi. 13. As also, the prophet, 'Who is a God like unto thee,'—there is none else would have done it,—'that pardoneth iniquity, transgression, and sin?' It is only he, being rich in mercy, and having so much mercy in him, and being a God of such mercy, that hath done it. 'I am God, and not man; therefore ye are not consumed.' But God, saith he, being rich in mercy, hence it is ye are saved. And by God, he means likewise the Father, as distinct from Christ. He maketh Jesus Christ the instrumental cause: we are quickened

in Christ: but who quickened us? God, saith he; it was his contrivance and doing. He would have us attribute the first and chief unto God; and his meaning is this, as if he had said, Now that I have shewn you that man hath done his part, and done his worst in that sinful condition he was in, you shall see what part God will act. 'But God,' saith he, 'who is rich in mercy,' &c. As also to shew that it is God alone that doth all in the matter of salvation, which is his scope in the rest that follows, to reduce the creature to nothing, as the Apostle hath it, 'It is not of him that runs, or him that wills, but of God that sheweth mercy.' That as it is in Jer. iii. 5, thou hast sinned, and yet called me Father, and 'thou hast spoken and done evil things, as thou couldest;' this thou hast done; well, now, I will see what I can do, ver. 19, 'Thou shalt call me, My father, and shalt not turn away from me.' So the Apostle here: You were so and so, 'but God,' &c.

God, who is rich in mercy, for the great love wherewith he loved us.

You see here, he speaks of the causes of our salvation, mercy and love. In opening of this, I shall first give you *the distinction between mercy and love.*

I begin with *love;* his shewing mercy is resolved into it. It is a desire to communicate good, the chiefest good, unto the creature; but mercy is to pull the creature out of a depth of misery. The object of God's love is the creature simply considered; the object of mercy is the creature fallen into misery. So that mercy superaddeth this to love, that it respects the creature in misery. Parents, they love their children simply as they are their children; but if they be fallen into misery, then love works in a way of pity; love is turned into mercy. So that now you see, I say, the difference in a word between these two, that mercy respecteth misery, and hath properly misery for its object. You have that notable place for this, in Rom. xi. 32, 'God hath shut up all together in unbelief, that he might have mercy upon all.' Mercy therefore respecteth those that are thus shut up under unbelief.

The second thing that I would hold forth for the opening of these two is this, *why mercy and love are here both brought in?* It is not mercy only, and one would have thought that had been enough, when he would speak of our salvation, but he also mentioneth love; and why?

1. Because *mercy only respecteth misery,* as I said before; it goes no further simply as mercy than the relieving those that are in misery out of their misery. And because that we had a treasury and a depth of misery, he therefore mentions a treasury and riches of mercy. There was a treasury of wrath, which we being children of wrath had heaped up; therefore he mentions a treasury of mercy. But, I say, mercy only respecteth pulling out of misery, and would have gone no further, simply as mercy. But now that, as an addition thereto, these persons delivered out of this depth of misery should be advanced to the same state and condition that Jesus Christ in heaven hath, that they should sit together in heavenly places with him; mercy alone would not have carried us thither, if mercy had not been winged with love, if love had not been mingled with and added to it; yea, a munificence of love, yea, a greatness of love. Mercy causeth a king to pardon a traitor; but if he shall take this traitor and advance him to the highest dignity, place him with him in the throne, as it were, this must needs be from love too; this is a superadding in that respect unto mercy.

Obs.—Let me affect your hearts with this consideration, That God hath done more for us infinitely than for the angels: he shews love to them; they are vessels of honour, whom he hath loved and taken up unto glory; but they are not vessels of mercy: but now in saving of men he brings in

both, mercy and love too; 'God, being rich in mercy, for the great love wherewith he loved us.'

2. *Love* is added to *mercy* here, to shew *the extent and the greatness of his shewing mercy;* for that dependeth much upon love. If one be merciful only out of a virtue that is in him, or out of a duty, then so far as that virtue will carry him, he will shew mercy. As now, take a merciful man that is rich in mercy,—if we may so express it of men, as the Apostle doth, 'rich in faith,'—that hath a great deal of tenderness of bowels in him; let him meet with a man in misery, it will draw out his bowels to shew that man mercy, so far as mere mercy, as it is a virtue, will carry him. Mark, for this is a distinct thing to the former; but if it light upon a person whom he loveth, then, besides the virtue or grace of mercy in him, mercy is infinitely more intended, comparatively, to him, than when he shews mercy to him merely out of that grace and virtue; love then boils up mercy. As for example: if a physician that is a merciful man, and heals out of mercy, and takes a great deal of pains with a sick person even out of that grace and virtue, yet if his wife should be sick, or his child whom he loveth, here now mercy would be intended, here mercy would be heightened. Now, saith the Apostle, this is the case of God; he is not simply merciful out of mercy, but he is merciful out of love, loving the persons he shews mercy unto. And therefore in the Scripture he is said to be merciful as a father,—Ps. ciii. 13, 'Like as a father pitieth his children, so the Lord pitieth them that fear him,'—yea, as a mother. He is merciful, not singly out of a principle of mercy only, but out of love also, which therefore intendeth, heighteneth mercy, draws it out so much the more, makes it the more active. If God hath riches of mercy, and love hath the command of that treasury, how profuse will love be to those that are in misery! Now, saith he, 'God, who is rich in mercy,' and besides that, he hath 'loved us with a great love.' Yea—

3. For explication, what is the reason, let me add this as a reason why both these are thus joined together here: *That the foundation of God's shewing mercy is his love.** So, if you mark it, the Apostle lays it: 'God,' saith he, 'who is rich in mercy;' but that alone would not have done it, therefore he adds, 'for the great love wherewith he loved us.' And you shall find the like in many other places, as in that Tit. iii. 4, 5, which I quoted before, where having laid open our natural condition, he comes in with the same *but* that he doth here. 'But the kindness and love of God our Saviour appeared; according to his mercy he hath saved us.' For love, I say, is the foundation in God of his shewing mercy. That I may open and explain this to you, for it is a thing of much consideration and help to us:—

Mercy in God and man differs thus: that mercy in man, go take the inward compassion of it, the inward affection in the heart, it always worketh, whether one love the party, or not love him, so that if he be in misery, and it be in a man's power to help him, and it be lawful to help him, there is a pity within a man stirs him, and doth as it were command him to help that man, draws it forth to do it. *Homo misericors, semper misericors.* And mercy in man, if he shews mercy merely out of mercy, and out of no other affection joined with it, it works equally, is equally compassionate to men in like condition. But mercy in God, you must know, is drawn out, though it be his nature, by his will; he pardoneth whom he will: 'I will have mercy on whom I will have mercy.' Therefore he pardoneth great sinners, when he lets others that are smaller perish. Nay, the compassion itself doth not necessarily work in God, but it depends upon an act of his will, though

* *Vide* Sermon II.

mercy be his nature. If God had been merciful to no sinner, but had damned all men and angels that had sinned, and had done it with wrath and revenge, yet he had been as merciful as now he is, take his nature. So that our salvation must be resolved into some other principle than simply his being merciful. And therefore, by the way, when we say that mercy is nature in God, the meaning of it is this, that it is suited to him, it is that which he doth with the greatest delight,—as men do actions of nature,—wherein he hath no reluctancy. The meaning is not that this mercy works naturally and necessarily, for had not he set his heart to love, had not his will been set upon it, not an angel or a man that sinned had ever had a drop of mercy from him, though he is thus full and thus rich in mercy. So that though God is rich in mercy, yet there must be love also as the foundation. That which moved him to be merciful to any was his love pitched upon them; and having first pitched his love upon them, then, he seeing them in misery, love stirs up mercy. In that he did resolve to be merciful to any creature, it is not simply an act of his nature, but it doth depend upon his will: though he had in his nature this riches of mercy, yet we had not been saved if it had not been the good pleasure of his will, and that love had been added to all that mercy; all the mercy that is in him would never else have flown forth from him. But—

4 They both here come in, not only to shew that his love was the cause why he resolved to shew mercy; but that those to whom he meant to shew mercy, his *love guides and directs him to it.* His love had first singled out certain persons whom he meant to shew mercy to; and love did guide the channel which way mercy should run. And therefore you shall find in Scripture that election obtains it. 'Jacob have I loved,' saith he. And that is the reason why he shews mercy to any, 'that the purpose of God, according to election, might stand,' Rom. ix. 11. So as indeed divines do make mercy but the remote cause of salvation, but love to be the fundamental. And this is true, whether we hold that he loved men when they were considered in the pure mass of creatures, or in the corrupt mass, as they are considered since; still, I say, love is that that did guide mercy; why mercy should be conveyed to these souls, and not unto others, it was because he loved them, it was from his love first pitched upon them.

I shall now come to some observations, for I see I must reserve that of the riches of this mercy, and the greatness of this love, to which something must be spoken, to another discourse.

First, you see there is a love which he hath shewn us, which, I say, is the ground of all his mercy to us, though he is merciful in his nature. The first observation then that I make of it is this:—

Obs. 1.—*Let the love of God be the greatest thing in your hearts,* the nearest thing to your souls of all else, the greatest thing which in your eye you do pursue. It is the first thing in God laid the foundation of good, and it is the highest thing to be attained to, and to be pursued after by us. Of all things in God, value his love, and seek after that; let, I say, the desires of your souls be pointed unto it. God's love is the greatest thing of all the rest, it is more than all his benefits. The love of Christ was more than his sufferings, and his sufferings were more than his benefits; and the love of God is more than all his gifts, and yet he hath given great things to us, and done great things for us. *Amor est primum donum;* his love is the first gift, as one well saith, in the gift of which all things else are yours. The gift of his Son was a great gift, but it was founded in his love. 'He so loved the world, that he gave his only-begotten Son.' Though we, being

sinners, need mercy, that is the next thing we want, and therefore we look to it—Oh, mercy, mercy!—because we apprehend ourselves in misery. But do you look beyond mercy, and look to love, which is a greater thing to you than mercy, raiseth and enlargeth mercy, and when mercy hath done with you, will do more, or as much for you as mercy hath done, and guideth mercy. The reason why mercy ran into your hearts, and washed you with the blood of Christ, is because that love guided the channel. To seek after mercy, this self-love and the misery thou art in will make thee do. Oh, but there is somewhat else, saith a good soul; it is the love of God, and the favour of God, that I would see; and it is not self-love that ever will carry a man on to seek that. And what is the reason that this chiefly is the pursuit of a soul spiritualised? One reason among others is this: because grace is always the image of God's heart; now this being the chief thing in God's heart, and the first thing, and the highest thing, hence therefore the soul seeks that ultimately and chiefly.

Obs. 2.—Secondly, if you ask me what love it is that I would have you prize and value, and what love it is that is here meant; it is *everlasting love*. 'For the great love wherewith he *hath* loved us,' saith the Apostle, not wherewith he doth love us. It is everlasting love that is the cause of all the mercies we have. Jer. xxxi. 3, 'I have loved thee with an everlasting love,'—there you have the phrase too; so the Apostle here, 'wherewith he hath loved us;' this *hath* reaches as high as to eternity,—'therefore,' saith he, 'with loving-kindness have I drawn thee.' Will you know the reason why God calleth you, why he saveth you? It is this, I have loved you with an everlasting love. It is not a love that God doth begin to set upon you then when you are first called; no, it is a love taken up from everlasting. He had a love in him to you before he gave Jesus Christ,—that is, before the consideration of giving Jesus Christ as to die for us: 'God so loved the world, that he gave his only-begotten Son.' And Jesus Christ had a love in him too; he loved us before he gave himself for us: Gal. ii. 20, 'Who loved me, and gave himself for me.' And so, before he calleth us, and converteth us, love, you see, this eternal love of God, is the foundation of all; and so the Apostle resolves it here: 'for the great love wherewith he loved us.'

Obs. 3.—Thirdly, give me leave but in a word to vent that which I think is a truth,—it is a controversy amongst divines, and some take one part, and some another, and what is here said is to me an evidence of it amongst others,—that in the order of God's decrees, for he speaks here of everlasting love in God, he doth set his love upon the creature; that is first, and in that respect chooseth the creatures whom he meant to make and whom he would set himself to love, not under the consideration of fallen, but *in that pure mass as yet not fallen*. And his shewing mercy comes in but to shew how much love he meant to shew to such creatures as he had chosen and singled out; and therefore he lets them fall into sin, that so he might be merciful. He resolved to shew so much love to those he had chosen and set himself to love, with so great a love he loved them, that look what way soever would be best to set forth that love, those ways he would take to choose.

Now, thinks he, if I should simply love them, and take them up to heaven, and there give them such and such a glory, this indeed would shew love, and infinite love. But is there any way else how love may be shewn? Yea, if I permit and suffer these creatures to fall into misery, I shall shew love in a way of mercy to them. So that now our falling into sin, and his giving Christ to die for us, and all these things, they are but to commend that love *which he first* pitched upon us as we are creatures whom he meant to make

so glorious, and whom he meant so to love. Indeed, in Rom. v. 8, it is true, the Apostle saith that God commendeth his love towards us, that whilst we were yet enemies Christ died for us. But, if you mark it, he doth not say that he set his love upon us in the consideration of our being enemies; but whilst we were enemies he commended his love towards us; so he did in his decrees order it that he would commend his love towards us by this. But now that consideration which he had of us, or that act pitched first, was an act of love. Only let me give you this with it, that at the first he resolved to shew love in a way of mercy. As he resolved to shew his justice upon wicked men in a way of wrath, so he resolved to shew his love in a way of mercy. And therefore, as in the counsels of God all things are at once, so we must conceive it he resolved, at the same time when he thus set his love upon us, to permit our falling into sin, and so mercy be shewn.

But still, if you ask what act it was—whether our election was an act of mercy or an act of love; I answer clearly, as a great divine doth who hath spent much to the clearing of it, it was an act of love. It was his decree to shew mercy; but this act was not out of mercy, it was out of love, and out of good-will; to manifest which love he was resolved to shew mercy, therefore he lets man fall. Election, I say, is an act of love rather than of mercy. Mark the coherence here, 'God, who is rich in mercy, for the great love wherewith he hath loved us.' God being merciful in his nature, having pitched an act of love upon us, when he saw us fall into misery his bowels turned; but he loved us first. That mercy is mentioned first is because it suited our condition; it is not because it was that attribute out of which the act of election proceeded, though in election there was a purpose to shew love in a way of mercy.

The observation of a great divine is this: Saith he, 'Run over the whole Scripture, and you shall find indeed the calling of a saint is attributed unto mercy. Why? Because God calls him that is fallen into sin, and therefore there is mercy in it: as in 1 Tim. i. 13, "But I obtained mercy;" 1 Pet. ii. 10; Rom. xi. 31, 32. You shall find likewise,' saith he, 'remission of sins is attributed unto mercy,—I mean the act of remission, and the exercise of it,—in Luke i. 78, 79, Matt. xviii. 33. So likewise regeneration, as here, and in 1 Pet. i. 3, and in Tit. iii. 5. So the actual bestowing of glory, Jude, ver. 21, &c. There is only one place,' saith he, 'and that is Rom. ix. 16, which seemeth to make election an act of mercy. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." But the truth is, election is not in the text there; he doth not say, election is not of him that willeth, nor of him that runneth; but his business is salvation. "It is not of him that willeth,"—that is, salvation is not,—"but of God that sheweth mercy."' And if it be said, 'He hath mercy upon whom he will have mercy,' his answer is this: saith he, that is in election. He grants God decrees to shew love in a way of mercy; and because that is the issue, because that they are saved by a way of mercy, therefore they are called also vessels of mercy. But still that out of which election proceedeth is not simply the attribute of mercy. And he gives this exceeding clear and good instance:—'God,' saith he, 'is omnipotent, yet that God decreed to shew his power is not an act of omnipotency: so God is wise, but to decree to shew forth his wisdom is not simply to be resolved as an act of wisdom. So likewise here, God is merciful, &c.; but the purpose to shew all these attributes forth is resolved into his love.' This must needs be said, which I beseech you to take along with you, that to shew forth riches of mercy was the final cause of his decree, he had that in his aim and in his eye; but it was his will, and it was his love,

out of which this proceeded and which he first pitched upon us, that moved him thereunto.

And so much now for that point, which I have spoken to but briefly, and perhaps more obscurely. It is, I say, a point of controversy, which I will not enter into, to handle all the particulars of it.

A fourth observation which I would make upon these words, which also is of great use to us, is this :—

Obs. 4.—*That there is a love in God to us even when we are sinners,* when we are in our natural estate, out of which love he calls us, and pulls us out of that condition. It is a strange thing that men should stumble at this. Say they, How can any be children of wrath, children of the curse, and yet be at the same time loved by God? Is there any such thing in all the Scripture? Why, it is here in my very text clearly and plainly: saith the Apostle, 'When we were dead in sins and trespasses, children of wrath, God, who is rich in mercy, for the great love wherewith he loved us,' namely, when we were thus. The want of reconciling these two hath been the cause of I know not how many errors in the world, and is to this day. What say the Arminians? This is their great argument, you shall find it in that Anti-Synod of Dort: If that God loved men from everlasting, and if God be reconciled to them, what need Christ have died? And the Socinians argue just the same. To give them an answer, if you will, in a word; and then, secondly, to shew how both these may stand together, that we may be children of wrath, and that yet God love us—

I answer to them, first, thus: Christ died to manifest his love, Tit. iii. 4. We were thus and thus 'hateful, and hating one another. But after that the kindness and love of God our Saviour towards man appeared,' then he saved us, 'according to his mercy, by the washing of regeneration.' So that now, for the appearing and manifestation of that love it was that he gave Jesus Christ to die; for the appearance and manifestation of that love to the soul it is that he calleth him. And therefore you have that in Rom. v. 8, 'God hereby commended his love towards us, that whilst we were sinners Christ died.' It is an express scripture for this. It was not that he did then begin to love us, or doth begin to love us when we are called, but that love which he had taken up in his heart to us was so great, that giving Christ, and all else, is but to commend it, to set it out. So that if you ask, Why did Christ die, and why did God all this, if he loved us already? I answer, He doth it that his love may appear, he doth it to commend his love. I have often said it, that Christ died but to remove obstacles; but the radical love, out of which God did give Christ, was pitched before.

Now, is it not an ordinary thing for a father that his child shall be a child of wrath to him, whilst he goes on in such a course,—that is, consider him as he is in that course, according to his fatherly wisdom he can proceed no otherwise with him but in wrath,—yet all that while so to love him as to set all ways on work to bring him in? Did not David deal so with Absalom? In 2 Sam. xiii., when Absalom was run from him, and entered into a rebellion against him, he, as he was a wise king, could do no otherwise in that condition but proceed against him as a rebel, unless he came in and submitted himself. But what doth David do? He suborneth a woman, at least Joab doth, and David was well pleased with it, for Joab saw the king's heart was towards him; but suppose David himself suborned Joab to do what he did, that he might have a fair come-off, and manifest his love to his son. If David had done so—why, God himself did so. We were fallen into that condition that we were children of wrath, but yet there was a love to us that

lay hid in his heart all the while, and he goes and suborneth Jesus Christ, if I may so speak; and Christ comes but to remove all the obstacles that lay in the way of justice, that he might be just and the justifier of them that believe in Jesus. If we will have another answer, How can we be children of wrath, and yet God love us? I ask again, How was Jesus Christ a curse when he hung upon the cross, and yet at the same time to be loved with the greatest love? According to such rules as God will proceed by at the latter day, if men remain in their natural condition, they are children of wrath; but according to what his everlasting purposes are, even these children of wrath he loves, and hath loved.

I will give you a distinction which will salve all, and it is a good one. There is *amor benevolentiæ* and *amor amicitiæ*. While men remain in their natural estate, and are children of wrath, he may bear towards them *amor benevolentiæ*—a love of good-will; but whilst they remain in their natural condition, he hath not *amor amicitiæ* to them—a love of friendship, in which he doth communicate himself to them. But, I say, he may have a love of good-will, which yet is the foundation of the other, and will in time cause the other to break forth. And what is the reason that he hath not a love of complacency, nor a love of mutual friendship, and that we are not said to be reconciled to God till we do believe? Because it is not fit for God upon those terms to communicate himself to us, to open his heart, and to unbosom himself; but when the time comes, that love of good-will which he beareth to us will break forth into a love of friendship, and he will take us into covenant with himself, and then the kindness and love of God towards man appeareth, as the text saith, Tit. iii. 4.

Obs. 5.—Fifthly, I make this observation from hence likewise: *That God in his love pitcheth upon persons.* 'For the great love wherewith he loved *us*,' saith he. God doth not pitch upon propositions only; as to say, I will love him who believeth, and save him, as those of the Arminian opinion hold; no, he pitcheth upon persons. And Christ died not for propositions only, but for persons; he knows his sheep by their names: Jer. xxxi. 3, 'I have loved thee with an everlasting love;' and, Rom. xi. 7, 'The election hath obtained it, and the rest were hardened.' My brethren, God loved us distinctly, and he loved us nakedly; let me express it so in a word:—

He loved our persons distinctly; that is, singling out and designing whom. Not only so many,—I will love so many of mankind as shall fill up the places of the angels that fell, as some have imagined,—but he sees who they are distinctly. The Lord knows who are his; the text is express: 'Jacob have I loved,'—he names him,—'and Esau have I hated.' 'Rejoice not,' saith Christ, 'that the spirits are made subject unto you, but that your names are written in heaven.' In Exod. xxxiii. 19, where God saith, 'I will have mercy on whom I will have mercy,' he speaks it upon occasion of having peculiar mercy to Moses; and therefore the Apostle pertinently quotes it in Rom. ix. 15, for election of persons.

And, secondly, he loved us nakedly; he loved *us*, not *ours*. It was not for our faith, nor for anything in us; 'not of works,' saith the Apostle; no, nor of faith neither. No, he pitcheth upon naked persons; he loves you, not yours. Therefore here is the reason that his love never fails, because it is pitched upon the person, simply as such. I will love such a one, let his condition be what it will be; if he fall into sin, I will fetch sin out of him again, that I may delight in him. The covenant of grace is a covenant of persons, and God gives the person of Christ to us, and the person of the Holy Ghost to us; he chooseth our persons nakedly and simply as such.

Obs. 6.—Lastly, *All the attributes in God are subjected to his love*, and that is the great prevailing attribute that sways all. You see in the text that it sways mercy; for the reason that God is merciful to one man and not to another is, because he first loved this man and not the other. It is love, I say, that is the prevailing attribute; and what way love goes, all attributes else go, mercy and power, &c. And therefore it is observable that when in the first chapter, ver. 19, he had begun to speak of that power that wrought in Christ in raising him from the dead, and said that the same power worketh in us; in this chapter, where he comes to make up the reddition of his speech, he should according to the common course have said, God, being *great in power*, hath quickened us, and raised us up together with Christ. No, he mentioneth mercy and love, rather than power. Why? Because power is at love's beck in this. So that here our salvation lies, that God pitcheth an everlasting love upon men; and when he hath thus loved them, if they fall into misery, he is merciful, and love sets that on work; if there be a difficulty, then love sets power on work: and so, look which way love goes, all attributes else go; and if you have love, you have all things else in God, they are all swallowed up in love. And therefore it is observable, that God in a peculiar manner is said to be love, 1 John iv. 8. I know not that the like is said of any other attribute; and the reason is this: because that to one that he doth love, he is nothing else but love; for mercy, and power, and justice, and wisdom, and all, they all work together in a way of subordination to love, that when a man looks upon all these attributes, they all appear in love, that God is nothing but love to that man. If I look upon his wisdom, it appears to me set on work by love, to exalt and magnify his love. If I look upon his power, it is all swallowed up in love, in respect of his manifestation of it to me; for I take it, when he saith in that place of John that God is love, he speaks not essentially of that attribute, but of the manifestation of it.

And so much now for the opening of this, why mercy and love are here joined, and why that love is made the foundation of his shewing mercy, with such observations as arise out of it. There are two things yet behind, which are the glory of all the rest in this text, and that is, that this mercy that is in God, set on work by love, it is *a rich mercy;* and that this love wherewith he did from everlasting love us, and that is the foundation of all, it is *a great love.* 'God, that is rich in mercy, for the great love wherewith he hath loved us.' But I must refer that to the next discourse.

SERMON XI.

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 4–6.

THE Apostle in the former verses having given a full and exact description of man's misery by nature and in the state of nature, both by reason of sin and the wrath of God that is due thereunto, begins here to set out the greatness of that love and that mercy in God which is the cause and the fountain of our salvation. And he sets it out, as I shewed you the last discourse, when I ran over the series of all these three verses, in the most taking and most advantageous way, and in the greatest truth. I shall not repeat what I then delivered.

I came to the exposition of the words, and what I shall now say will be some little addition, as I go along, to what then was said.

But God.—Besides what I said of this particle *but* in the last discourse, I only add this, indeed as the main thing, that it serveth to usher in, not only a great turn, the greatest turn that ever was,—it doth not only usher in the notice of a remedy to misery, that there is balm in Gilead that may be had, because that God is merciful, and that is his nature, and that therefore he may be merciful to us, and so that there is hope concerning this thing,—but it ushers in and gives the intimation of a forelaid intention in God, of a contrivement and design beforehand taken up and set upon, whereby God had beforehand prevented all the mischief and all the danger that was like to arise from the misery and sin which the elect were fallen into. He had laid such a design as all this misery and sinfulness that the elect ones had fallen into should be so far from undoing them, that it shall but serve to set out that love the more; and so the words that follow do evidently shew. 'But God, for the love wherewith he loved us;' he hath loved us and chosen us out of love from everlasting, and hath shewed it in this, by triumphing over all that misery, that even 'while we were dead in sins and trespasses, he hath quickened us,' &c. And it is a love not only which mercy and pity stirs up, after he had seen us thus miserable; but it is a love that having been so great, and so long borne to us, and first pitched on us, that it stirred up mercy and bowels to us in this misery; for so, if you mark it, the words run: 'God,' saith he, 'who is rich in mercy,'—there is his nature,—'for his great love wherewith he loved us.' And not only so, but this love being seated in a nature infinitely rich in grace and mercy, had conspired with mercy, and contrived the depth of misery, to extend that riches. On them so great a love had set itself, even to this end, as in the 7th verse, 'that in ages to come he might shew forth the exceeding riches of his grace, in kindness and love to us.' And thus also in Titus iii., that *but* even now mentioned ushers in, upon the like occasion, the like reserve or design beforehand laid, to glorify love and goodness. But when the kindness of God and love

to man appeared; namely, when that love, taken up by him long before this sinfulness he spake of in the verses before, hath lain hid as it were in ambushment, letting you march on in sinful ways under Satan's banners; that in the end appears and prevents all that misery, and rescues you out of it. There is, I say, a kind of ambushment, if I may so express it, a way-laying of all that sin and misery the elect fell into.

And how many such *buts* of mercy, lying in wait to deliver and save us out of great and strong evils, did we meet with in our lives? And this *but* here, of this great salvation, is the great seal and ratification, or *Ante signamus*, of all the rest. To this purpose you may observe that oftentimes in the New Testament, when mention is made of God's ordaining us unto salvation, this phrase is used, he did it 'from the beginning.' So it is in 2 Thess. ii. 13: 'God,' saith he, 'hath from the beginning chosen you to salvation;' that is, he had beforehand, even from the beginning, set his love upon you, so that all that sinful estate you have since run into should be no prejudice nor damage to you. And it comes in here, as if that a company of men, whom a king or a prince loveth, or children whom a father's heart is set upon, are permitted and let alone to run into the highest rebellion, to do as evil as they could, as the phrase is, Jer. iii. 5, so that by the law they are dead men, men undone, men of death and condemnation, there is no hope for them: *but*—but that the king, as he is merciful in his nature, and so apt to pardon any, so besides he hath had his heart set upon it, and it is but his design, to shew his princely grace the more in pardoning them and advancing them to higher dignities upon it.

But God.—And God cometh in also here, besides what I mentioned in the last discourse, to shew that all salvation is from him, he is the sole author and founder of it; as in Rom. ix. 16, 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy:' so here, 'But God, that is rich in mercy.'

I came in the next place, for the opening of the words, to shew you the difference between mercy, and love, and grace; for you have all those three in these three first verses. Love is a desire to communicate good unto us, simply considered as we are creatures; but mercy respecteth us as we are fallen into sin and misery, as we are dead in sins and trespasses. And then that of grace, as I shall open in its due place, adds but this, a freeness unto both. Love and mercy freely bestowed, that is called grace in either.

Also, for explication's sake, I shewed you why the Apostle doth not content himself to name mercy only, or love only, as the cause of our salvation, but that he addeth love to mercy. I gave you two reasons for it, in a word. If he had named mercy only, that respecting misery, it might be thought that that would but relieve us out of misery. But because he mentioneth not only a deliverance out of the misery we lay in by nature, which mercy doth, but the highest advancement besides, to sit together with Christ in heavenly places; therefore he mentioneth love. It comes in likewise, in the second place, to intend and make mercy the greater; for when mercy cometh out of love, and not simply out of a virtue of mercy, if a father be of a merciful disposition, he will pity any one out of a virtue of mercy in him, but he will pity his son out of love.

Then again, for the further explication and understanding of this, I told you, that of the two, the main and the primitive cause is love; for so, if you observe it, the text implies. 'God, being rich in mercy,' saith he, 'for his great love:' it is resolved into love. To explain this—

In the first place, you may observe here, that God's being merciful is men-

tioned but as his nature and disposition, which may be wrought upon; but love comes in, as having passed an act of his will, set upon us. For, my brethren, had God had never so much mercy in his nature, never so much goodness and lovingness as he hath, yet if it had not been a full act of love, through his will pitched upon us, we had never been the better. Our salvation doth not only depend upon mercy, but upon love; and not only upon the love of his nature, but upon an act of love, a love set upon us with his will and heart. It is not an indefinite disposition of mercy in him, as it is said of the kings of Israel that they were merciful kings; but that which our salvation depends upon—though upon that also—is this, that an act of love hath determined this mercy, engaged this mercy.

I shewed you likewise that it is rather an act of love than of mercy. That first act of election is indeed to shew mercy, but not so properly out of mercy.

Then, thirdly, love is said to be the cause for this reason also, because that love is it which directs mercy to the persons; love singles out the persons, and so they become vessels of mercy.

The next thing I explained and observed in the last discourse was, the circumstance of time here. He doth not say, God that doth love us, as he that began to love us when he first called us, or loveth us now he hath called us; but, God that *hath loved* us. I gave you a like scripture for it, in Jer. xxxi. 3, 'I loved thee with an everlasting love;' which, I told you, hath two things principally in it, and both are intended here in this 'hath loved us,' which is a love before conversion, and causeth conversion. 1. For the time, for the beginning of it, it is a love from everlasting; and, 2. it is a love continued all the while, from everlasting, even till the time of one's calling.

The last thing I came to in the last discourse is this, *us;* 'hath loved us.' He hath not only put forth an act or purpose of love at random, indefinitely, that he would love some of us, or that he would love mankind, but *us* determinatively. As it was not merely the natural disposition of love and mercy in God that was the cause of our salvation, but an act of his will put forth; so is it not an act of mere velleity, or an indefinite act, that he would save some, but it is *us;* he resolved upon the persons whom he would save, he resolved upon them distinctly and nakedly: loved them distinctly, by name; and nakedly, that is, loved their persons, without the consideration of any qualification whatsoever.

And so now I have done the explanation of these words in a plain and brief manner. I reserved two things to be handled, which I shall now despatch. The one is, *the greatness of this love;* and the other is, *the riches of this mercy.*

I made observations from the words thus explained in the last discourse. There is only one observation which I shall at this time handle, and that is this:—

Obs.—That the foundation of our salvation is an act of love, it is out of love; 'for the love,' saith he, 'wherewith he loved us.' I shewed it in the last discourse, in distinction from mercy; that it was rather an act of love (the primitive act) than of mercy, which I will not now prosecute. My brethren, election is an act of love. I mention this because it is fundamental to what shall afterwards follow. The Apostle in the former chapter had expressed election to be an act of God's will; 'being predestinated according to the counsel of his will,' saith he, ver. 11. And he calls it also an act of God's good pleasure; 'according to his good pleasure that he purposed

in himself;' so ver. 5, 9. But to take their hearts the more, when he comes to make application to them of the misery they lay in, he terms it now an act of love. To make it an act of his will and good pleasure was but a more general thing; for by his will he worketh all things, his will is pitched upon everything; and that it is an act of his good pleasure, imports rather the sovereignty and majesty of God, out of which he did it, and aiming at himself therein: but love is a condescending virtue. When a king will speak as a king, he saith it is his pleasure, and he makes it an act of his will; but when he calls it love, his majesty comes down then. Love doth import not so much the sovereignty of God in it, though it was joined with an act of sovereignty, aiming at his own glory; but it imports especially a respecting us in it; for *amare* is to communicate good things for the sake of him we love rather than our own. Now I find that election is especially expressed unto us by love, indeed the one is put for the other usually in the Scripture, both in the Old Testament and in the New.

Take the Old Testament. When he would say he had chosen Jacob and refused Esau, how doth he express it? 'Jacob have I loved,' saith he. So in Rom. ix. 13; it is quoted out of Mal. i. 2. And afterwards, when he cometh to speak of the choice of the people of Israel and of their fathers, both Abraham, Isaac, and Jacob, in Deut. x. 14, 15, how doth he express it? 'Behold,' saith he, 'the heaven and the heaven of heavens is the Lord's; the earth also, with all that therein is.' He had choice enough: 'Only,' saith he, 'the Lord had a delight in thy fathers, to love them; and he chose their seed after them.' That is, as the Septuagint there hath it, 'He chose to love them.' Mark it, he expresseth his choice, and sets it out by those sweet words, love, yea, and a delight to love them; a love unto their persons, and a delight in that love. So you shall find that love and choice go together; as Ps. xlvii. 4, and Ps. lxxviii. 68: He chose the tribe of Judah, the inhabitants of Mount Sion, which he loved. And thus in the New Testament also, when our Lord and Saviour Christ, who was elected by his Father as he was Mediator, as we are, as you have it in 1 Peter i. 20, where it is said that he was 'foreordained before the foundation of the world;' how doth Christ himself express it? In John xvii. 24, speaking of the glory given him, (therefore he speaks of predestination,) he saith, 'Thou lovedst me before the foundation of the world;' that is, thou gavest me this glory by a choice, by an election; and you see he expresseth it by love. And, Rom. xi. 28, they are beloved according to election. You shall therefore not only find election called the counsel of God, and the purpose of God, and the will of God; but grace joined to it, purpose and grace both put together. So in 2 Tim. i. 9, 'He hath saved us, and called us, according to his own purpose and grace, before the world began.' And you have a more express place for it in Rom. xi. 5, where it is called the 'election of grace,' or love, for grace there is taken for free love; the soul, the spirit of election lies in that act; and therefore we are said to be chosen in Christ, which is all one and to say we are loved in Christ; for to love is to choose.

And so now I have despatched that observation, which is previous to what I am to deliver afterwards.

Now I come to those two things which I said I reserved in the last discourse to be now handled; for there is nothing remaining to be spoken to in this ver. 4, but, first, to shew you *the greatness of this love;* and, secondly, *the riches of this mercy:* two of the greatest subjects, if one would handle them as subjects,—that is, in the whole compass of all that might be said of them,—that the whole book of God affords. Now where is it that I must

begin? The truth is, riches of mercy offers itself first in the words; but we must give the prerogative to the greatness of love, because, as you heard before, it is the foundation of mercy. 'Riches of mercy' are brought in here as subserving his love, commanded and disposed of by his love; for the reason why God lays forth riches of mercy to these and these persons, is because he loveth them. So then that stock, or that treasury of love, which the will of God was pleased to set apart first for his elect and children, and lay up in his own heart, this is that which I am first to speak unto; you see it is in the text. And let me say this of it: we can never search enough into this; we may pry too much into the wisdom and counsels of God, to seek a reason of his doings, but we can never pry enough into the love of God. It is a sea of honey, as one calls it, and if in wading into it, we be swallowed up of it and drowned therein, it is no matter. And let me likewise profess this about it, that of all subjects else, it is of that nature as cannot be set out by discourse or in a rational way. It is part of the meaning, I think, of that of the Apostle in Eph. iii. 19, where he calleth it a love that passeth knowledge; that is, the human way of knowledge by way of reason and discourse, whereby we infer and gather one thing out of another in a rational way, and so come to the knowledge of them. But it is more fully the meaning of that in Rom. v. 5, 'The love of God is *shed abroad* in our hearts by the Holy Ghost which is given unto us.' He doth not say, the love of God which he hath told us of, and spoken so great things of in the Scriptures,—and indeed you shall upon search find the Scripture to speak little of it,—but he saith, 'the love of God which is shed abroad in our hearts.' So as he doth not speak of a love which a man's understanding, by collecting one thing out of another, or by laying one thing to another,—as reason, yea, spiritual reason, in other things useth to proceed,—and so may argue to be great: but the way to apprehend it is, by its being shed abroad, and the report and taste of it the Holy Ghost makes. As the seat of God's love is his own heart, his will, so the receptacle thereof is not so much the understanding as the heart of a Christian. The conscience of a man is the proper receptacle of Christ's blood, when it sprinkleth it from evil works; but the heart of a man is the seat of God's love, to be shed abroad there. And to this purpose he addeth, 'by the Holy Ghost,' as being solely and immediately his work; for he in one moment can speak more to the poorest man, of the lowest and meanest understanding, of the greatness of God's love than all that the Scripture says of it, or than all that all the divines in the world out of Scripture can say of it. The truth is, all discourses of God's love are in themselves dull and flat, compared with what representations and impressions thereof the Holy Ghost makes. As, take an excellent song, when it is set in prick-song, what a dull thing is it to what the music itself is? My brethren, so is it here. Therefore still you shall meet with such expressions as these in the Scripture: Come, see, and taste how good the Lord is: and, if ye have tasted how good the Lord is, &c.; for the greatness of God's love is only known that way.

Now to shape out a little the subject I am to speak unto; for it is a great point, and would swell into many sermons if I should speak all that which in a discoursive way may be said of it. Neither do I purpose now to say all that may affect your hearts and take you with this love. No, the thing that I must keep to is this, to speak of that love borne to us before calling, before quickening, as it is the cause of our salvation; I say, of the greatness of it in that respect, which is proper to what the text here saith,

and confine myself merely to such things as are held forth within the compass of these three verses.

The first whereof is this: *It is great in respect of the subject and rise of it.* It is God that loveth us, and it is called 'his love.' For if you mark it, there is that little particle in the text, 'but God,' saith he; he puts an emphasis upon that; and likewise, 'his love,' saith he, 'wherewith he loved us.'

Secondly, The greatness of it may be set forth by what may be taken from the *persons* mentioned here upon whom this love is pitched—*us;* and that either simply considered in our persons nakedly; or else, secondly, in the condition that we were in, that we were dead in sins and trespasses: 'even,' saith he, 'when we were dead in sins and trespasses;' that though he did not make choice first of us when we were dead in sins and trespasses, yet he ordered in his decrees that that should be our condition, to shew forth the more love. The Apostle puts an emphasis upon it, both upon *us*, not others, and upon *us* in that condition, dead in sins and trespasses.

Thirdly, From what those words will afford, 'the love wherewith he loved us,' which to me holds forth these three things: Here is first an *act of love;* 'loved us.' Here is the *time*, and that is the time past; 'hath loved us.' And here is, thirdly, an intimation of a *special kind of love;* 'his love wherewith he loved us." He contents not himself to say, 'for his love,' or, 'for that he loved us;' but you see he doubles it, 'for his love wherewith he loved us.'

Fourthly, and the greatest of all shewn before calling, is in *giving Christ.* The Scripture runs most upon that, and indeed instanceth in almost nothing else, for that is enough. But you will say, this is not in the text. Yes, it runs all along, through every verse mentioned. For he saith, we are quickened with Christ, and in Christ, who therefore out of that love was given unto death for us, as chap. i. 19. And we are raised up together with him, and we sit together in heavenly places in him.

Lastly, Here are the *fruits of this love*, which, you see, are quickening, raising up with Christ, sitting together in heavenly places in him.

And these, I say, are the particulars which I shall confine myself unto, as those which the text suggesteth.

Let us begin *first* with the *subject, and rise, and original of this love. He loved.* 'But God, for his great love wherewith *he* loved us.' My brethren, all that I say of this is but this, that if God will fall in love, and is pleased and delighted to set his love on creatures, how great must that love be! And whomsoever's lot it falls to, they shall have enough of it. God that is infinite hath an infinite love in his heart to bestow, and whoever it be that his will is pleased to cast that love upon, of whom it will be said, 'he hath loved us,' it must be a great, yea, an infinite love. The fountain of love in God being, as was said, his goodness; for it is in all rational creatures, that which makes them love is a goodness of disposition in them; the fountain of love, as was said, is goodness, and so far as any are good, so far are they apt and prone to love others; and according to the proportion of the goodness, so will the love be also, and accordingly the greatness of love in any. Now God, he is so good, as he is said only to be good. 'There is none good but God,' Matt. xix. 17; that is, with such a transcendency of goodness; and therefore answerably thereunto, God is said to be love, so 1 John iv. 8. As none is good, so there is none that loves but he—that is, in comparison of him. The goodness and kindness in God, yea,

and all the goodness that is in him, (as ver. 7,) moved him to love somebody besides himself, that he might communicate his goodness to them. And so his will resolved to love such and such persons, for he would not communicate his goodness to those whom he did not love; rational, wise men will be sure to love those whom they do communicate much to, and so did God. He also resolving to communicate all his goodness to some, resolves also to love them first, and his love shall be proportionable to his intent of the communication of his goodness, and that to the greatness of that goodness in him. He meant to communicate his goodness to the creature to the utmost; for if he will do it, he will do it as God, or he will not do it at all, he will shew himself to be the chiefest good; why then he will love them to the utmost, and love them like the great God too.

There is this difference between God's loving and ours: we must see a goodness in the creature that we love, to draw out love from us; but all the love that is in him, he had it in his own power to set it where he would, Exod. xxxiii. 19, 'I will be gracious unto whom I will be gracious.' We can but love so far as our love is drawn out; our will doth not intend love to the height, unless it runs out in some natural way; but so can God say, I will have such and such, and I will bear such and so great an affection to them. And when he doth so, his will shall not only cause him to communicate all his goodness to them, but cause him also to do it with the highest love, with rejoicing over them, with delighting to love. So you have the phrase in that place of Deut. x. 15. Men may, and do, do good to others, beyond the extent of their love, for other ends; a man's will may cause him to communicate good to others beyond what the proportion of love is in his heart. But it is not so in God: as is his goodness, so is his love; therefore God is good to Israel, and he loveth Israel; it is all one, as in Ps. lxxiii. 1.

In one word, then, will you go and take the rise and the original of love in God, the genealogy of it, and so by that the proportion of it?

First, His goodness putteth him upon communicating himself, and then he loveth those proportionably unto whom he communicateth himself; and so he sets himself to love, singles out the persons. This you have in ver. 7, 'In his kindness towards us.' Tit. iii. 4, 5, when he shews the causes of our salvation, as he doth here, he begins first with the same word used in ver. 7, a goodness, a sweetness, a pleasantness of nature in God, an heroical disposition of being good unto others, from whence ariseth a *philanthropeia*, a love to mankind; which, though there it be expressed indefinitely, yet as here and elsewhere, he pitcheth upon particular persons. Or, to give perhaps a more clear place for it, Exod. xxxiii. 19; when God there would express his heart to Moses, and intimate to him that he loved him, and how dearly he valued him,—and therefore this Moses his choice is mentioned as an instance of the grace of election, in Rom. ix.,—what saith God to him? 'I will make all my goodness pass before thee.' So he begins to him; his scope was to shew what love he did bear unto Moses, by the effect of it, and that proportioned to its original in God, and he would have his heart taken with it; how doth he begin? I have, saith he, all goodness in me, and I mean to communicate it unto thee. And what follows? 'I will be gracious unto whom I will be gracious;' he pitcheth upon persons, as in Moses' instance appears, and love upon those persons. And those, saith he, whom thus I resolve to be gracious unto, they shall have all this goodness; I have cast out of my goodness, my love and grace on thee, and therefore 'I will cause all my goodness to pass before thee.' He that hath my love, he hath

all my goodness; and the rise of all is that his goodness, and the manifestation of it. Now as love thus ariseth from goodness, and the desire of communicating of it; so mercy ariseth from love: for what follows? 'I will be merciful unto whom I will be merciful.' First he says, 'I will be gracious to whom I will be gracious;' there it is taken for favour and acceptation freely; and if they be fallen into misery, 'I will be merciful,' my mercy shall do as great wonders as my love. In Eph. iii. 18, he prays that they 'may be able to comprehend what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.' And what follows? 'And be filled with all the fulness of God.' Why? For whoever God hath pitched this love upon, all the fulness that is in God is coming upon that soul; for it is the love of the great God, it is a love proportionable to his goodness; they have and shall have all his goodness, all his fulness.

To cause us therefore to set a value on this: of all dispositions, good nature, as we call it, and love, in whomsoever it is, is the best, and God himself values it most as in himself; he takes more unkindly the despising of his love than he doth the slighting of his wisdom. And love, in whomsoever it is, is the most predominant of all dispositions; whatsoever is good and whatsoever is excellent in any, love hath the command of it; and so it hath in God. All his goodness, the whole train of it must pass before Moses, because God had loved him, and resolved to be gracious to him. So that now, look how great the great God is, so great his love must needs be; for, as I may so speak with reverence, it commandeth all in this great God. In John x. 29, saith Christ, My sheep, no man shall pluck them out of my hand; for, saith he, it is the will of my Father that gave them me that they shall be saved; and he is greater than all. He hath set such a love upon them that all the greatness in this great God is interested in it. It hath commanded and set on work all in God; it hath set on work all the persons, Father, Son, and Holy Ghost, to bear several offices in our salvation. It hath set on work all attributes, mercy, justice, power, wisdom, wrath itself to fall upon our Lord and Saviour Christ, his only Son. Why? Because love is the most predominant, wherever it is it commandeth all; and that which commandeth all that is in God, must needs be great. In other dispositions, he shews forth but one or two attributes: if he throw men into hell, he shews his justice and the power of his wrath; but where he loveth, he draweth forth all. The poets themselves said, that *amor Deum gubernat*, that love governed God. And, as Nazianzen well speaks, this love of God, this *dulcis tyrannus*, —this sweet tyrant,—did overcome him when he was upon the cross. There were no cords could have held him to the whipping-post but those of love; no nails have fastened him to the cross but those of love. And hence—to confirm this notion more to you, that love is the predominant thing that commandeth all—you shall find that God is every attribute of his; he is his own wisdom, his own justice, his own power, &c. Yet you have him peculiarly called *love*. It is not said anywhere of God, that I know of, that he is wisdom, or justice, or power, &c. Christ indeed is called the wisdom and power of God, that is, manifestatively, as he is Mediator. It is true, indeed, all God's attributes are himself; but yet love in a more peculiar manner carries the title of him. 'God is love,' saith he, in 1 John iv. 8; and he saith it again, ver. 16.

Let us expound the words a little, because we are now upon them. 'Beloved,' saith he, ver. 7, 'love is of God.' He is the fountain of it, and if the

fountain will love, if he that is love itself will love, how great will that love be! We use to argue thus, that God is therefore the highest good because whatsoever is good in any creature is eminently found in him. Truly thus doth the Apostle argue. Love, saith he, is of God. All the love that is in all creatures, in all angels and men, that is in the heart of Christ himself, it is all of God, he is the fountain of it; therefore whosoever hath his love, his love from whom all love is, it must needs be a great and an infinite love. As the Apostle saith, ye need not be written to, to love one another, ye are taught of God so to do. It is nature in you, so it is nature in God. Now what follows in the next words? 'Love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God.' It is such a phrase as this: if you be ignorant of what is the greatest excellency of any one, you do not know him; the man is thus and thus, this is his character, and his chiefest character, if you do not know that, you do not know the man. So saith he of God, 'God is love,' and there is no man that doth know him, but he finds so much love in him towards him, that he must needs love others; and he that doth not love, knows him not, for love is his genius. And as to love one another is the great commandment that Jesus Christ gave us; so for God to love us is the greatest and most eminent disposition in the great God. Will you have a definition of God? Why, saith the Apostle, 'God is love;' and he contents not himself to have said it once, but he saith it again, ver. 16. Now then, great must needs that love be which is his love. Mark that emphasis: 'for *his* great love wherewith he loved us.'

It is great also in this respect, as in God,—for still I am arguing from its being in him as he is the subject of it,—because there is no other rise of his love, besides that of his goodness mentioned, but his love; his own love and goodness is a rise to itself. All love in us is of God, but all love in himself must needs be much more of himself; this argues it great, wherever he pitcheth it. For if he loved us for anything in us, it is too narrow: for the truth is, so he loves all creatures; so far as there is any goodness in them, so far he loves them; but that he should love his saints thus, it would be too narrow, too scanty a love. He loved Adam but thus, plainly; it was but a providential love wherewith he loved Adam, take him in that first estate. God saw all that was in the creatures to be good, and he loved them; so he saw that which was in Adam to be good, and that was the cause he loved him. But when love in the great God is the predominant thing, that which commandeth all in God, when this shall be a fountain to itself, then it will overflow, it knoweth no bounds, nothing is so diffusive. It is a saying of Bernard, and it is an exceeding good one: 'That God,' saith he, 'loveth his children, he hath it not elsewhere, from anything out of himself; but it is himself from whence that love riseth, his own love is the spring of his own love, and so is the measure of the extent of it, and that knows no measure. And therefore he must needs love strongly, saith he, when he is not said so much to have love, as that he is love. And therefore this love, which is the fountain of love itself, how great must it be!'

Again, the end of his love is but to shew love; it is the great end of it, and so large as his end is, so large must his love be, and his desire to love. *Appetitus finis est infinitus;*—What a man loveth for an end, he loveth infinitely. 'That in the ages to come he might shew the exceeding riches of his grace,' saith ver. 7, that is, of his free love; there is his end. As he hath no reason why he loveth but because he willeth, so he hath no higher end to love

but because he will love, and because he doth love, and because he will shew love. If so great a love will make itself its end, how unsatisfied will that love be! And so much for the subject of it.

I will only add this. Do but only take a scantling of it by the love that is in the Mediator, Jesus Christ, who is God-man. 'That ye may know,' saith the Apostle, 'the breadth and length, the depth and height of the love of Christ, which passeth knowledge.' What need I stand to set out that love to you? It drew him from heaven to the womb, and from the womb to the cross; and it kept him upon the cross when any great spirit in the world would have been provoked to have come down; it was his love that held him there. But now that love that was in the heart of the man Christ Jesus, and as he was Mediator, is less than God's love. 'My Father,' saith he—and he speaks as Mediator—'is greater than I;' and so also is his Father's love greater than his. And yet if there were infinite worlds made of creatures loving, they would not have so much love in them as was in the heart of that man Christ Jesus. 'All love is of God,' so John saith; and the truth is, all the love that Christ had was of God; he spake to his heart to love us. 'Thine they were,' saith he, 'and thou gavest them me;' and therefore he loved them. Great therefore must this love be, because it is the love of God; it is '*his* love.'

I should also add under this head, that as it is great in itself, because it is the love of the great God, so therefore it is greatly endeared to us. For love, be it never so small, is always heightened by the greatness of the person that loves us. The greatness of the person doth not heighten mercy, it shews a nobleness in him indeed, as for a king to be merciful; but for a king to love, this is a heightening, and endearing of it to us, for *majestas* and *amor* do seldom *convenire*,—majesty and love seldom meet,—because it is a coming down, a debasing of majesty. But I shall not speak much to this head, because I am not to speak things that may endear the love of God to you, but as it is the cause of salvation. Only I will give you that scripture in a word: Ps. cxiii. 6, 'He humbleth himself, to behold the things that are in heaven and in earth.' Why is God said to humble himself in this? Is it a stooping and condescending in God to take all things into his omniscient knowledge, and to guide and govern the world? Truly he were not God, if he should not do it; if any creature should escape, any motion of a fly should escape the knowledge of the great God, he were not God; yet he calls it a humbling, a condescending. O my brethren, what is it then for him to condescend to love!

The *second* thing in the text here by which the greatness of this love is set out to us, is *the persons whom he loveth; 'us,'* saith he. And this setteth out the greatness of his love to us, by way of endearment, which therefore I shall more briefly pass over. He loveth us, not others; that is clearly the Apostle's scope. 'We were by nature children of wrath, as well as others; but God, who is rich in mercy, loved *us*,' not others; and out of that love he 'hath quickened *us*.' Others are not quickened; the whole world lies in wickedness, but we know we are of God; and a few are quickened, it was because he loved us; a special love, that argues greatness too.

To set out the greatness of it in this respect, and to endear it to you:—

In the first place, the great God, when he meant to love, he did not go and say, I will love somebody, or I will love *indefinitely;* no, but he pitched upon the persons. That way of the Arminians doth exceedingly detract from the love of God, viz., to make him a lover of mankind, and that that is

the thing out of the consideration whereof he gave his Son; and that he loves them in common, and loves them indefinitely; and if they believe so, God will then shew love to them. God might delight himself in heaven, though men had never been saved; he might there have upbraided them with their unthankfulness. No, God goes another way, he directly sets up the very persons whom he meant to love, and he lays forth all the contrivances of his love, having them distinctly in his eye; as a father that lays out portions for every one of his children by name, legally and distinctly, hath them in his eye; so doth God. 'I will have mercy on whom I will have mercy.' That same *on whom* implies that it is not indefinite. I will only give you that observation, upon comparing two places that are both known, and I will bring them both together by paralleling of them. Saith Christ, in John xiii. 18, 'I know whom I have chosen.' The parallel place directly to it is in 2 Tim. ii. 19, 'God knoweth who are his;' that is, distinctly knoweth them, he had them in his eye, viewed them, and under the viewing of the persons, on them he would bestow all, did lay the whole plot, all the contrivements of that salvation he intended. Which he did to endear his love the more, having the persons to whom in his eye; he did not do it indefinitely, that he would love mankind, and love some in an indefinite way. Dare any man say, that he did not know the man Christ Jesus, and pitch particularly upon that man that was in the womb of the virgin? Did he only say, I will have a mediator somewhere out of mankind, fall as it will? No, he did ordain that man; so Acts xvii. 31. And he was foreordained, saith 1 Peter i. 20; that very man that is now in heaven, that individual nature, and no other. And so he did do with the members likewise: for there is the same reason of both.

But then, secondly, as his love is thus set out to us, that it was not indefinitely pitched, but as having all the persons in his eye and having them all in view; so by this also, that he hath not pitched it upon everybody. This is distinct from the former; for an indefinite is not knowing whom he pitched it upon. Now as he knew whom he pitched upon, so he hath pitched but upon some, not on every one. He might have pitched upon all, but the text saith otherwise; *us*, not others. So then here is another thing that sets forth this love, it is a special love, and that greateneth it also. My brethren, if God would love, it was fit he should be free. It is a strange thing that you will not allow God that which kings and princes have the prerogative of, and you will allow it them. They will have favourites whom they will love, and will not love others; and yet men will not allow God that liberty, but he must either love all mankind, or he must be cruel and unjust.

The specialness of his love greateneth it, endeareth it to us. You shall find almost all along the Bible, that when God would express his love, he doth it with a specialty to his own elect, which he illustrates by the contrary done to others. In 1 Thess. v. 9, he is not content to say, he hath 'appointed us to obtain salvation,' but he illustrateth it by its contrary; he 'hath not appointed us unto wrath, but to obtain salvation.' Not to wrath, for it might have been our lot, for he hath appointed others to it. In Isa. xli. 9, 'Thou art my servant, I have chosen thee.' And he doth not content himself to say so only, for if he had said no more, it implies only that he had taken them out of the heap of others that lay before him; but he adds, 'I have chosen thee, and not cast thee away;' that is, I have not dealt with thee as I have done with others. And you shall find frequently in the Scripture, when he mentioneth his choice of some persons, he holdeth up likewise on purpose his refusing of others. When he speaks of Jacob, and

would express his love and set it out to himward, he saith, 'Jacob have I loved;' that might have been enough for Jacob, but he sets it out with a foil, 'Esau have I hated.' And in Ps. lxxviii. 67, when he speaks of an election out of the tribes, he contents not himself to say he chose Judah, but he puts in the rejection, the preterition at least, of Joseph. 'He refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the mount Sion which he loved.' So among the disciples; how doth Christ set out his love to them? John vi. 70, 'Have not I chosen you twelve, and one of you is a devil?' and, chap. xiii. 18, 'I speak not of you all; I know whom I have chosen;' and, chap. xv. 19, 'I have chosen you out of the world;' and, chap. xvii. 9, 'I pray not for the world, but for them which thou hast given me,' &c.

I will give you but one eminent place, which indeed concerns us in these times. In 2 Thess. ii. 11, speaking of the times of Popery, and the apostasy thereunto, he saith, 'God shall send among them strong delusion, that they should believe that lie,' that great lie of Popery; and among other things why he mentions this, what use doth he improve this to, his hardening the Popish and apostate world that would not receive the truth in the love thereof? 'That they all might be damned,' ver. 12. But that, in ver. 13, to set out his love to his elect: 'But we are bound always to give thanks to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation,' though he hath done, and will do thus with others. The thing I quote it for is this, that he setteth off, enhanceth the greatness of God's love to them, in regard of the specialness of it, that he hath not dealt with them as with others: thanks be given to God always for you. Now this concerns us, for we live in the times of Popery; the Christian world began to warp towards it then, and we and our forefathers have lived in the height and ruff of it. Now what saith Rev. xiii. 8?—it is a parallel place,—'All that dwell upon the earth shall worship the beast, whose names are not written in the book of life of the Lamb.' You see the reason why many men now are set against Popery, and embrace the truth in the love thereof, and are savingly kept from believing that great lie; and that these parts of Europe fell off from Antichrist. It is because God hath here multitudes of men 'whose names are written in the book of life of the Lamb.'

Now that God doth thus set his love upon some and not on others, of purpose to set off his love and make it greater, I will give you a place for it: Deut. x. 14, 'Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that is therein. Only the Lord had a delight in thy fathers, to love them, and he chose their seed after them, even you above all people, as it is this day.' If I would choose, saith God, I have choice enough, I have the heaven of heavens, I could have filled all those with creatures; and there were angels that fell, I might have chosen those, and fixed them as stars, never to have fallen; but I let multitudes of them tumble down to hell. And I had all the earth also, and all the nations thereof, before me; but, to shew my love in a special manner, I have chosen you above all the people of the world. So that, I say, the greatness of his love is set off by the specialness of it. Therefore he doth call the people of God upon all such occasions to consider, the one with the other, that their love of God may be greatened also. Rom. xi. 22, 'Behold, to them severity, to thee goodness.' He would have them to eye both at once; why hath he shewn severity to others? That his goodness to thee might the more appear. He calls them to behold it; behold, saith he, to them severity, and to thee goodness; the one setteth off the other.

And I might shew you that God hath shewn his special love, not only in choosing you out of all the rest of mankind, and angels, and the like, whom he refused and threw down to hell, but out of all creatures possible, or which he could have made. Believe it, brethren, there came up before him, in his idea, infinite millions of worlds; all that his power could make were as makeable as we were, and he chose us out of all that he could make, and not only out of all that he did make, or did decree to make.

And let me say this: the greatness of his love, in respect of the specialty of it, is mightily enhanced to us, the elect, in the latter ages of the world, in this respect, that God had all the great heroes of all ages that are past before him, the great worthies of the world, all the wise, gallant, brave men in Rome and Greece, and in all nations, in all the ages before,—he might have filled up thy room in heaven with some of those; there were men enough amongst them that might have had places in heaven, and thou mightest have been let alone. No, all these could not win away his love from thee that livest in this age; he passed over all them, suffered them to walk in their own ways; they are perished, they are gone; and, as the phrase is in 1 Pet. i. 5, he hath reserved heaven for thee. The love of God to thee, I say, is not only magnified by those out of whom he hath chosen thee in this age, but in all ages past; and when all mankind shall meet together, it will infinitely greaten the love of God to that remnant whom he hath chosen out of all the rest of the world. It is special love that makes his love great love.

Obs.—I will give you this observation, which I find in the Scripture. He calls his church his love; so Cant. v. 2. And he himself terms himself by the name of the lover; so Rom. viii. 37, and Rev. i. 5. It is his title, and became his style. The church is his love, so as he hath no love but the church, it is not scattered to other objects; therefore, Rom. xi., they are said to be 'beloved according to election,' even as they are said to be 'called according to his purpose.' It is by way of distinction, noting out a specialty of love that accompanies election.

And then, if you add to this, in the third place, the fewness of those upon whom this love is pitched, it doth exceedingly greaten it; for the fewer that all the love of the great God is pitched upon, the greater the love is. And this, in the coherence, though not in express words, we find in the text; for the rest, whom these 'us' were called out of, were the world, the world lying in wickedness: 'among whom we had our conversation, according to the course of this world.' When God hath betaken himself to a few, to love them, oh, how will he love them! He will be sure to lose none of those, because they are so few. When a great rich man shall have but one heir, or a few in his will, to divide his goods amongst; so when God, that is rich in mercy, and hath great love, shall have but a few to enjoy it, how will his heart be intended more in love! Isa. x. 22, 'Though Israel be as the sand of the sea,'—he speaks of election,—'yet but a remnant shall be saved.'

And yet let me add this, in the fourth place, that he loveth every one whom he hath chosen as if he loved none else; lest any of his children should be jealous of it, he doth so dexterously manage his love that every one may say, None is loved as I am. As he said, I am the greatest of sinners; so may every one of his children say, I am the greatest of beloved ones. So loving is God to those he chooseth, that all sort of natures speak this of him, be they of what condition soever.

There is also this to be added to this head, the condition wherein we were when we were called, even when we were 'dead in sins and trespasses.' But I will reserve that till it comes in order in the text.

And so much now for that second head here in the text, which doth illustrate the greatness of the love of God,—*us*, and not others.

I come now to the *third*, which contains divers particulars in these words, *for his great love wherewith he loved us.* There is—

1. *Acts of love* mentioned. There is—
2. *The time when he loved us*, viz., before calling. And then—
3. *There is a special kind of love;* 'his love wherewith he loved us.'

To begin with the first—

There are *two great acts of love* which God hath shewn to us. The one was that from everlasting; the other, when he gave Jesus Christ. I will not speak of the latter now, because it comes in afterwards at ver. 5. But let us take in that act of love in God which here certainly the Apostle hath a more special recourse to,—that is, *his electing love*, which is eminently the love which this same *hath loved us* referreth to, and which is the foundation of all the rest, and let me in a word or two shew you the greatness of this.

First, Let me say this of it, that take it as it was an act in God, it can never be expressed what it was, nor how great it was. And therefore God himself, as I may so speak with reverence, is fain to manifest that love which he took up in his own heart, by degrees and by effects. The Scripture itself doth not know how to give you the greatness of that love which God did pitch upon us from everlasting, but it is still fain to do it by the effects. In 1 John iv. 9, when he had said before that God is love, and therefore he hath thus greatly loved us, he is fain to fall upon speaking of the effects of this love: 'In this was manifested,' saith he, 'the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him.' And, ver. 10, 'Herein is love,'—it is manifested in this,—'not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' And after he had spoken of his love, what saith he? Ver. 12, 'No man hath seen God at any time;' the meaning whereof, I think, is clearly this, as if he had said, I am fain to tell you this love of God which I am discoursing of, merely as it is manifested in the effects; for if you would have me speak of it as it is in the fountain, it is not to be expressed, for no man hath seen God at any time; he is not able to know what love is in the heart of God but at the second-hand. It may be illustrated by the gift of his Son, by making of us happy and glorious in heaven, by his communication of himself to us there; but what, and how great it is, can never be expressed. And I will give you the reason why I interpret it thus, because in Exod. xxxiii. 19, &c., when God hath spoken of his love to Moses, and said, 'I will be gracious to those to whom I will be gracious;' he adds, 'No man can see God, and live;' for you cannot see into this love, as it is in him.

And let me likewise say this second thing of it: That that love which God did first take up, in the first act of it, it was as great as all acts transient for ever can express or vent to eternity; it is great love therefore. I say, all the ways and acts that God doth to eternity are but mere expressions of that love which he at first took up. Christ, and heaven, and whatever else God shews you of love and mercy in this world, or in the world to come, they all lay in the womb of that first act, of that love he took up, 'wherewith he loved us.' God was not drawn on to love us, as a man is, who first begins to love one, and to set his heart upon him, and then his heart being engaged, he is drawn on beyond what he thought, and is enticed to do thus and thus beyond what he first intended. No, God is not as man herein, but as 'known unto God are all his works, from the beginning of the world,' so is all his love that he meant to bestow. And he took up love enough at first, as he

should be venting of all sort of ways that he hath taken to do it, unto eternity. For there is no new thing to God; if there should be any one thought or degree of love rise up in his heart afterwards, which was not there at first, there should be some new thing in God. And the reason is clear by this too, that he doth love out of his own love, therefore his love at the very first dash, when he first began to love us, was as perfect as it will be when we are in heaven. When Adam fell, God was not then drawn out to give his Son; no, we are not so to conceive it, God had all before him from everlasting.

And this, I say, is easily manifested; for the first act of his love was the womb of his giving Christ; 'God so loved the world that he gave his Son. Therefore the Scripture makes all the grace that ever we shall have to be given us at the very first, when God first loved us, 2 Tim. i. 9, 'According to the grace of God, which was given us before the world began.' And in Rom. xi. 29, speaking of election, as he had done all along the chapter before, he saith, 'the gifts of God are without repentance.' He gave all in the first act, when he first chose us, and never repenteth of it. Election, I say, is expressed to us by all that God means to bestow upon us actually to eternity, for ever and ever, which he 'hath prepared for them that love him;' so the phrase is, 1 Cor. ii. 9. And, ver. 12, 'We have received the Spirit of God, that we may know the things which are freely given us of God;' that is, given us when he first set his heart upon us. My brethren, when God first began to love you, he gave you all that he ever meant to give you in the lump, and eternity of time is that in which he is retailing of it out. 'I will be gracious to whom I will be gracious.' And then all the goodness that he means to communicate to them unto whom he is thus gracious, is a passing before them even unto eternity. First, the giving of his Son, he came first in the train; and then the giving of his Spirit; and then grace and glory: and whatever variation of glory there is that is to come, it is all but the passing on of the train, it is all but the communicating of that goodness of his which he did ordain the first time he thought on thee to love thee.

There is an emphatical word in the text, this word πολλὴν ἀγάπην, great love,—as your great critics observe, and so the Septuagint constantly useth it,—which doth not signify that God loves us often, or that his love is reiterated, but that he loves us with one entire love. The Arminians would make the love of God incomplete, and never complete till one comes to die; but it is not a matter of that nature, it is not as sanctification, that admits degrees in us, but it is of the nature of those things that consist *in indivisibili*. I will give you that place for it, Ps. cxxxviii. 8, 'The Lord,' saith he, 'will perfect* that which concerneth me.' What God did intend to David from everlasting at once, he is perfecting of it in him. There is, saith he, a great deal of mercy yet to come, God hath not half done with me, he will perfect that which concerns me, and he is perfecting of it to everlasting; for so it follows: 'Thy mercy, O Lord, endureth for ever.' God hath set up, as I may so speak, an idea in his own heart, what a brave creature he will make thee, and how he will love thee, and all that ever he doth or will do, it is but a perfecting of that idea, and of that love wherewith he loved thee from everlasting. The mercies of God are said to be many, you read often of them in the plural; but his love is said to be but one, because he loved us with one entire act, even from eternity.

Yea, he took up so much love at the first, that his wisdom and all in him is set on work to study and contrive ways how to commend that love. And

* In 2 Thess. i. 11, it is 'fulfil,' πληρώσῃ.

therefore that word in Tit. iii. 4, which we translate 'kindness,' as it signifies *benignitatem*, so it signifies an heroical study, as it were, in God, all sort of ways to deserve well of mankind. It was so great that he knew not how to express it enough; for do but consider a little with yourselves. He began to love Adam upon the terms of a providential love, but that was not good enough, he must have those of mankind he loves to heaven. He was not content with direct ways of loving,—that is, to love them in their head Jesus Christ, as he loveth the angels, and so no more ado,—but to shew the more love, lets them fall into sin, become enemies to him, and then sends his Son. And, my brethren, the truth is, this cost Jesus Christ dear, merely that God might shew forth the more love; for we might not have been sinners; and though sinners, yet we might have been saved without any satisfaction. But it was a digression of love, as I may truly call it, it was an excursion of love, that as man being sinful sought out many inventions, so God being loving, he sought out a world of inventions for to shew his love. Now, do but think with yourselves, that the very first thought of love that God had towards you, the very first glance of love he took up, should be so much, as that all sorts of ways that his wisdom can invent, and that in an eternity of time too, should be little enough to vent and retail that love which thus in the lump he took up. My brethren, this must certainly be a great love.

And I will add but this to it: that his love was so greedy,—mark what I say unto thee—when he first began to love thee, that the next and main thing that he thought of, that he had in his eye, as I may speak, in order and degree, though all was but one act, was that happiness he meant to give thee in heaven. He doth as it were overleap, so greedy was his love, all the means between; they come in, as I may say, in a second thought. If, I say, they do allow an intention of the end before the means, if God intended the end before the means, he intended that happiness which thou shalt have first. Therefore observe what the Scripture speaks; though it saith that God ordained us to believe, and ordained us unto sanctification, yet ordinarily it expresseth it thus—he hath ordained us unto life. And the place is emphatical, 2 Thess. ii. 13, 'God hath from the beginning ordained you to salvation;' mark, he joins *you* and *salvation* together, and then comes in the means, 'through sanctification of the Spirit, and belief of the truth.' But, I say, his eye was so intent upon thy good, that look what is thy chiefest good, what he means to make thee in heaven, that he pitcheth first upon.—And so much now for that act.

Let us next consider the time. 'He loved us;'—this carries us to the time past. So that if you ask me when this love did begin, the truth is, if I may so speak with reverence, he loved thee ever since he hath been God. Jer. xxxi. 3, 'I have loved thee with an everlasting love;' and unto everlasting there can be nothing added. God is from everlasting, and his love is from everlasting. He may be said to have loved thee ever since he loved himself, or ever since he loved his Son in whom he chose thee. As he was God from the beginning, and as Christ was the Word of life from the beginning, John i. 1; so he hath ordained thee unto salvation from the beginning, 2 Thess. ii. 13. And the school-men do rightly say in this, that the liberty of God's will doth not lie as man's doth, that it was a while suspended, no, not for a moment. There was never an actual suspension, for then there were an imperfection; only there was *libertas potentialis*, he might have cast it otherwise; but there never was any time in which there was in his heart a vacuity of love to thee, or unto any one whom he loveth. How infinitely

doth this endear the love of God to thee, and make it great! If one have loved you from his infancy, that no sooner he began to have a thought of love, or to love himself, but he loved you, and pitched his heart upon you, how great will you account his love! John makes a great matter of it, 1 John iv. 10: Herein is love, speaking of the love of God, that we loved not God, but he loved us first. We did not begin, but he began; and when did he begin? Even from eternity, when he loved himself, and loved his Son.

And as he hath loved you from eternity, that is the first thing considerable in it, so let me add, in the second place, which this *hath loved* doth also evidently import,—comparing it with ver. 7, 'that in ages to come,' and here 'hath,' that is, from everlasting to everlasting,—he hath continued to love his children with a reiterated love. That act of love which he hath first pitched, he hath every moment renewed actually in his own mind. He doth but think over and over again thoughts of love to thee, amongst the rest of his elect, unto eternity. Saith the Psalmist, and it is Christ that speaks that psalm, who knew the love of his Father, and knew his heart, Ps. xl. 5, 'How many are thy thoughts towards us, O God!' Many indeed, for they have been from everlasting, therefore they cannot be numbered. And not only that first act, that first thought he had, but the whole lump of that love is still renewed every moment, and shall be unto eternity. I could give you a multitude of places. He is therefore said to have us in his eye, and to write us upon the palms of his hands, &c.

And, lastly, it is to everlasting, which though it be not in this verse, yet we meet with it in ver. 7, 'that in ages to come.' As he loved us from everlasting, from the beginning, as it is in that 2 Thess. ii. 13, so he loveth us unto the end, John xiii. 1.

SERMON XII.

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 4–6.

THE scope of the Apostle in these words, as I have told you, is to magnify these three attributes in God—his love, mercy, grace, towards us; and these as they are the causes of our salvation.

In opening of these words, I have—

1. Shewn you the difference between love and mercy.

2. Shewn you why that the Apostle, when he would speak of the causes of our salvation, contented not himself to have said that God is rich in mercy, but that he addeth 'for the great love wherewith he loved us.'

3. Shewn you likewise that a great love, and an act of love, or a purpose of love, taken up towards us, is the foundation of his shewing mercy to us; and that act of love is especially that taken up from everlasting, which he took up to us before we were, and therefore prevented the misery we were fallen into; for he had engaged himself to us by so great a love, which stirred up his mercy.

The next thing I came to was this, the greatness of this love. I did profess not to handle this argument in the vastness of it,—which by the grace of God might arise to a volume, if it should be so handled,—but so far forth as the text doth give bottom to anything about it, so far I professed to handle it, because I would explain the text.

First, therefore, we considered the subject of this love, who it is that loved us. It is God, whose love therefore is as great as himself; and if God will be in love, how deep, how great will that love be! What a love will they possess with whom God professeth himself to be in love! Love, it is of all attributes the most commanding; it commandeth all in a man, and it commandeth all in God.

Secondly, we considered that this God, though of a loving nature and disposition, yet he took up an act of love. 'He loved,' saith the text.

There are two sorts of acts of love which God hath put forth towards us:—

1. That immanent act, as it is called; that is, which is in God himself only, abideth in himself, in his own heart, that first act from eternity, which is the foundation of all; and this the Apostle here mainly intended in this 4th verse. But—

2. There are transient acts of love, which are the fruits of that first, which in the text here, as afterwards I shall shew you, are mainly these three:—

(1.) Giving Jesus Christ to be a head for us, and to die for us; that is couched in these words, 'He hath quickened us together with Christ, and raised us up together with him;' which importeth both him to be a head for us and him to have died for us, as a fruit of this love.

(2.) The act of calling us to himself, which is expressed in these words: 'Even when we were dead in sins hath he quickened us.'

(3.) The glorifying of us hereafter, we being already 'set in heavenly places in Christ,' as an engagement of all that glory we shall have hereafter.

These three transient acts I must handle in their order, as I open the fifth and sixth verses; therefore now, in this fourth verse, I shall only speak of that immanent act in God, 'the love wherewith he loved us.' And concerning that, two things—

1. The greatness of that love in itself. And—

2. In respect of the time when this love began; for he speaks in the time past, 'he loved us.'

First, For the greatness of this act of love taken up towards us. It is so great, as all the acts of love, all the manifestations of love, the transient acts of love, the fruits of love, that God shews and manifesteth to eternity, they are not all enough to express that love which he took up in the first act, when he began to love us, and all serve but to commend and manifest that love. And then—

Secondly, For the time. If you ask when he first began to love,—which also sets out the greatness of it,—it was from everlasting. This word in the text, 'hath loved us,' or, 'he loved us,' reacheth to eternity; so in Jer. xxxi. 3.

And then for the continuance of it ever since; he hath continued it every moment. Though we were children of wrath, and dead in sins and trespasses, yet he all that while, since the first time he began to love us, hath continued to love us with the same love; he hath reiterated the same thoughts again and again. And for this great love, wherewith he loved us from everlasting, and wherewith he hath continued to love us ever since, from everlasting, as we may so speak; 'for this great love,' saith he, 'he hath quickened us.'

I also opened in the last discourse the greatness of this love from the persons, 'us.' *Us*, saith he, not others. We were children of wrath as well as others, but 'for the great love wherewith he loved *us*,' and not others,—for he hath not quickened all, but he quickeneth all that he loveth,—he hath 'quickened us together with Christ.' He loved *us*, not ours, nor for anything in us. He loved us, not indefinitely,—that is, 'I will love some of mankind,'—but he hath loved us distinctly, pitching upon those persons he pitched his love upon, and laying forth all the mercies and all the fruits of love upon them, eyeing their persons.

There was likewise, I told you, another thing which sets out the greatness of this love, and that is the condition of our persons, 'dead in sins and trespasses,' and that follows in the fifth verse. But as I said then, I going over these words in a way of exposition, and not handling them as a subject, will not insist on everything in that artificial method, as if I were to write a tract upon it.

There is but one thing more, and it is a great thing, and I confess I did not observe it a long while in the text, but still took the words to have run thus, 'for the great love wherewith he loved us;' but I find it is, 'for *his* great love wherewith he hath loved us.' There is a great emphasis in that word *his*. He saith not simply, as he might have done, because that God greatly loved us, or, because of a great love he bore us; but he doubles it, 'for the great love wherewith he loved us;' and not only so, but, 'for *his* great love wherewith he loved us.' My brethren, there is a love proper to God, which is a differing kind of love from that in all the creatures; *his* love, as the text hath it here. As his goodness is another kind of goodness than

what is in the creatures, so is his love. There is none that hath tasted of this love of his but say that it is a differing love from the love of all the creatures; and the difference is found more by tasting and by feeling of it than it is by setting of it forth; as it is in wines, 'Thy love is better than wine, and thy loving-kindness is better than life:' both of which are better discerned by taste and feeling than set out by any expression. Indeed, God doth compare his love to what is in the creature, to set it out to us, because we apprehend it by such comparisons; as when he saith, 'Like as a father pitieth,' or loveth, 'his children, so the Lord loveth them that fear him.' And, 'If a mother forget her child,' &c. But yet, notwithstanding, 'the love wherewith he loved us' is of another kind from all these. In 1 John iii. 1, 'Behold,' saith the Apostle, 'what manner of love the Father hath bestowed upon us!'—he speaks in respect of one fruit of it,—such a love, for the kind of it, as no man, no creature, could bestow upon us. In Hos. xi. 9, where, giving the reason why that he loving his people they are not destroyed, he saith, 'I am God, and not man.' It is spoken in respect of his love clearly, for it comes in there upon a conflict with himself; when he had been provoked beyond the bounds and measure of pardon, yet when he comes to punish, he finds his love not to be as the love of a man. 'My heart is turned within me,' saith he, ver. 8, 'my repentings are rolled together: I will not return to destroy; for I am God, and not man.' My love is of another extent, of another kind, than the love of man. And so when he speaks of mercy, in Isa. lv. 8, 9, 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' It is *his* love, so saith the text here.

Now to speak a little of this, for it lies in the way in the text:—

First, *His love;* it is a love *for nothing in us.* The love that one creature bears to another is still for something in them; but the love of God, if it be his love, a love that is proper unto him, must needs be free: and that not only for this reason, which is usually given, and is a true one too, because that his love is from everlasting, and nothing in the creature in time can be the cause of what is in God from everlasting; but for this reason likewise, because that only God can be moved by what is in himself, he can love no otherwise but from himself. The creatures love because things are lovely, and there must be motives to draw out that love that is in them; but when God loves, he loves as from his own heart. There is nothing in us, no, not in Christ, that should move God to love us; though indeed to bestow those things that God bestows upon us, so Christ is the moving cause. 'Jacob have I loved,' saith he, and that before he had done any good or evil. So that, as no evil in him did put God off from loving him, so no good did move God to love him. In 2 Tim. i. 9, there is one little particle that I found this upon, 'Who hath saved us, and called us with a holy calling, not according to our works, but according to *his own purpose* and grace, which was given us in Christ before the world began.' Mark, 'according to his own purpose,' which is the thing I pitch upon in that place; that is, as the Apostle explains it, Eph. i. 9, 'which he purposed in himself,' or 'from himself'—a purpose merely taken up in or from himself. And therefore you shall find the phrase in Scripture to run, that as he loves us out of his own purpose, so for his own sake. 'Not for your sakes do I this, but for my own name's sake.' My brethren, there was a love which God did bear to man in innocency, the terms of which were such as, in a way of justice between the Creator and the creature, it became God, if he made him holy as he did

in innocency, to bestow upon him. But because that this was a love that seemed to have a kind of justice in it, and something in the creature which it was founded upon, therefore he destroys that condition, that he might make way to manifest the love that was according to his own purpose and grace, and merely from himself. And that now is his love; for if God do love like God, this is the love that is his, that is proper unto him. And saith he, 'not according to our works'—that is, it is founded upon nothing at all in the creature. For by 'works' there, he understands all habitual dispositions of goodness, of what kind soever, as the Scripture usually doth; as when it saith, 'he will judge every man according to his works,' it is not only meant of the outward acts, but of the inward frame of heart. He looks to nothing in the creature, but to his own purpose. It is *his love*, therefore it is free.—That is the first.

Secondly, *His love;* it is a love that is firm and peremptory, *unchangeable and invincible;* and such a love it became God to bear us, if he would love us, for that properly is his love. 'Put not your trust in princes,' saith the Psalmist; they will all fail; the men perish, and their thoughts perish; yea, sometimes their thoughts and affections die to their greatest favourites, before they die themselves. But his love is firm and peremptory, it is unchangeable and invincible, and this because it is his love. Mal. iii. 6, 'I am the Lord, I change not;'—that is, If I be God, and whilst I am God, I will not cease to love you, I will not change;—'therefore it is that ye sons of Jacob are not consumed.' His love is as immutable as his being. I will not be God, if I be not your God, and love you; he pawns all his Godhead upon it. 'I am the Lord,' saith he, 'I change not; therefore ye are not consumed.' In Rom. ix. 11, speaking of the election of Jacob, he saith, 'that the purpose of God according to election might stand:' it is a great word that; he fixed it upon such a basis as might stand for ever. It is a true thing that all God's counsels do stand fixed and firm; look how he purposeth them, be they of what kind soever. That Adam should be holy, that counsel did stand firm; but how? It stood firm for so long as he purposed it, which was till such time as he fell; it was but for a moment in comparison. And so, that Saul should be king, he purposed it, and it stood firm so far; but he repented that he made Saul king. But when he cometh to speak of election, he speaks of that as of such a counsel that not only standeth as all other his counsels do, but as that which is perpetuated to eternity. His purpose to love Adam was a firm purpose, for so he did; but how? Whilst he was in that state of innocency, and had the image of God upon him. But his purpose according to election, as the distinction is there, that stands, and it stands for ever. Therefore it is not of works, but, as was said before, of his own purpose, that it might stand, that it might have a rock of eternity, for the basis of it to stand upon. It is therefore, as by way of distinction from all purposes else as it were, called the 'purpose according to election.' If you will have this further confirmed, take that place also, which loadeth it with more epithets for the firmness of it, in 2 Tim. ii. 19, 'The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.' He speaks of God's purpose in election, and of the persons elected; for he saith it is that which hath this seal, 'The Lord knoweth them that are his.' You have here all sorts of words to make it firm—

1. It is called a foundation; 'The foundation of God,' saith he, 'standeth sure.' There are two great foundations, and of the two, if we may make comparisons, this is the greater. Jesus Christ is a foundation, but the eternal love of God, that is the first foundation; it was the womb of Christ him-

self: 1 Cor. iii. 11, 'Other foundation can no man lay than that is laid, which is Jesus Christ.' There you see Christ is a foundation, but here is a higher foundation,—'The Lord knoweth them that are his,' loved them and chose them, and so he did Christ himself.

2. It is not only called a foundation, but a sure foundation.

3. It is called the foundation of God, it is founded in him, it is founded upon him, it is as firm as himself; as he is God, he will stand to it, and therefore it must needs stand.

4. It is a foundation that remaineth, it standeth, it is steady.

5. It is sealed: 'having this seal,' saith he; so that it is never to be broken and altered. If the decrees of the Medes and Persians, when they had set their seals to them, were such as were not to be altered; much more God's. His seal is in this respect more than his oath. 'Him hath the Father sealed,' saith he, speaking of Christ. Now you have both his oath and his seal to this; that is, to the invincibleness and unchangeableness of his love. You have his seal in this place, 'The Lord knoweth them that are his;' and his oath you have in Heb. vi. 17. And what doth this oath serve for? To shew unto the heirs of promise the immutability of his counsel; and the immutability of his counsel respecting persons, and not things only, for it is an oath that God made to Abraham, when he swore concerning Isaac. And therefore the text hath it in Timothy; it 'hath this seal, The Lord knoweth them that are his.' If you will know whence the words are taken, that I may open them a little, you must observe this, that the Apostle handleth the doctrine of election and reprobation in the New Testament out of the speeches and types of the Old: as, 'Esau have I hated, Jacob have I loved,' in Rom. ix. And so, 'I will be merciful to whom I will be merciful;' it was spoken of Moses, in Exod. xxxiii. 19. And so likewise those words in Timothy, 'The Lord knoweth them that are his,' are spoken of Aaron and Moses in Num. xvi. 3, when Korah and his company gathered themselves together against Moses and Aaron, saying, 'You take too much upon you, seeing all the congregation are holy,' and they may be all priests. No, saith he; God hath chosen Aaron and Moses to go before his people, and to-morrow the Lord will shew who are his. So we translate it, and the Septuagint reads it, and it comes all to one; 'The Lord knoweth who are his.'

Now this that was said in this respect of Moses and Aaron in a typical way, and indeed in a decree of election too,—for that God singled out Moses and Aaron, it was his everlasting love,—I say, these very words doth the Apostle here apply, and pertinently too, to the same occasion; for, speaking of divers that seemed to be holy, and yet fell away, however, saith he, 'the foundation of the Lord standeth sure, having this seal, The Lord knoweth who are his.' And the word 'knoweth who are his,' it is, whom he hath pitched upon to love; it is a knowledge of approbation. Exod. xxxiii. 12, 'Thee have I known by name,' saith God unto the same Moses, which is all one and to say, 'Thee have I chosen;' for, ver. 19, speaking of Moses also, he saith, 'I will shew mercy on whom I will shew mercy,' which the Apostle quoteth in Rom. ix. as spoken of election. Now in respect of his love that is thus firm, and firm in respect that it is his love who is God and not man, and therefore changeth not; it is therefore said of the elect that it is impossible that they should be deceived. As I told you there are two foundations, so there are two impossibles made in Scripture; I know there are more, as it is impossible that God should lie, &c., but I speak of impossibles that relate to God's decrees. The one is, Matt. xxvi. 39, 'If it be possible, let this cup pass from me.' It was not possible. Why? Because God's

eternal love to his saints had decreed it otherwise, and God stuck firm to it. The other impossible is in Matt. xxiv. 24, 'Insomuch that, if it were possible, they should deceive the very elect;' that is impossible too. And the truth is, the reason of this firmness is because it is the love of God, and because it is so great a love; that is the foundation of it. And, my brethren, it is well that love made God's decrees for us; no attribute else would have fixed them so unalterably upon the same persons, in themselves so changeable. Would wisdom alone have gone and obliged God to so fickle a creature as we are? No. But love knew what it did, for it meant to manifest itself to the uttermost; therefore it pitched upon no conditions why God loved us; and if he requires conditions before he saveth us, love shall work those conditions in us. Therefore out of his infinite love and wisdom, he was able to make absolute promises to love, and to love firmly. It is love that commandeth all in God, and if love will do it, it shall be done; for if all that is in God can keep us and preserve us, and work in us what God requires to make him love us, and continue to love us, it shall be done. It is firm love.

And let me add this to it, which may illustrate it more, it is *invincible* love. You will say, this is the same thing with being unchangeable. I confess it, but only with this difference, that to shew his love is unchangeable, he would have a world of difficulties to run through, which yet his love should overcome. Saith he in Cant. viii. 6, 7,—and he speaks of his love, having set us as a seal upon his arm, having this seal, 'The Lord knows who are his,'—'Love is as strong as death. Many waters cannot quench love, neither can the floods drown it.' They are therefore called the sure mercies of David. And you know how David put them to the trial, and how he put God to it. What difficulties doth the love of God overcome? Do but consider. The purposes of his secret will toward us do overcome all the difficulties of his revealed will, and those were enough. He had given a law of his revealed will, and he had said that heaven and earth should pass away before one tittle of that should perish; and that the soul that sinned should die; and all had sinned and transgressed this law. But now though all were fast locked up under this, yet love breaks open all, for it is an invincible love. That secret purpose of his, I say, overcomes that revealed expression of his, which had so many bolts and bars to it,—all the threatenings and curses of the law,—and finds out a way to reconcile all.

And the way whereby he did it, it was an infinite difficulty. For God to overcome his own heart! Do you think it was nothing for him to put his Son to death? When Christ came to die, what a difficulty did he overcome! Do you think it was nothing for him to give up himself and his soul to the wrath of his Father? 'Father,' saith he, 'if it be possible, let this cup pass;' save them, if it be possible, some other way. Why, God's love overcame it, and Christ's love overcame it; his love would not permit him to think of any other course; it was an invincible love. When he comes to call us, hath he no difficulties which love overcometh? A man hath lived twenty thirty, forty years in sin; love overcomes it. We were dead in sins and trespasses; yet for the great love wherewith he loved us, he quickened us. When we have been dead, and dead forty years in the grave, that 'lo, he stinketh,' then doth God come and conquer us; it is an invincible love. After our calling, how do we provoke God! What a world of difficulties do we run through! Such temptations that, if it were possible, the elect should be deceived! It is so with all Christians. No righteous man but he is 'scarcely saved;' and yet saved he is, because the love of God is invincible, it overcomes all difficulties. Still, as the Apostle saith, in Rom. viii. 35, 37, 'Who

shall separate us from the love of God? shall life or death?' &c. In all these, saith he, 'we are more than conquerors.' There is an invincibleness; but how? 'Through him that loveth us,' so it follows; and mark that particle, it is because his love is an invincible love that doth thus make us to be conquerors: because that love is as strong as death, therefore neither death nor life,—it is as strong as hell, therefore neither hell nor devil, shall be able to separate.

Nay, where there is but a mention made by way of supposition, or by way of query, whether God will part with or cast off any of his people or no; you shall find that he throws it away with the highest indignation, his love is so great. Paul doth but put the question because he knew men would put it, in Rom. xi. 1, 'Hath God cast away his people?' How doth the Holy Ghost answer it? 'God forbid,' saith he. He speaks with the highest detestation that there should be any such thought in God. Even as in another place in the same epistle, chap. vi. 1, 'Shall we continue in sin that grace may abound?' Oh, God forbid! He throws it away with all the indignation that can be; and God may allow the one as soon as do the other. He throws it away, I say, with the highest indignation that ever such supposition could be made, that God should have such a thought. He is so possessed with love to his people that he will hear nothing to the contrary. 'Who shall lay anything to the charge of God's elect?' saith the Apostle; 'it is God that justifieth,' and it is their being elect that carries it. Yea, his love is so strong that if there be any accusation,—the Apostle makes the supposition, 'Who shall lay anything to their charge?' sin or devil?—that if at any time sin or devil come to accuse, it moves God to bless. His love is so violent, it is so set, that he takes occasion to bless so much the more. In Deut. xxiii. 5, when Balaam would lay something to the charge of the elect people of God there, and accuse them and curse them, what saith the text? 'Nevertheless the Lord thy God would not hearken unto Balaam,' he would not hear of it; and, not only so, 'but the Lord thy God turned the curse into a blessing unto thee.' And why? 'Because the Lord thy God loved thee.' His love was so strong as it overruled all the accusations Balaam could make, and all his curses. Even as a king that loveth his favourite, if any one comes to accuse him, it provokes him—his love doth—so much the more not only to pardon him, but to shew his love to him. My brethren, if that God be angry with us for our sins, it is for our good; and in the end they do provoke him to bless us so much the more. This must needs be invincible love. 'Who shall separate us from the love of God? who shall lay anything to the charge of God's elect? In all this we are more than conquerors.' And so much now for the second thing which is proper to this love in God, which the Apostle calls *his love*, and to no creatures else in the world as it is in God, namely, to love thus invincibly and unchangeably as he doth.

Thirdly, *His love* is the *same love wherewith he loveth his Son; yea, wherewith he loveth himself.*

It is the same love wherewith he loveth his Son. For that you have a known place in John xvii. 23, 26. At the 24th verse, saith Christ, Thou hast loved me before the foundation of the world, and hast therefore given me a glory, and thou hast united me unto thyself. Thou art in me, and I in thee, so ver. 21; and thou hast united a company of thine—so he calls them, ver. 6—unto me, I in them, and thou in me, so saith the 23d verse; and then what follows? 'That the world may know that thou hast loved them, as thou hast loved me.' As he is united to God, and we to him, so God loveth us with the same love wherewith he loved him.

And then again you have the like expression, ver. 26, 'That the love where-

with thou lovest me may be in them,'—that is, towards them, set upon them, derived to them. It is a phrase of kin to that in the text; 'the love wherewith he loved us,' saith the Apostle; 'the love wherewith thou lovest me,' saith Christ, to note a special love: but that which I quote it for is this, 'that the love wherewith thou lovest me may be in them,' or 'on them,' also. God loved all his creatures. He loved Adam, but not with that kind of love wherewith he loved Christ; but he loveth his elect with the same kind of love wherewith he loved him, the same love is set and pitched on them. He loveth him as his Son, and them as daughters married to him: as a father loveth his son, and a daughter married unto him, with the same kind of love, and differing from his love to the servants, or to any else that are about him. And therefore you shall find that still this love comes in with a distinction: Rom. viii. 39, 'Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus.' Mark it, he distinguisheth; there is a love indeed which men have been and are separated from, even Adam in innocency; but, saith he, if it be a love in Christ Jesus, if God loveth us with that kind of love wherewith he loveth Christ, nothing shall separate from that. For as we are said to be chosen in Christ, so we are said to be loved in him; for election, or the act of choosing, is expressed to us still by an act of love,—it is all one, they are convertible. Now, he is said to choose in Christ, so to love in Christ; and saith the Apostle, nothing shall separate us from the love of God in Christ. He speaks it by way of distinction from other love which men may be separated from; but from this, saith he, there is no separation.

Yea, let me go higher. God loving us in Christ, his love is in a manner *the same wherewith he loveth himself.* There is a union betwixt Jesus Christ and us, and there is also a union between God and us: John xvii. 23, 'I in them, and thou in me.' As our Lord and Saviour Christ loved his people so as that if his people be hurt, he takes it as if it were done to himself,—'Saul, Saul, why persecutest thou me?'—so you shall find that God himself speaks as if his people and he were all one. It is not only, as in John, 'thine they were,' and, 'God knoweth them that are his,'—and these are great words, they are deep words, and deep expressions,—but you shall find that God in the Old Testament speaks in the person of his people, as well as Christ doth in the New. Ps. lxxxi. 5, 'This he ordained in Joseph, for a testimony,' speaking of God, 'when he went out of Egypt,' meaning his people. And therefore, in Exod. xi. 8, saith he to Pharaoh, 'About midnight I will go out into the midst of Egypt, and all the first-born shall die,' &c. 'And after that I will go out,'—that is, my people shall go out. So that now, as the union between Christ and his people is such, and his love such, as that what was done to them, he reckons done to himself; so between God and us also. 'Thine they were,' saith Christ, 'and thou gavest them me.' They are more God's therefore than Christ's, or first God's, and then given unto Christ. Therefore, in Isa. lxiii. 9, in all their affliction he is said to be afflicted. Yea, the salvation of his people God accounts his salvation, Isa. xlix. 6: 'Thou shalt be,' speaking of Christ, 'my salvation unto the end of the earth.'

And though God loveth himself with a natural love, yet this his love to us is now in a manner naturalised, because he is become a father to us. He was happy in himself, and might be so without us for ever; yet now he speaks as if that the want of us would make him imperfect: 'Who shall separate us from the love of God?' The word implies a separation, like the rending of the soul from the body; and as the soul would be imperfect without the body, so the love that God bears us would make him so too, if there

could be a separation. Therefore in Zeph. iii. 17, he is said to 'rest in his love;' if he enjoyed us not, he would never be at rest else. To these kind of expressions, my brethren, doth the Scripture rise.

And so much now for having opened this, 'his great love wherewith he loved us.' *His love*, a love that is proper unto God, which therefore must needs be thus great, as you have heard it opened to you. The greatness of this love, in respect of his giving Christ to be our head, and carrying us to, and giving of us heaven, and the like; that follows after, and I shall speak to them in their season and order. I have done, you see, with that which is the main foundation, viz., 'for the great love wherewith he loved us.' I should have first handled the first clause in the verse, viz., 'But God, who is rich in mercy;' but you may remember, I told you that love was in this to have the pre-eminence, because it was an act of love first taken up, and this great love is that which guides and stirs up, manageth, and spends, and draws out all the riches of mercy that are in God towards us, when we were 'dead in sins and trespasses.' Now then there must be something said to that, that he is rich in mercy.

But God, who is rich in mercy.—These words, for the opening of them, may be considered two ways:—

1. In their relation or reference, in the Apostle's scope here.
2. Simply as they are in themselves.

1. *In their relation or reference*, they do, first, hold forth, that to save us all the riches of mercy that are in God were necessary. Had not God been thus rich in mercy, and borne so great a love to us, we had not been quickened, such was our misery, and such was our condition. They do imply, secondly, that all the riches of mercy that are in God, and all in God, did move him thus to be merciful and to be gracious to us. And then, thirdly, that where God doth love, there he will shew forth to the uttermost all those riches of mercy that are in him, he will spend them all to save us, he hath engaged them all. 'God,' saith he, 'who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins and trespasses, hath quickened us, and saved us.'

2. If you take the words simply in themselves, they import two things:—

(1.) That God is of a *merciful nature and disposition.*

(2.) That there are *riches of mercy* in that nature of his.

The words imply both.

First, I say, that he is merciful in his nature and disposition; which I argue from two things in the text and in the context.

First, if you observe it, when he speaks of his love, he speaks of it as an act taken up by God, though he is of a loving nature, which is the foundation of that act. 'The love wherewith he loved us,' saith he. But when he speaks of mercy, he speaks of it as of a disposition which love stirred up, which love expendeth and commandeth, guideth and directeth. God, saith he, being in himself rich in mercy, and in his own nature, and having pitched an act of love upon us, for that great love wherewith he loved us, setting aside that nature of mercy that is in him, hath saved us, and quickened us. Secondly, though I do not much urge the participle, ὢν, God being rich, which being in God is his essence; for though that word ὢν is not always taken for *participium essendi*, yet notwithstanding, look upon the words just before, he speaks of what we were by nature: we were by nature, saith he, and by our natural disposition, children of wrath; and so on the contrary, speaking of God: God, saith he, πλούσιος ὢν, who is in his nature, in his disposition, merciful and 'rich in mercy, even when we were dead,' &c.

So that, I say, the words simply considered in themselves import, first, that God is in his nature and disposition merciful, which is the foundation of our salvation. And then, that the mercy that is in him is a rich mercy; there are riches of mercy in him.

I shall speak a word or two to the first. *It is his disposition thus to be merciful.* You have an expression in 2 Cor. i. 3, where God is said to be the 'Father of mercies;' which imports that as he is the spring of all mercy, so it is natural to him, as it is to a father to beget children. He is not only said to be a father unto us, and like a father to be merciful to us; but he is said to be the Father of all the mercies which he doth bestow upon us, more the Father of mercies than Satan is said to be the father of sin; yet he is said to be the father of sin, and when he sinneth, he sinneth of his own, John viii. 44. I say, it is his nature, it is his disposition. 'God,' saith he, 'who is rich in mercy;' it is his being. We are by nature children of wrath, he is by nature merciful.

Mercy is his delight, and therefore natural to him, as in all acts of nature you know there is a delight. Micah vii. 18, 'He retaineth not his anger for ever, because,' saith he, 'he delighteth in mercy.'

The mercies of God are called in Scripture his *bowels;* now there is nothing so intimate or so natural to a man as his bowels are. And they are called his bowels because they are his inwards; and all that is within him, his whole being and nature inclines him to it. Luke i. 78, 'Through the tender mercy of our God;' so we translate it, look in your margins, it is the 'bowels of God.' So in James v. 11, he is called πολύσπλαγχνός, full of bowels. You know the bowels are the most inward and the most natural, more than outward members. A man may lose an outward member and be a man still; but he cannot lose his inwards, his bowels. They are said to be his bowels, because all the mercy he sheweth, he doth it from within. Hosea ii. 19, 'I will betroth thee unto me in loving-kindness and in mercies;' in the original it is, 'I will betroth thee unto me in mercy and in bowels;' yea, in the womb of mercy, as the word signifies. Now, as Sanctius well observes, he doth not only make a covenant to be a husband to us and to betroth us to himself in mercy; but, saith he, thou shalt have my bowels, thou shalt have the womb itself that conceives them, thou shalt have the mother of mercies, as he himself is said to be the Father of mercies, because that mercy is his inwards, and he begets it, he conceives it; he is both the womb of mercies and the Father of mercies. All these expressions the Scripture hath, to shew how natural they are to him as himself. 'God, who is rich in mercy,' saith he.

And then again; it is his nature and disposition, because when he doth shew mercy, he doth it with his whole heart. 1 Chron. xvii. 19, 'According to thine own heart, hast thou done all this greatness,' saith David, when he speaks of God's shewing mercy; that is, thou hast shewn mercy like thyself, like the great God, 'according to thine own heart.'

My brethren, though God is just, yet his mercy may be in some respect said to be more natural to him than all acts of justice itself that God doth shew, I mean vindicative justice; in them there is a satisfaction to an attribute, in that he meets and is even with sinners; yet notwithstanding there is a kind of violence done to himself in it, the Scripture so expresseth it; there is something in it that is contrary to him. And so many interpret that place, 'I will not the death of a sinner;' that is, I delight not simply in it, I will not do it *animi causa*, for pleasure's sake, because I delight in the thing, as those that are of the Remonstrants' opinion slander the other

party, that they make God to delight in the death of a sinner. No; when he exerciseth acts of justice, it is for a higher end, it is not simply for the thing itself; there is always something in his heart against it. But when he comes to shew mercy, to manifest that it is his nature and disposition, it is said that he doth it with his whole heart; there is nothing at all in him that is against it, the act itself pleaseth him for itself, there is no reluctancy in him. Therefore, in Lam. iii. 33, when he speaks of punishing, he saith, 'He doth not afflict willingly, nor grieve the children of men.' But when he comes to speak of shewing mercy, he saith he doth do it 'with his whole heart, and with his whole soul;' so the expression is, Jer. xxxii. 41. And therefore acts of justice, you know, are called *opus alienum*, his 'strange work,' and his 'strange act,' in Isa. xxviii. 21. But when he comes to shew mercy, he rejoices over them, to do them good, with his whole heart, and with his whole soul; as it is in that Jer. xxxii. 41.

SERMON XIII.

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 4–6.

THE Apostle had handled in the verses before, and given the most exact description of that wretched and deplorable estate which by nature we lie in; dead in sins and trespasses, and children of wrath. And he ushereth in our salvation, both in the thing and in the causes of it, with this 'but' here: 'But God, who is rich in mercy,' &c. Which is the greatest turn that ever was, that men dead in sins and trespasses, guilty of death over and over, and children of wrath by nature, he that is the just God should not have destroyed them. No, but, saith he, 'God, who is rich in mercy,' or, 'God, being rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us.' There was an ambushment of everlasting love and riches of mercy laid up in him, which that love hath disposed of for the salvation of them he hath chosen; and out of that mercy, and out of that love, when we were thus dead in sins and trespasses, he hath quickened us together with Christ. Take notice of it; saith he, 'by grace ye are saved.'

His scope is to hold forth, and withal to magnify, those two great causes of our salvation that are in God himself. The one is, that act of love wherewith he loved us and continued to love us, which, he saith, is a great love; and, secondly, those riches of mercy which are in him.

The greatness of this love I have endeavoured, so far as this text sets it forth, to lay open to you. I shall only give you in brief the heads of what I have said concerning it, and so proceed to speak of the riches of that mercy which are in God. I told you, the reason why I spake of love first was this: because, as here you see, it is his love, that though it is not the cause of the mercy that is in him, yet it is that which disposeth of all the treasury of mercy unto sinners, because he had first set his love upon them, and so great a love as he had done.

Great, first, in respect of the subject of it, which is God; and if God will fall in love, how great will that love be!

It is great, secondly, in respect of the kind of it; *his* love. The Apostle doth not only say, 'for the love wherewith he loved us,' but, 'for *his* great love wherewith he loved us,' such a love as the creatures bear not; and the love 'wherewith he *hath* loved us,' not the love 'wherewith he did love us' when he did convert us, but loved us from everlasting. 'With an everlasting love have I drawn thee,' or rather, 'have I extended towards thee.'

Lastly, the consideration of the persons upon whom this love is pitched argues the greatness of it,—*us*, us distinct, us by name, and us, not others, though others were children of wrath as well as we. 'We were,' saith he, 'by nature children of wrath, even as others: but God, for the great love,' &c.

These things I insisted largely upon in the last discourse.

I am now to come to speak of the *riches of mercy* which are in God, so far forth as shall serve to open this text, and shall be proper to that which we have in hand.

But God, who is rich in mercy, &c.—These are, my brethren, very great expressions; therefore if I shall a little insist upon them, more than I have done upon former things, or than I shall do for time to come, you may pardon me. Yet what belongs to this head of *riches of mercy*, so far as this text holds it forth, I purpose to despatch in this discourse.

The Apostle useth this high epithet, 'riches,' when he speaks of mercy and of grace, five times in this epistle. In the 1st chapter, ver. 7, you have it: 'In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.' Then you have it here, in this 4th verse of the 2d chapter, 'God, who is rich in mercy.' Then, thirdly, you have it in the 7th verse of this chapter again, and there you have it with an addition, 'exceeding riches of his grace.' And then, fourthly, you have it in the 3d chapter, ver. 8, 'the unsearchable riches of Christ.' And then again, lastly, you have it in the 16th verse of the 3d chapter, 'that he would grant you, according to the riches of his glory.' I shall not so speak to it therefore now but that I shall reserve matter that shall be proper unto those texts when I come to speak to them.

I need not then stand to give you any parallel scriptures to shew that God is called 'rich in mercy,' or that mercy in God is called 'rich mercy;' it being four or five times in this epistle attributed unto mercy. I shall only name that in Rom. x. 12, 'The same Lord over all is rich unto all that call upon him.' The Apostle indeed doth not there say that he is rich in mercy, but he means it; for he would have said else, God is good unto all. But he thought that expression too little, and therefore he comes out with this, he is rich unto all; that is, he is infinite, overflowing in goodness, he is good to a profuseness, he is good to the pouring forth of riches, he is good to an abundance. He speaks of mercy, for he speaks of salvation; and he had said just before, ver. 11, but only this, and it was but a slender expression, 'Whosoever believeth on him shall not be ashamed;' but when he comes to prove it, then saith he, 'The same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of Lord shall be saved.' For the proof of it, when he comes to speak of that, he speaks of the most; though when he speaks of the thing, he speaks of the least.

Now, 'riches of mercy' in God, is a metaphor borrowed from other riches amongst men, and he speaks of God here after the manner of men. Or, if you will, rather other things are called riches, by way of similitude from God; for as God only is good, as Christ saith, so only he is rich: 1 Chron. xxix. 12, 'Both riches and honour come of thee.' He only is good, because he is the fountain of all goodness; and he only is rich, because he is the fountain of all riches. So as indeed other things are called riches because of a similitude to what is in him. But if we take it, as most do, to be spoken by a borrowed similitude from outward riches, alas! still it doth not reach it. Why? Because that outward riches amongst men, they are all outward things, therefore they are said to have wings and to fly away, leave the man still, for they are but accidental to him. You have the inventory of the riches of Tyre in Ezek. xxvii., and they are all of things without. Now the truth is, that thus God is said to be rich too, in respect of outward things, that are outward to himself. 'The earth,' saith the Psalmist, 'is full of his riches,' Ps. civ. 24. Yet these are all outward things unto

God, even as they are unto us, though they are his riches properly, because they all come of him. And, Deut. xxviii. 12, 'The Lord shall open to thee his good treasure;' speaking of God's blessing his people, which is but the blessings of the earth, and the dews of heaven. But, alas! these are not the riches he valueth; but, my brethren, the riches that he valueth are the riches that are in his own nature. 'Let not the rich man glory in his riches,' Jer. ix. 23. God himself glories not in these riches, though the whole earth is his, but that he exerciseth loving-kindness, judgment, and righteousness in the earth (ver. 24), that he is merciful and gracious. In these respects he is said to be rich, and rich in mercy.

Inward worth, or inward excellency of any kind, is called riches; as in James ii. 5, men are said to be 'rich in faith;' and in 1 Cor. i. 5, 'enriched in all utterance, and in all knowledge.' It is there a metaphor borrowed from what is outward, yet applied to what is inward; and so here in the text riches are applied to mercy in God. Now then to open both the thing and the phrase to you:—

I shall chalk out to you how I mean to handle this thing, in such a way as is most proper to the scope of the Apostle here, and I will not go out of it. There is a double way of handling the riches of this mercy that is in God:—

The first is, to shew forth the eminent *properties* and excellencies that are in the mercies of God, which may be called the riches of this mercy, and the richness of that grace that is in him.

Or, secondly, by shewing that there is *abundance* of these riches in God.

These are two distinct things; and the one will serve and fit the 7th verse, for which I will reserve it, but the other fitteth this verse: therefore I shall speak properly and punctually to what the Apostle here expresseth.

Riches is attributed both to *things* and to *persons*, and in a differing respect.

Richness, or riches, is attributed to things, and then it importeth the excellency of them. As, rich apparel, Ezek. xxvii. 24; or whatsoever else you will apply it unto. Yea, it is applied to the excellency in creatures that do not make men rich; as wine is called rich wine, that is, that which is full of strength and pleasantness. It notes out, I say, the excellency of the thing.

But then there are riches ascribed to the persons that possess them, in respect of having an abundance of what is most excellent.

Now, mark it, riches attributed to the thing; that is, unto mercy itself; that you have in the 7th verse,—though the other will come in there too, yet more properly that,—'that he might shew forth the exceeding riches of his grace.' There is the riches of the thing, the riches of the grace itself. And so also all those excellent properties that are in grace, in mercy: the freeness, the worth, the value, the price, the tenderness, the sweetness, or what you will,—for the inward worth or excellency of anything is called, in use of speech, the richness of it, as a rich wine, a rich cordial, whatsoever is pleasant or excellent,—riches are attributed to all the properties of it. Now I shall not here handle the rich properties that are in mercy, which God shews forth in saving us; I shall cut off all those, and reserve them for the 7th verse. I shall now only speak to the second, namely, riches attributed to the person or subject that hath this mercy; for you see the phrase here is, that 'God is rich in mercy;' and so I shall speak of that treasury that is in him, and is an abundance to flowing over. A man may have wine that is rich, and yet not be rich himself; but God is rich in mercy, and hath riches of mercy in him.

Now in handling the riches of mercy that are in God, it may be done two ways :—

First, To handle them as they are the *cause and original* in God of our salvation; as they do move him thereunto, and as they are the spring or mine of all the mercies we receive. Or—

Secondly, To handle them by way of *outward demonstration*, in the effects, which may argue and evidence the greatness of these riches.

Now ver. 4 and ver. 7 share these two between them. The 7th verse runs most upon the demonstration, or holding forth a manifestation of all the mercies that God had vouchsafed. For so he endeth in the close of that verse; 'that in the ages to come,' saith he, 'he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus.' But these words in ver. 4 come in casually, they come in as they are the motive in God which moved him to quicken us. And therefore that of the demonstration of the riches of mercy in the effects, that shall come in at ver. 7, for there it is most proper.

Here are three things which I shall handle in these words for the opening of them :—

1. That mercy is a *peculiar excellency* in God, and he is therefore said to be 'rich in mercy.' This I shall speak to in general, and you shall see it will naturally arise from the phrase in the text.

2. I shall open the *abundance of the riches of mercy that are in God subjectively.*

3. I shall shew you *what riches of mercy, as the cause of our salvation, are in God*, and do lie by him. 'God, who is rich in mercy,' saith he, 'for his great love wherewith he loved us, even when we were dead in sins, hath quickened us,' &c. And to handle them thus it is proper; all this is natural, it is not to go out of the text, it is but to open it; for we must not fetch in all that can be said of mercy when we come to expound scriptures, which is the work we have now in hand.

First, I say, *mercy is a peculiar excellency in God.* He reckons this of all other excellencies the highest and greatest. You shall find this amongst men, though they possess many excellencies, yet they are said to be rich only in what is eminently excellent; they are said to be rich only in respect of something they possess in a more peculiar manner, whether riches be applied to inward excellencies of the mind or to outward. If to inward excellencies, let a man have never so much wisdom, yet his riches lie in faith; 'rich in faith,' saith the Apostle. It doth not lie in his human prudence or wisdom, but in his faith, for faith is the superior and supreme excellency in him, in respect of which he is said to be rich, and which makes a man differ from other men, even as reason makes a man differ from a beast. If you attribute riches to outward things, a man is said to be rich only in that which is most eminently excellent; as Abraham, Gen. xiii. 2, is said to be rich in silver and in gold. Therefore you know gold and silver and precious stones are in an eminent manner counted riches, or that which will procure them. Money, saith Solomon, answereth all things, Eccles. x. 19. And in Eccles. ii. 8, speaking of himself as being a king, saith he, 'I gathered me silver and gold, and the peculiar treasure of kings.' It was the manner of kings then, and so is now; and if you travel into foreign parts you shall see it used more than with us; they have all the rarities of what kind soever, which they reserve in a treasury, in a closet or study, great pearls and precious stones, and other rarities —these are the peculiar treasure of kings. So it is here. God, though he *hath other* excellencies in him, and all excellencies and perfections, yet, not-

withstanding, he is pleased to style himself rich in a peculiar manner in respect of mercy; this is the peculiar treasure of the King of kings. As Solomon gathered him silver and gold and the peculiar treasure of kings, so, though God hath justice and power, and all these things in him, yet that which he peculiarly accounteth the treasure of God himself is his mercy; 'God, who is rich in mercy,' saith the text.

You shall not read in all the Scripture, that I know of, that God is said to be rich in wrath, or rich in justice, or rich in power, though all these are inward perfections in him. Indeed you shall find this, that what is the object of his wrath he reckons a treasury for him too, but it is not ascribed to the attribute itself: Deut. xxxii. 33, 34, 'Is not this laid up in store with me, and sealed up among my treasures?' But what speaks he of? He speaks of men's sins, as in the verses before: 'Their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this,' saith he, 'laid up in store with me?' &c. He speaks of these but as of outward riches to him, which will indeed one day bring in a revenue of glory to his justice. Therefore you see he useth those phrases that belong to external things; 'laid up in store with me,' saith he, 'and sealed up among my treasures.' So that indeed the sinner is rather said to treasure up wrath than God: Rom. ii. 5, 'After thy hardness and impenitent heart thou treasurest up unto thyself wrath against the day of wrath,'—that is, the treasury of wrath in him, though God reckons it also his, because it is a prey for his justice to feed upon, and to fetch a world of glory out of it. But now you shall find still that riches is applied unto mercy, and if it be not only, yet this I am sure of, that it is most frequently, and I think indeed it may be said only. The Scripture speaks of riches of glory, Eph. iii. 16, 'That he would grant you, according to the riches of his glory.' Yet eminently mercy is there intended; for it is that which God bestows, and which the Apostle there prayeth for. And he calls his mercy there his glory, as elsewhere he doth, as being the most eminent excellency in God. Saith he, in Jer. ix. 24, 'Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth.'

Now, to what doth the Apostle apply this in 1 Cor. i. 30, 31? Unto God's giving of Jesus Christ, out of his abundant mercy, to be righteousness and redemption and all things for us. So that indeed here lies that which God would have us to glory in, and which he himself glories in, that we know him which exerciseth loving-kindness, and makes Christ our righteousness. You know Solomon saith, Prov. xix. 11, that it is the glory of a man to pass over a transgression; herein lies the glory of God. That in Rom. ix. 22, 23, compared, is observable. In ver. 22, where he speaks of God's making known the power of his wrath, saith he, 'God, willing to shew his wrath, and make his power known.' But in ver. 23, when he comes to speak of mercy, he saith, 'that he might make known the riches of his glory;' there riches come in. And what glory doth he mean? Certainly he means the glory of his grace in a more eminent manner, as appeareth by the denomination of the subject; 'upon the vessels of mercy,' saith he. And so in Rom. x. 12, where he is said to be 'rich unto all that call upon him.' By riches there the meaning is, he is rich in goodness; he is, as I said, good to a richness, good to a profuseness, unto all that call upon him. So that indeed, my brethren, it is that peculiar attribute of mercy that riches is ascribed unto. There is one place, and it is in Rom. xi. 33, where riches is

applied to the wisdom and knowledge of God. But believe it, the Apostle speaks there of electing knowledge and wisdom, that contriveth mercy for us, as the very words before shew, and as the conclusion of all his discourse in the next chapter, ver. 1, makes apparent, where, having ended his discourse concerning God's having mercy upon Jew and Gentile, he saith, 'I beseech you by the mercies of God.' So that indeed mercy carries away the name of these riches, at leastwise most frequently in the New Testament.

Now, do but think with yourselves, that I may quicken your hearts a little. There is nothing could be more comfortable to us than this, that God should account mercy, of all things else, to be his riches, and himself to be rich in a more special manner in mercy. You may see the difference between God and men in their riches. Whilst kings and great men account their riches in other things, God accounts his riches in being merciful. My brethren, mercy, if you consider it, what is it? Why, it is that which God himself hath no need of; and therefore, when we say he is merciful, it wholly respects the creature and the good of the creature, and to deliver the creature out of misery. If he had said, 'God is rich in love,' that is unto himself, for he loves himself; but merciful he is not to himself, neither is he capable of mercy from himself. Therefore, when he saith he is rich in mercy, what can be more comfortable unto us than that that which God accounteth his only, or at least his chiefest riches, is that which tendeth to our good and salvation? He himself, indeed, hath a glory out of it; therefore it is called riches of glory, chap. i. 18. But yet take it as mercy, and it is that which peculiarly concerns us and our good.

If his riches lay in anything else, we might not have so much hope and comfort, for he would employ those riches for the good of himself, as we see rich men in the world do. Rich men, though they give away crumbs from their table, as the expression is in the parable, yet the chief of their riches is all employed for themselves and their children. But if any one's riches should lie only in mercy and in grace, and himself were in himself perfectly happy, so that he himself hath no need of all those riches, surely this must be all for poor creatures who are capable of mercy, and are the objects of mercy, and sinners; they have the chiefest share in it. It is an observable thing that in Rom. x. 12, where God is said to be 'rich unto all,' not rich in himself, but rich unto us; so the phrase runs. If there were a man that were rich in all things that the world accounts riches, and that man should account it his chiefest riches to give all this away, how would all the world come to him! My brethren, thus it is with God. He is rich in that attribute that gives all away, for he is said to be rich in mercy. I shall speak a little more to this in the close of all, by way of use; therefore I urge it now no more.

I come to the *second* thing, viz., To open to you *the abundance of these riches of mercy that are in God.*

This phrase in the text, 'God, who is rich in mercy,' take it simply, and it imports—

First, A fulness and *an abundance of mercy in God*, even to superfluity and to flowing over. Any one that is said to be rich in anything hath an abundance of it, or else he cannot be said to be rich. 'Now ye are full,' saith the Apostle, and 'ye are rich,' in 1 Cor. iv. 8. If there be not a fulness, there is not riches. 'O thou that art abundant in treasures,' saith he to Babylon, in Jer. li. 13. A man is then said to be rich when he is abundant in treasures to an overplus. 'Whose belly thou fillest with thy hid treasure,' saith the Psalmist, Ps. xvii. 14, for he calls all these outward things in the world God's treasure; 'and they leave the rest of their substance'—so

we translate it—'to their babes;' they have an overplus, so Ainsworth and others read it. Now God hath mercy in him to an abundance, to an overplus: 1 Peter i. 3, 'Who according to his abundant mercy hath begotten us again.' There is an abundance of mercy in him, even to a flowing over: 1 Tim. i. 14, 'The grace of our Lord was exceeding abundant;' it was overfull, it was to a flowing over. In Rom. v. 17, it is said that those that are pardoned receive abundance of grace and mercy. And for our comfort, it is good to compare the expressions of the Scripture one with another. In that Rom. v. 20, it is said that sin doth abound. When sin abounded, saith he, the measure of man's iniquity was brimful; but when he comes to speak of grace, he puts an ὑπερ upon it; ὑπερεπερίσσευσεν, saith he, 'grace did much more abound.' There was a flowing, and a flowing over of grace, as the word there signifies. Grace did not only overflow, but infinitely overflow, it was oversuperfluous, there was more than enough of it for the salvation of sinners.

Now it is said to be abundant—

1. In respect of the multitude of the mercies that are in God.
2. In respect of the variety of them.
3. In respect of the greatness of them, the height, the depth, the length, the breadth of them.

1. I say, in respect of the *multitude* of mercies in God. You shall therefore find that the Scripture speaks of mercies under multitudes: Ps. li. 1, 'According to the multitude of thy tender mercies, blot out my transgressions;' Ps. lxix. 13, 'O God, in the multitude of thy mercy hear me;' Isa. lv. 7, 'Our God, he will multiply to pardon,' as the word there is, which we translate, 'he will abundantly pardon.'

2. In respect of their *variety*, they are manifold mercies. Riches lie in a variety. In Ezek. xxvii. 12, Tyre is said to have a multitude of all kinds of riches. Now as God hath a multitude of mercies, so he hath a multitude of all kinds of mercies. Therefore you shall find in the Scripture that mercy still runs in the plural, not only to note out that they are many, but that they are manifold, there is variety of them. Rom. xii. 1, 'I beseech you by the mercies of God.' In Neh. ix. 19, 27, a chapter wherein God and man striveth, as it were, whether God's mercies or man's sin should outvie one another, there is mention made of the manifoldness of his mercies. And in Isa. lxiii. 7, there is 'the multitude of his loving-kindnesses,' which are there called the 'praises of the Lord,' because they are his glory. As our hearts and the devil are the father of variety of sins, so God is the father of variety of mercies, and they are as so many children to him which he begets. And there is no sin or misery but God hath a mercy for it, and he hath a multitude of mercies of every kind too; even like an apothecary that hath an abundance of drugs of all sorts for all kind of diseases. As there is no disease but God hath made a remedy for it, so there is no misery but God hath mercy for it. He hath found out a remedy for sin, the hardest thing to cure of all things else, and therefore he hath provided a remedy for all other misery. And as there are variety of miseries which the creature is subject unto, so he hath in himself a shop, a treasury of all sorts of mercies, divided into several promises in the Scripture, which are but as so many boxes of this treasure, the caskets of variety of mercies. If thy heart be hard, his mercies are tender. If thy heart be dead, he hath mercy to quicken it, as Ps. cxix. hath it again and again. If thou be sick, he hath mercy to heal thee. If thou be sinful, he hath mercies to sanctify and cleanse thee. As large and as various as are our wants, so large and various are his mercies. So as we may come boldly to find grace and mercy to help us in time of need,

a mercy for every need, as the Apostle speaks. All the mercies that are in his own heart he hath transplanted them into several beds, as I may so express it, in the garden of the promises, where they grow, and he hath abundance of variety of them, suited to all the variety of the diseases of the soul.

Secondly, As riches are attributed unto mercy in respect of abundance, so in respect of *hiddenness and unknownness*. We use to say of a rich man that he is of an unknown wealth and estate; so the Scripture calls it hidden treasure. In Isa. xlv. 3, 'I will give thee,' saith he, speaking of Cyrus, 'the treasures of darkness, and hidden riches of secret places.' Now, the mercies of God, they are hidden, they are unsearchable. As there are curses, written and not written,—as in Deut. xxviii. 61, after the mention of several curses for disobedience, he saith, 'Also I will bring upon thee every plague which is not written in this book,'—so there are also blessings which are not written. He had told them of blessings that he would bestow upon them for their obedience in the former part of that chapter, but he tells them, ver. 12, as the conclusion of all the blessings enumerated before, that he had a treasury to open: 'The Lord,' saith he, 'shall open upon thee his good treasure;' as if he had not mentioned half before, and that those he had mentioned were but a few instances of that treasure of mercy he had by him. And in that respect, because of hiddenness, the riches of mercy in God are called a depth of riches, Rom. xi. 33, 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!' If he had said, O the depth! it had been enough; but he saith, O the depth of the wisdom and knowledge of God! how unsearchable are his judgments! For it is a treasury that hath no bottom, it is past finding out. He speaks of mercy, because he speaks of foreknowledge, which contriveth ways of shewing mercy, as the beginning of chap. xi. shews. Now, my brethren, if his judgments be a great depth, as you have it, Ps. xxxvi. 6, 'Thy judgments are a great deep;' his mercies then are much more. For if you compare ver. 5–7 of that psalm, you shall find that by judgments he doth not mean outward judgments of wrath and vengeance; but he speaks of mercy, and but of common mercy there, the works of his providence,—for so 'judgments' is often taken in the Scripture likewise,—for when he saith, 'Thy judgments are a great deep, O Lord,' it follows, 'Thou preservest man and beast,' meaning the mercies he sheweth to man and beast in common: these, he saith, are a great deep. And the Apostle, in that Rom. xi.—which place this of the psalms openeth—saith they are unsearchable, and past finding out.

Now, I say, if these judgments of God are a great deep, these common mercies that are exercised to man and beast, how excellent is his loving-kindness—for so it follows in that psalm—or his grace unto those that trust in him? 'They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. Oh, continue thy loving-kindness unto them that know thee!' &c. Clearly this is the meaning of it. If, saith he, thou shewest so much mercy and goodness and faithfulness here in the earth, that thy mercy is in the heavens, and thy faithfulness reacheth unto the clouds, and thy righteousness is like the great mountains, and thy judgments and common ways of mercy, whereby thou preservest man and beast, are a great deep; what is that mercy thou hast laid up for those that fear thee! The psalmist breaks out, How excellent is thy loving-kindness, O Lord, to the sons of men that trust in thee! If the earth be so *full* of thy mercy, as indeed it is, for riches of patience and long-suffering

are the common mercies which all the world live upon; if these mercies reach to the clouds, and are over all his works, what hath he reserved and laid up for those that are vessels of mercy, whom he hath prepared for mercy, whom he hath widened and extended for mercy! The Scripture itself cannot hold them. There are mercies written and unwritten; there is a treasury laid up in heaven, to be broke up at the latter day, which we know not of. And what is the reason? Because God sheweth mercy 'according to his own heart,' 1 Chron. xvii. 19. Now if a king give, he will give as a king, according to his riches; so doth God. In 1 Kings x. 13, it is said that King Solomon 'gave the queen of Sheba all her desire, whatsoever she asked.' So will God do; open thy mouth as wide as thou canst, ask of God what riches of mercy thou wilt, he will give thee all thy desire. 'Besides,' saith the text, 'that which Solomon gave her of his royal bounty.' So here, God hath mercy to give whatsoever thou canst ask, besides those hidden treasures of mercy which he hath lying by him, to bestow according to his own greatness.

Thirdly, Riches imply, as abundance and hiddenness, so *inexhaustedness*. You shall find, in Isa. ii. 7, mention made of treasures that have no end; for that is riches indeed that seems to have no bottom. Such is the mercy of God, it is riches of mercy, mercy that hath no end, no bottom. He can forgive great sins, and continue to do it: 'Forgiving iniquity, transgression, and sin,' saith the text, Exod. xxxiv.; and so in Micah vii. 18, 'Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?' In Matt. xviii. 24, 27, speaking there in the parable of forgiveness, he saith, he forgave ten thousand talents which one that was brought unto him owed him; and he speaks of that common forgiveness of a temporary believer too. Ten thousand talents is a mighty sum. Do but think what they are. Amaziah, in 2 Chron. xxv. 6, hired a hundred thousand mighty men of valour for an hundred talents. What would a thousand talents do then? What would ten thousand talents do then? All this is to express the great riches of his mercy in forgiving. When thou wast first turned unto God, what a world of sin didst thou bring with thee! ten thousand talents! He forgave them all, when he first quickened thee, when he first converted thee, and he doth continue, and will continue, to do so too. 'How oft,' saith Peter, in that Matt. xviii. 21, 'shall my brother sin against me, and I forgive him? Till seven times?' Thou art a niggard, saith Christ; forgive not until seven times, but until seventy times seven. And Christ there alludeth to that phrase of the Jews, when they would express an unlimited number, they would say, till seven times: Gen. iv. 24, 'Cain shall be avenged sevenfold;' they went no further than to seven to express an unknown number. But, saith Christ, I say, forgive until seventy times seven. And mark, as I may say, the gracious wit of the allusion. 'Until seven times,' is spoken of vengeance; but when he speaks of forgiveness, he saith, 'until seventy times seven;' that is, to an infinity. So that though his vengeance be to seven times, his mercy is to seventy times seven. His compassions are said to 'fail not,' in Lam. iii. 22, and that because they are 'renewed every morning.' But I will not insist upon opening that neither, for I think I spoke more largely to it heretofore, and I would speak those things now which I did not speak then. My brethren, they are mercies from everlasting, and they will continue unto everlasting; it is a treasure that can never be spent, never be exhausted, unto eternity. In Isa. lxiv. 5, 'In thy mercy is continuance.' If God will but continue to be merciful to me, will a poor soul say, I have enough. Why, saith he, 'in his mercies is

continuance, and we shall be saved.' Hath God, or can God pardon thee hitherto, but now thou hast sinned again? Oh, do but stretch them out a little further. Why, he will stretch them out unto eternity, unto everlasting; and if one *everlasting* be not enough, there are twenty-six *everlastings* in one psalm, Ps. cxxxvi. In Isa. liv. 8, 'In a little wrath I hid my face from thee, but with everlasting kindness will I have mercy on thee.'

And then again, God is said to be rich in mercy because he is *rich unto all*, unto multitudes; not unto one, or unto some only, but unto all that do come in, that do call upon him, Rom. x. 12; unto the Gentiles, as well as the Jews, as here it is. And indeed, my brethren, when is it that that attribute 'riches' began to be given unto the mercy and grace of God, but when the calling of the Gentiles began to be spoken of, because it is an extensive riches, a riches that serves all the world? I have a treasure of riches by me, saith God, and do you think I will coop myself up to the Jews only? No, he is Lord over all, and rich unto all that call upon him. And this is proper unto the scope here,—it is the observation of Cajetan upon the place,—for you shall observe that the Apostle all along, both in the first chapter and in this, had carried it both to Jew and to Gentile, that God predestinated the Jews, and predestinated the Gentiles also, &c. He sheweth forth his mercy unto all, he doth not do it to a few, but to all sorts of multitudes of men.

And so much now for the second head, namely, the abundance of the riches of mercy that are in God.

I come now to the *third*, viz., To shew you *what riches of mercy, as the cause of our salvation, are in God.* This phrase, 'rich in mercy,' I told you, comes in here as the cause of our salvation. Now God is rich in mercy three ways; he hath three treasuries, as I may so speak, of mercies, that do lie by him:—

1. He hath the riches of his own nature, of the mercies that are natural to him, as I shewed in the last discourse that mercy was natural to him. We were by nature, saith he, 'children of wrath,' but God is by nature 'rich in mercy.'

2. He hath not only riches of mercy in his nature,—for so he might have had, and never a sinner the better,—but he hath laid up riches of mercy in his everlasting purposes and decrees, as much as the elect can spend, or shall spend.

3. He hath acquired riches, purchased riches; he hath all the merits of Christ lying by him, that purchased all the mercies that ever he meant to bestow.

And all these three he had as the causes that moved him to shew mercy to us. 'God, who is rich in mercy,' saith he; rich in his own nature, rich in his everlasting purposes of mercy, rich in respect of that purchase of mercy which Christ brought in to him.

He is, first, rich in respect of a mine of mercies which are in his own heart, which are in his own nature. My brethren, this is the difference betwixt God's riches and man's. Man's riches are gotten by receiving, because they consist in outward things, they are added to a man; and indeed they are, if great, usually gotten by despoiling of others, and others are the poorer for it; but God's riches are all in himself, himself is the mine of them. I shewed you once, of which I will not speak one whit now, the West Indies of all these mercies, and the proceed was this,—and I know nothing more to set forth the mercy of God,—that all the attributes that are in God, all his wisdom, all his truth, all his very justice itself, all that is in God, moves

him to be merciful. To make good this is a great undertaking; but the Scripture is so clear in it, as in nothing more. Now if there were an elixir, a philosopher's stone, as they call it, that would turn all that a man hath into gold, how rich would that man be! Why, mercy in God turns all his attributes to itself, to those that God loves. And therefore, in Exod. xxxiv. it is made his whole name. 'The Lord,' saith he, ver. 5, 'descended in a cloud, and proclaimed the name of the Lord; and the Lord passed by, and proclaimed, The Lord, the Lord, merciful and gracious,' &c.

I come now to the second, how there is a mine of mercy laid up in his purposes and decrees. A man is said to be rich that hath a stock and treasure laid up by him. 'Thou hast much goods laid up for many years,' saith the rich man in the parable. Now God hath so. He is not only infinitely merciful in his nature,—that is the mine,—but in his purposes and decrees. He hath laid by as many mercies for his children as they shall for ever spend, or stand in need of. Mercies might have been in his nature, and reserved to himself. He might have had that treasure, and have hid it. No, but he took what was in his nature, in his own gracious disposition. He found himself to be so and so compassionate to sinners, and he decrees so to be in the manifestation of it to them. If you compare that place in Exod. xx. 5, 6, with Exod. xxxiv. 7, you shall find that the text saith that he reserveth or keepeth mercy, lays it up by him as a stock and as a treasure. And for how long doth he lay it up? What, for one or two generations? So indeed he saith in respect of punishing. 'Visiting,' saith he, 'the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;' but 'he keepeth mercy for thousands of generations of them that love him.' So that, look what proportion three or four have to millions, that proportion hath the treasury of mercy to that of justice and vengeance. God stretcheth the supposition beyond what will ever fall out; for in the succession of men there will not be a thousand generations, there hath not been a hundred since the world stood. But to shew the great stock of mercy which he hath reserved by him, he saith, if there were thousands of generations, and ten thousands of generations, if this world should last so long, he hath reserved mercy enough for them all, and all this mercy he will empty into the vessels of mercy. Therefore mercy is said to be from everlasting to everlasting. How long hath this stock and treasury of mercy been lying up too? It hath been lying up even from everlasting. And therefore David, in Ps. xxv. 6, hath recourse to the mercies of God, which, he saith, 'have been for ever of old.'

And, my brethren, if God have been thinking thoughts of mercy from everlasting to those that are his, what a stock and treasury do these thoughts arise to, besides those that are in his nature and disposition! This is in his actual purposes and intentions, which he hath thought, and doth think over, again and again, every moment. Ps. xl. 5, 'Many, O Lord, are thy wonderful works, and thy thoughts which are to us-ward,' saith Jesus Christ; for it is a psalm of Christ, and quoted by the Apostle, and applied unto Christ in Heb. x., 'How many are thy thoughts to us-ward!'—he speaks it in the name of the human nature,—that is, to me and mine. 'If I would declare and speak of them, they are more than can be numbered.' And what is the reason? Because God hath studied mercies for his children, even from everlasting. And then, 'He reneweth his mercies every morning;' not that any mercies are new, but he actually thinketh over mercies again and again, and so he brings out of his treasury mercies both new and old, and the old are always new. What a stock, my brethren, must this needs amount unto! Mercies

from everlasting to everlasting, so you have it in Ps. ciii. 17. And these mercies always new, fresh every morning. Look therefore for mercy when you come to heaven. You have the phrase of 'finding mercy at that day' in 2 Tim. i. 18. There is indeed a stock of mercies laid up in heaven. 'Thy mercy, O Lord, is in the heavens,' saith Ps. xxxvi. 5. And the mercies that are in heaven are higher and greater, infinitely greater mercies, that we shall have when we come thither, than what we have here. It is a treasury which God hath laid up there in his own everlasting purposes, Col. i. 5.

And, my brethren, let me tell you this, that God, when he laid up mercies for his children, he did not say, I will lay up such a stock, or so much mercy. This he doth indeed to wicked men. He lays by a pittance, an allowance of mercy for them, gives them such a portion of the riches of his long-suffering and patience, which is called riches too, because it is the glory of God, and an eminent excellency in him. Carnal men, I say, whom God means to throw away, he saith of them, I will lay by so much, and when you have spent this, you shall have a treasure of wrath for it; and the truth is, when that portion of mercy is spent, they are undone. But God hath laid by mercies for his saints, without telling of it what his children shall spend. They are called the 'sure mercies of David.' And in Ps. lxxxix., where the covenant with David is mentioned, 'If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments;' and suppose they do it, if it may be supposed, never so much, 'nevertheless my loving-kindness will I not utterly take from them, nor suffer my faithfulness to fail: my covenant will I not break,' &c. So that they are the sure mercies of David, for God hath laid mercies by him unlimited. Suppose they do thus and thus, and never so much,—and his mercy shall be sure to keep them from the sin against the Holy Ghost,—let them do thus and thus, nevertheless I will be thus and thus merciful to them. He hath laid by in his own purposes an indefinite mercy for them. Therefore now, my brethren, if you could suppose that those whom God loves should live in this world in that mixture of sin and grace we now are in unto eternity, God hath laid by mercies enough to pardon you and to pity you notwithstanding, and to keep communion and fellowship with you. He that pardoned the sin of nine hundred years to Adam, he would have pardoned nine thousand, and nine thousand after that, even unto eternity, if he had continued; such a stock and treasure of mercy hath God lying by him.

The third and last stock which God may be said to be rich in, is in the mercies purchased, and that is by the merits of Christ. For, know this, that all the merits of Christ are called the mercies of God. And why? Because all the mercies that he hath laid by, and meaneth actually to bestow, Christ was to purchase every whit of them. In Isa. lv. 3, they are called the sure mercies of David; but look in Acts xiii. 34, where that place in Isaiah is quoted, and they are called the holy things of David, so you shall find it in your margins, as holding forth the merits of the Lord Jesus. That righteousness of his, all the holy things of Christ, they are called the mercies of David, because Christ purchased those mercies for the elect; God therefore may well afford to shew mercy. How rich must he be in mercy, think you, that besides the mercies of his own nature, and the mercies of his decrees and purposes, hath the mercies purchased by Christ? What a stock did Christ bring into this treasury when he hung upon the cross! How did he fill it, even to an overflowing! That is one reason why God ordaineth that this treasury of the riches of mercy should be broken open after Christ's ascension, when both Jews and Gentiles were to be called in. He is now

rich unto all, because he hath now a stock come in by the purchase of Christ. He may well now keep a great house, for Jesus Christ hath laid in provision enough. They are called therefore the unsearchable riches of Christ; and all those riches are mercies, because they purchase mercy. He hath purchased mercy to pardon all sin, to bestow all good. Nay, let me tell you this, though the merits of Christ are not of that extent that the mercies in God's nature are, yet they are adequate to all the mercies that God means to bestow. God doth not bestow one mercy out of Christ, therefore we have peace and mercy wished from Jesus Christ; and you have them both in Ps. cxxx. 7, 'Mercy and plenteous redemption.' God is not more merciful in his nature by virtue of Christ's death; but look what mercies God meant to bestow, Jesus Christ, that was so rich, became poor to purchase them all. And if we could suppose—as to illustrate it we may—that God were poor in his own nature, yet he hath such a mine brought in by Christ, that he may well shew mercy; yea, it were injustice for God now not to shew mercy, for Christ hath purchased at his hands that he should do it.

I shall give you but an observation or two, which I think are natural to the text, and so I shall conclude.

Obs. 1.—The first observation is this: That God so loveth those that he means to save, that, if they need it, all the riches of mercy that are in him shall be laid out for it. God, saith he, being rich in mercy, he hath quickened us, and saved us, and done all things for us. He hath engaged, in his own everlasting purposes, all the mercies in him to save sinners; he hath laid them all to pawn he will do it.

And the reason why God will lay out, if need were, all the riches of mercy in him for those he loveth, is this: because that mercy no way tendeth to profit him, not as mercy. He hath a glory indeed out of it, but the object of mercy is not himself; but the object of mercy, and of all the riches of it, is poor creatures, poor sinners, whom he hath set himself thus to love. God is not said to be rich to himself, but unto us; he is rich unto all, saith the text, Rom. x. 12. Nay, let me tell you this further, as God needs no mercy, so Jesus Christ himself needs no mercy. This goodness extendeth not unto God, nor doth it extend to Jesus Christ. We must not say that he was dealt withal in a way of mercy, for he could merit nothing to himself, as our divines say, much less that there should be need of mercy for him, having right to all that glory which is in heaven, at the very first moment, which he was enriched withal as his due. Therefore all this extendeth not unto him, but to the saints that are in the earth, and to the excellent, in whom is all his delight; therefore mercy, and all the whole riches of it, is wholly for them if they stand in need of it.

And then again, as mercy is the riches of God, so he accounts his saints and elect children his treasure. They are a peculiar treasure to himself, and he laid up this treasure for that other treasure. Deut. xxviii. 12, if they will do thus and thus, then, saith God, I will open my good treasure. He speaks in the language of the old law, but he types out all the heavenly blessings in heavenly places in Christ. Those that are his children, he will open all his treasury for them if they stand in need of it. In heaven what a treasury is there to be opened, and we are heirs of all that treasury! Jesus Christ is an heir, but he inheriteth not mercy; we only are heirs of mercy. Abraham was troubled because he had not an heir to inherit his riches. Why, God hath riches, and riches of mercy that lie by him, and he hath heirs to inherit them. He will not heap up riches and have none to inherit them, as those in Ps. xxxix. 6, but he hath those that shall inherit all these riches

of mercy that lie by him. His Son needs not mercy, and himself needs not mercy, as mercy; therefore he hath heirs, and all these riches of mercy are theirs.

Obs. 2.—Again, another observation from hence is this: That the saints do in a manner need all the riches of mercy that are in God. For so the words likewise come in, in such a coherence, after he had so set out our sinfulness. God, saith he, being rich in mercy. Had he not been God and had all these riches of mercy in him, we had never been saved; but he being rich in mercy, even when we were dead in sins, he hath quickened us and saved us. He is rich unto all that call upon him, Rom. x. 12. It is spoken in respect of salvation, for it is written, saith he, 'Whosoever calleth upon the name of the Lord shall be saved.' So that to salvation the riches of mercy that are in God are necessary. Less would not serve the turn; if there were but one sinner, and one sin, let me say that, that sinner for that one sin needed in some respect the riches of the mercy of a great God to save him. 'I am God, and not man,' saith he; 'therefore ye are not consumed.' And, 'My thoughts are not your thoughts;' for if my thoughts were as yours, were they not the thoughts of a God, and were not that God rich in mercy, no one sinner for one sin could be saved. My brethren, we need a treasury of mercy to save us. There are two treasuries that man hath, which must be taken off and bought out by two answerable treasures in God. There is first a treasure of sin. I told you before of ten thousand talents. How many thousand talents, if they were summed up, doth every man of us bring unto God? And then there is a treasury of wrath. Every one is a child of wrath by nature; but he goeth on treasuring up wrath by every sin, if God did not put him into a state of mercy. Now, to take off both these treasures, to outvie them, we need the riches of mercy that are in an infinite God. To forbear a wicked man here till he go to hell, it is riches of mercy; but to forbear such a man to eternity, what riches will it cost? But not only to forbear him, but to forgive that man, and to forgive him so as to remember his sins no more, what a world of mercy is there in this? My brethren, there is a world of mercy in every mercy you receive from God. If thou comest to the ordinances, it is mercy; thou mightest have been in hell: 'I will come to thy sanctuary in the multitude of thy mercies.' If a sin be to be pardoned by God, 'Pardon me, according to the multitude of thy mercies,' Ps. li. 1. Wast thou dead in sins and trespasses? It is the infinite riches of mercy of the great God that quickened thee. It is true indeed the Scripture speaks both ways. It tells us there is more mercy in God than we need. Why? Because it is the mercy of an infinite God, and no less would serve to save us. They are not crumbs, as the woman in the Gospel said, that serve our turn. If there had not been an overflowing of mercy, if it were not the mercy of an infinite God, we had never been saved.

I shall end only with a use, to quicken our hearts at last. Are there all these riches of mercy in God, and are we the heirs of it? Never forsake your own mercies, it is a speech that Jonah hath, chap. ii. 8. And are there these riches of mercy in God? Let us come unto him. Tyre was a rich place, had a multitude of all kind of riches, and by reason thereof she had a world of customers, she was the mart for all nations; one nation came and traded in her fairs for iron, another for lead, and another for tin, and another for rich apparel. O my brethren, is God Lord over all, and rich unto all that call upon him? How should this invite us all to come unto him! And *how should* we trust perfectly upon these riches! If a man be rich, he

is apt to set his heart upon them, to trust in them; do you trust in these riches of mercy that are in God, which are all yours that do come unto him. Riches in other things make men harsh and rough: Prov. xviii. 23, 'The rich answereth roughly.' Riches strengthen men's spirits to be proud, and to carry it scornfully. The rich oppress you, saith James: but if they were rich in mercy they would not be so. Now God is rich in mercy, and therefore the more riches of mercy he hath, the more easy he is to be entreated. Men that are rich must be charged to do good, and to be rich in good works, so the Apostle saith, 1 Tim. vi. 17, 18, for they will not do it naturally. But God is rich, and his riches lie in mercy. If men's riches lay in mercy, as it is a grace, they needed not to be charged to be rich in good works; but God's riches lie in mercy, therefore come to him, he is easy to be entreated, he giveth richly all things to enjoy, giveth freely, giveth bountifully like himself.

And so much now for the opening this head, which I have not done commonplace-wise, as heretofore I handled it, but so far forth as might open the text, and quicken our hearts.

SERMON XIV.

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 5, 6.

You may remember how in the general coherence, which was premised to the whole first eleven verses of this second chapter, at the entrance thereinto, which the reader may please to review, I shewed that the Apostle intended a parallel, or comparison, between what was done to Christ in bringing him to glory, as our head, and as a pattern too; and what answerably God was doing in us, and for us, in perfecting our salvation. And after a long and enlarged stream of discourse, he falls suddenly into a short winding up of it. And as in Christ's raising to his glory, to shew forth the greatness of this power therein, there was, 1. The *terminus à quo*, the state from whence,—'raised from the dead;' 2. The *terminus ad quem*, the state whereto he was raised,—that glory described, ver. 21, 22, &c.: so answerably in us, and our salvation, to shew forth the riches of God's grace, which was the principal attribute in our salvation to be illustrated, he sets, 1. The *terminus à quo*, the state from which, a state of death and wrath, in and for sin, ver. 1–3; And, 2. After magnifying the riches of love and mercy of the raiser of us out of this estate, he comes here to set out the *terminus ad quem*, the state to which we are by degrees to be advanced, in these words. Which is the *third general head* of this first part of this chapter, shewing how all this is and shall be perfected, according to a correspondence and proportion with that he wrought in Christ. Now this perfecting of our salvation, or the whole work of God upon us, in a correspondency to that in Christ, he sums up in two heads, which contain in them three parts or degrees thereof:—

First, To two heads. As—

1. *What is already in this life begun*, and to be done in us here personally; we are 'quickened with Christ.'

2. *What remains yet personally to be perfected in us in the world to come*, yet at present is representatively done in our head; 'raised up,' and 'sitting in heavenly places.'

Secondly, These two, comprehending three eminent parts or degrees of our salvation:—

1. *Quickening*, which is put to express all the whole work of God upon our souls here, until death, in a conformity to Christ.

2. *Raising up our bodies*, and our whole man, as he did Christ's.

3. *Glorifying us with him*, in the same place, and with the same glory, for the substance of it.

Thirdly, You may observe, that all these three are said to be done *with Christ*, and *in Christ;* so completely making up the reddition, or other part of that comparison between us and Christ, namely, how the work in us is conformable to that on Christ. 'Raised,' as he, ver. 19; 'set in heavenly *places*,' *as* he, ver. 20.

This in general of both these verses. I come particularly to the fifth verse:—

Ver. 5. *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)*

These words are a reddition to the 19th verse of the first chapter, and do refer thither. He had shewn what a power and glory was exercised in raising up Christ when he was dead, and setting him up in heavenly places, and had said the same power works towards us. Now, saith he, ye are dead, and 'dead in sins and trespasses,' and he hath 'quickened you,' and he hath 'set you together with Christ in heavenly places.' And whereas in the 19th verse of the first chapter he had attributed it to the power of God, he alters the case here. He attributes it unto mercy, and he attributes it unto love, and he attributes it unto grace, because, as I shewed you in the observations upon the 4th verse, that all attributes do but subserve love and mercy in whatsoever they do for us; and therefore he names them. If he would have made it up according to the course and way of speech, he should have said, Look, what great power wrought in Christ, in raising him up from the dead, wrought in you, in quickening you when ye were dead in sins and trespasses. But he mentions not power, but, 'God, who is rich in mercy, for the great love wherewith he hath loved us, even when we were dead in sins, hath quickened us.'

There are three things in this verse:—

I. A short repetition of, and minding them again of that condition God found them in, by intimation of the main thereof, so to remember the whole; 'Even when we were dead in sins.'

II. The first benefit bestowed, the first degree and foundation of salvation laid in this life; 'quickened.'

III. A quick and most piercing note of observation of the Apostle by the way, as an inference from both, being put at once together, ('by grace ye are saved:') which, like the top and point of a burning *pyramis*, or great flame of fire, hath all the strength of heat that ariseth out of the whole centred in it. And to set the more remark upon it, it is brought in by a parenthesis, and comes not in by continued coherence, to affect the more, like a hand in the margin. He would have them, above all else in his discourse, have this in their eye.

I. *The repetition;* 'Even when we were dead in sins.'

There are three things in those words:—

1. The consideration of the *emphasis* put upon this repetition; for it is not a bare sentence of repetition, but with an emphatical note and particle; *even when*, as the word *καί* implies.

2. The *condition* itself repeated, 'dead in sins;' and that singled out, as more properly referring to 'quickening,' so more pertinently to illustrate that first benefit.

3. The *persons* it is bestowed upon; *ye* and *we*.

1. *Even.*—This word *καί* here some would have to be redundant; others would have it to be *but*, as in ver. 4. And so Grotius, whose opinions engaged him to lessen the greatness of this death in sin, that the more might be given to man's will in his quickening. But it has a double force in it, as it comes in in this coherence:—

First, As it serves fitly for a particle of repetition, to superadd an emphasis, to set out the depth of our misery, and inability to help ourselves out of it, and is all one with *inquam*, as Estius well, or as our translators, 'even when dead,' thereby to set out the love and mercy of God, as ver. 4; and 'exceeding greatness of his power working in us,' as chap. i. 19, shewn

in quickening us here. In the first verse, that particle *καὶ* is rightly rendered *and*, for there it comes in as a particle of transition to a new matter, from that which he had said of Christ, to that other part of the comparison, what concerned us. But here—

Secondly, It is a particle of brief repetition, referring to all that which was largely said before in ver. 1–3, such as the long sentences there used are, to usher in the dependency of new matter; but it is not a bare repetition, but with an advantage, to illustrate the mercy of being quickened.

Even when we were dead.—Ὄντας, 'being dead,' or, 'when we were dead.' It implies the very condition God then took us in, when we were in the depth of it. And though the Apostle repeats but a part of that condition we lay in, he doth not go over all which was said thereof in the three first verses, yet his meaning surely was, that in their thoughts thereof they should take in afresh all that he had said thereof before. Yea, he cuts short even what he repeats; for whereas he had there said, 'dead in sins and trespasses,' here only 'dead in sins,' that hint being enough to bring on the other; but there he had further added, 'wherein we walked according to the course of this world,' &c.; whereas here he leaves out all that, and mentions this of 'dead in sins,' for all the rest, as it were with an *et cætera*.

Thus often in our prayers or meditations, after set and particular confession of sin, we find it useful in the other part of prayer, as in craving mercies or assurances of God's love and forgiveness, and giving thanks for benefits, even in the midst thereof, to have some short recollection of our sinfulness, which yet, by the help of the Spirit, doth give us a renewed prospect of the whole thereof; which was also Paul's scope here. And so we often find, that in a more brief revise of larger thoughts, by a strange miraculous beam, which carries in it the species and strength of all, the Spirit of God presents in a glance all together at once to us, and gives us a comprehensive light, that works more on the heart than all the more set and enlarged thoughts we had.

This repetition argues likewise, that of all the characters of sin and misery which in the foregoing verses he had given of an unregenerate estate, he esteemed this of all other the deepest, that they were dead in sins, which some would so much diminish and bring low, of all other points concerning that estate.

Thus much for the first branch, the repetition of their being dead in sins.

2. The *persons* he applies it unto are next to be considered.

We.—In this word he sums up both Jew and Gentiles, to have lain in this their natural condition before conversion. I take notice of this, because some interpreters make a misinterpretation of the Apostle's sense, for they restrain this only to the Jews, and the reason is this: he had said in the first verse, 'ye were dead in sins and trespasses;' now, speaking of the Jews, himself being a Jew, he saith, 'when we were dead.' So they make the particle *καὶ* only a particle of comparison; we Jews, as well as ye Gentiles. But, brethren, it is true, in all the foregoing chapter, by *we*, he means the Jews, himself being a Jew, and by *ye*, the Gentiles; but when he comes to wind it up, upon the close of all, here by *we* he means we all, Jews and Gentiles, we are all alike dead in sins and trespasses; and when we were so, he quickened us.

How shall we prove that he intends to involve the Gentiles as well as the Jews when he saith, 'when we were dead?'

It is clear, because in the next words he applies it to the Gentiles, 'by *grace ye* are saved.' His meaning is this: ye being quickened together with

us Jews, and we all remember this, 'by grace ye are saved,' ye and we all: 'when we were dead in sins and trespasses, he quickened.'

Another reason shews it, in the transposing the word in the Greek; it is this: it is not καὶ ἡμᾶς ὄντας, but it is καὶ ὄντας ἡμᾶς.

So now I have done with that; and the only observation that I will make from thence is this:—

That now when it comes to the enjoyment of the privileges of the gospel, conversion, and heaven, and Christ, and the like, Jews and Gentiles are all one. When we were dead in sins and trespasses, he quickened us, and set us, Jews and Gentiles, all together in Christ, in heavenly places. I shall not need to stand on it.

The observations from both these two put together are these:—

Obs. 1.—First, that God in his wise dispensation is pleased to permit many, if not most, of those he loves and shews mercy unto, that live up to years, to continue in an estate of unregeneracy. That *de facto* it was so in the days of the Apostle, in the Gentiles' condition, is clear out of the examples of the Romans, Rom. vi. 17: that doxology the Apostle there useth, 'God be thanked that ye were the servants of sin,' &c. I might give as many instances of it well-nigh as there have been converts, whose story is recorded in the New Testament, from John the Baptist's time downwards, throughout all the Epistles. 'Such were some of you,' saith the Apostle to the Corinthians, 1 Cor. vi. 11, when just before he had named all sorts of sins and sinners. 'You were sometime enemies,' &c., says he to the Colossians, Col. i. 21. And to the Ephesians he saith, 'You were dead in sins and trespasses;' and 'when we all were dead;' and so here. And that *de facto* it was true of the Jews, is also evident in that the ministry of John the Baptist, as Christ's much more, was to turn the disobedient Jews to the wisdom of the just, Luke i. 17. And yet they were circumcised, as we all are baptized; and their circumcision was the seal of the righteousness of faith, even as our baptism is; and yet those needed a being born again, as Christ told Nicodemus for all the rest, John iii. I mention this thus briefly, to make way for a second observation, which holds forth the glorious ends which God hath in this dispensation towards his beloved ones.

The second observation from this emphatical repetition of the misery of our natural condition, and that in this order and placing, is evidently this:—

Obs. 2.—That the deplorable misery of our condition by nature doth infinitely serve to set out and illustrate both the glory of that condition and salvation God hath ordained us unto, and also to magnify the greatness of that love, riches of mercy, &c., that are in God, manifested therein towards us. This reiterated mention thereof, you see, is placed in the midst, between an extolling of his great love, &c., ver. 4, and an accurate enumeration of the degrees of our exaltation in the salvation bestowed upon us, the fruits of that great love; and this on purpose to add a lustre unto both. This observation, in both the branches of it put together, is another rivulet that contributes its stream to that main ocean into which all the whole current of the Apostle's discourse doth flow, namely, the demonstration of the greatness of God's love. I told you, when I opened the greatness of God's love, ver. 4, that besides that it was set out, as there, by this, that he had singled out some persons he had set himself to love, as simply so considered,—*us*, not others,—it was yet further to be illustrated by the condition those persons were in, the sin and misery they lay in, when God came to shew them mercy. I could not speak to it then, because it comes in more properly and in a more set and explicit intendment here. And in this way of interpreting this scripture, κατὰ

πόδας, I must take things in that order the Holy Ghost hath pleased to scatter them. The reminding us of this our natural condition comes in again at ver. 11, 'Wherefore remember, ye are Gentiles in the flesh,' &c. Yet there, to provoke us to duties answerably, it comes upon good works; of which in that place, as the *coronis* of this first part of my expositions. But here, as it serves to magnify God's love and the glory of that condition God hath raised us to, it seems to set out the glory of that estate and salvation we are brought into. God hath, in bringing any of the sons of men to any eminent height, laid the foundation of it in a lowness and misery; and these proportionable to that height and happiness he meant to raise them up too ut of it. And accordingly, when the Scripture would set out the grace of that advancement, it withal mentions the low condition from whence it had its rise, as emphatically as the glory after.

Take two instances, the one in an earthly, the other by an advancement heavenly; and both the highest, and one the type of the other. Speaking of David's exaltation to a kingdom, see how great things are spoken of it, Psalm lxxxix., 'I have exalted one chosen out of the people; I have found David my servant,' ver. 19, 20; 'I will make him my first-born, higher than the kings of the earth,' ver. 27. All which was first true of David in the type. Of all the kingdoms set up in those ages of the world, before Shiloh came to take up the sceptre, the throne of David was, for true excellency and glory, the most transcendent. It was a dominion over God's own people, his only people in the world; but all other kingdoms over mountains of prey, as the Psalmist speaks, in comparison of it, over wild beasts; this over saints, Hos. xi. 12. You have seen his exaltation. Now see, how in another psalm the Holy Ghost, to greaten this, gives us exact notice of the lowness of his condition he was taken out of, and that holding a like proportion of lowness and meanness before, to this height after, Ps. lxxviii. 70, 71, 'He chose David his servant, and took him from the sheepfolds: from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance.' As in the former psalm he took his elevation, so here he fathoms, as with a line and measure, his depression, and proportions them. He was before but a shepherd over silly sheep; yea, lower yet, he was but the shepherd's boy; the Holy Ghost intimates it. He took him 'from after the ewes;' so you have it in your margins. The shepherds themselves in Judea did use to go before the sheep. So Christ, speaking according to the custom of that country, John x. 4, 'The good shepherd goes before his sheep, and leads them out.' See also Ps. lxxx. 1. He was the younger brother, that as the servant followed the sheep; his elder brethren were the shepherds. But instead of following sheep, God made him a shepherd over his own inheritance, πώμενα λαῶν, as Homer calls kings. And the Psalmist's allusion is suitable, 'to feed Israel his inheritance, and to go in and out before them.' You have the very same, in the same expressions, 2 Sam. vii. 8.

From David, the shadow, let us come to Christ, the true king indeed, who is made as the pattern of ours here, and therefore is the most punctual instance can be given; how high he is ascended, you have heard from thence, 'to sit at God's right hand,' &c., ver. 20, 21. Now, to make this the more glorious, see his descension also, ere ever he ascended, as it is fathomed by this our Apostle in this epistle, chap. iv. 9, 10, and foreseen by David in his prophecy, which he expounds: 'Now that he ascended, what is it but that he descended first into the lower parts of the earth? He that *descended* is the same also that ascended far above all heavens.' The terms

from and unto which are, the one the lowest, the other the highest: the lower parts of the earth, the one; and far above all heavens, the other: the one as deep in lowness, as the other in height. It imports, lower he could not go, and higher he could not ascend; and that his descension might illustrate the height of his ascent, he says he first descended. If you would consider, then, his height, go down in your thoughts first into the womb, unto the cross, into the grave, yea, to hell, the wrath of God coming over his soul when on the cross; think what a poor, low, sorry man God first made him; and then read, and think over again his super-exaltation, in the first chapter, and then make up the parallel, as our head. So we that were dead in sins, children of wrath, and so in our desert laid as low as hell, are quickened, raised, and made to sit in heavenly places and glories in and with Christ. Place one part of the compass of your thoughts in the nethermost hell below, from thence stretch the other part to the highest heavens above, and then you have the true distance of the height and depth of your salvation, and of God's goodness in it. And unto that emphasis the Apostle gives there concerning Christ the head, 'He that descended is the same also that ascended,'—that is, the very same person, the subject of both,—lay to it the like emphasis the apostle puts here, 'Even when we were dead, he quickened us,' and you have the full of the Apostle's scope, and the parallel made complete.

To add that strange thanksgiving, that of the Apostle, Rom. vi. 17, 'God be thanked that ye were the servants of sin;' had the Apostle ended there, it had seemed half blasphemy.

The only corollary or inference I shall make from all this is—

How much do they injure, yea, and frustrate this great design of God to magnify his love and grace, that do climb up presently so high, and immediately into God himself, simply in himself considered, that they will not condescend to look down, as yet God doth, upon these things here below, namely, to what they are or were in respect of sin; but have forgotten their old sins, yea, and their need of Christ, as an advocate to God for them. Surely God having loved us with a love of so long continuance as from everlasting, and there having not been a moment of all that vast space of time wherein he hath not loved us with so great a love, had it not been that he had a mighty design upon them in permitting this, which in the end, by the discovery of it, should take up and fill their hearts, whilst in the flesh at least, with the contemplation of his love, set off by the deep and continued sense of their own sinfulness, so long before continued; surely he that loved them so would never have suffered such multitudes of those he loves to continue so many years in this state of death and rebellion against him, and therein to wrong him so all the while; and that himself, who delights to manifest his love infinitely more than we do where we love, should suffer himself to be bound up from discovering in the least. His love would never have endured him to conceal itself so long, had it been that the glory of all this love, so designed this way to be set out, must instantly be forgotten by them that are the subjects of that love; much less would he have ordered our salvation to be accomplished by putting his own natural Son to death, and to offer up his soul a sacrifice for sin, if this his great love, and this sore travail of his soul, should be so soon forgotten and swallowed up through the joy of our enjoying God immediately without him; and this even whilst the remainders of that sin cleaves to them, to mind them of him that redeemed them from all iniquity by his so precious blood. God might, according to this religion, have spared his Son of that sore pain and

grief himself put him unto, and himself the many provocations from us he loved so, besides the trouble of his own concealing and keeping in his love so long before our conversion, as afterwards, and have at first immediately brought them at a cheap rate, even as creatures that never sinned, into that immediate communion with himself, without any need of his Son's mediation at all; yea, Paul might have spared this Epistle to these Ephesians, as patterns of grace herein to all succeeding ages, ver. 7, in the privileges of which he so glories, chap. iii. 4. And surely God would have taken that course and way much rather, had it not been that to commend his love hereby was the great delight of his soul; the glory of his grace being his chiefest glory.

3. I come now, in the third place, to speak a little to *the condition* of them here, as it hath relation to quickening.

When we were dead, he quickened us.

There is a peculiar relation; though he intend to take in our natural condition, yet there is a peculiar reference why he singles out *being dead*, when he speaks of *quickening*. I will not stand to insist largely to shew how we are dead in sins and trespasses; I did it when I handled the first verse, only I reserved one thing till now.

When he saith we are dead in sins, and thereby would set out the power of God in quickening us, he means this: we were as utterly unable to help ourselves, to do anything of spiritual life, as a dead man is for to quicken himself, or to stir a finger, or to roll about an eye, or to perform any action that is truly good.

That that is his scope is plain and clear; for afterwards he saith, 'Even by faith we are saved, not of ourselves;' the very faith we believe withal, 'It is the gift of God.' Why? Because we were dead in sins and trespasses; and, saith he, we need as true new life and soul to be put into us, before we can stir to any actions of life, as a dead man. And it is clear that it is aimed at peculiarly by the Apostle, because he refers us in these words to chap. i. 19, where he speaks of the power of God upon us in working grace; he saith it is the same that raised Jesus Christ; therefore he speaks in respect of such a deadness, in respect of the power of sin and our inability to believe, as Christ's body had to be quickened to that glorious life.

Brethren, these phrases, 'dead in sins and trespasses,' we urge against the Remonstrants, that therefore man hath not spiritual ability till God quicken him; and they distinguish, and would shew some dissimilitude between natural death and spiritual; and indeed and in truth they would, as it were, make man half dead, and that there are certain kinds of sparks of life in every man. There is a natural knowledge of God, and a natural sorrow for sin, and a natural desire of happiness; and all these the Holy Ghost hatcheth up to make a new creature, as they would seem to make it. But, brethren, the Apostle, who certainly spake appositely, and when he would set out our misery, and yet the love of God to the full, doth not talk of being half dead; —that had derogated from the love, and grace, and exceeding greatness of power that, he saith, wrought in Christ when he was raised;—I say, it makes the Apostle not to speak appositely, if that were the meaning. No, we were dead. And whereas they make a dissimilitude between bodily and spiritual death, yet the truth is, to raise a man from spiritual death is made the greater work, for it is paralleled here with the raising of Christ from the dead; and you shall find, John xi. 25, that when Martha doubted of the resurrection of Lazarus,—merely of the resurrection of his body,—how doth Christ raise her faith? Saith he, Why dost thou stick at my raising of his

body? I will do more, I shall raise men's souls; for so he saith, ver. 25, 'Jesus saith, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?' Dost thou stick at my raising this man's body? 'Behold,' as he saith, John v. 25, 'the time is coming, that the dead shall hear the voice of the Son of God, and live.' I quicken men's souls. If it be a greater work, certainly it is a greater death; therefore we must needs be as utterly void of life, in respect of spiritual life, as a man's body when he is dead, till he be raised again, is void of natural life.

And then again, it is paralleled with the raising of Christ out of the grave; and our death is compared and paralleled with that natural death of Jesus Christ's body. It is true God did not suffer his body to see corruption; but there was not one jot of life, it was cold and stiff certainly as others, though no way corrupted. What saith the Apostle, Rom. vi. 9, speaking of the body of Christ? He saith death had dominion over him: 'In that he died, he died to sin once; death hath no more dominion over him;' therefore it had dominion over him whilst he was dead. If he would have us liken ourselves to be transplanted into Christ's resurrection; if there had been any spark of life, it might have been blown up, as they would make men believe. No, there is no spiritual life in us.

Now, as I said, it is objected by some, that there is this difference between the natural and the spiritual death, that the understanding and the will remains; a man is still a free creature, a living creature.

For answer: he is so, he is a living creature to sin, he is dead and living, both in respect of sin. But the question is, in what respect of spiritual life, in respect of spiritual life, there is nothing at all of the Spirit, in that respect a man is wholly dead till he be called. Brethren, it is not a physical death of the soul, whereby the faculties of the soul perish; but I say it is a moral death. Whereas now, when the body is dead, all the parts of the body remain when the man is dead, yet he is wholly dead in respect of the life he had before; so, though there be a natural vivacity and livelihood that is natural to the soul, in the will and understanding, yet spiritually there is none.

Again likewise, whereas they object, Why, then, doth God use exhortations to men? Since they are dead, and have no power to stir, why doth he bid them arise? 'Awake, thou that sleepest, stand up from the dead, and Christ shall give thee light.'

That place certainly is meant of regenerated men, that kept company with wicked men, and were asleep. I let that pass.

But I answer, Why did Christ say to Lazarus, Arise? Why did he speak to a dead man? If any man else had spoken it, he had spoken foolishly; but if Christ say it, and give power with the word that goes forth, dead men shall live. So the dead shall hear the voice of the Son of God, and live, John v. 25.

But they say, There is a desire of happiness left in man, and a knowledge of God, and preparations for the work of the Spirit upon man's heart; and is this man wholly dead?

Brethren, I answer, Let a man have never so much activity, and that towards things that are spiritual,—I mean in this sense, out of ends of self-love, and the like that they are wrought upon,—yet, notwithstanding, still say I, that man is dead in respect of that wherein life lies. For when we say a man is dead in sins, you must not understand it in respect of the life of his own kind. How then? In respect of spiritual life; in respect of such

a life as knits him to God and Christ; in respect of such a life as raiseth up the least affection of love to God above the love to a man's self; in respect of any knowledge that is spiritual of God and of Christ in a spiritual way,—in respect of this light and life he is utterly dead, though he may acknowledge a God, and have a desire after happiness and the like. So let the comparison run in the same respect and kind, and then a man, though he have never so much moral good in him, this is no part of a man's life; though self-love never so much stir, if it be only self-love, though to spiritual things, all riseth not to spiritual life; there is no degree of spiritual life all the while.

Brethren, to illustrate my meaning,—or else the comparison will not hold, it is but a supposition, it is that that will never be done,—a man hath a reasonable soul as he is a man: suppose the reasonable soul itself should be taken out of a man, and yet man still retain the sense of hearing and seeing, and the quickness of his fancy,—such as apes and beasts and such creatures have,—certainly this man would be said to be dead as a man, if the reasonable soul were gone, in respect of that life that a man hath, as a man hath a reasonable life, though the brutish life were left; yet take him as a man, he hath no life at all left in him, if the reasonable be departed and gone, and the sensitive only left.

So, brethren, it is here: take a spiritual man that hath union with God and Christ, and life flowing thence, and raising his heart to God out of love,—if all this were gone, though a man should have left such a principle as may be wound exceeding high otherwise, yet in respect of spiritual life he were utterly dead.

I might enlarge much this way in opening and clearing this. It is evident that all that is left in nature, though it be wrought on never so much, it cannot unite us to Christ nor to God; and then, certainly, there is no part of life. Why? Because all the parts of the spiritual life lie in our union with God and Christ. Now, let a man have never so many preparatives, all unite him not to Christ, till faith come, and the Holy Ghost quicken his soul in order to eternal life. Therefore all preparatives to grace are not a less degree to the same kind. 'We hope better things of you, and such as accompany salvation,' saith the Apostle, having spoken of glorious enlightenings. So the least dram of grace and quickening is a thing of another kind from all preparatory works and enlightenings; and in respect of a holy life, man is dead.

II. *I come now to the benefit.*

Even when we were dead in sins and trespasses, he hath quickened us together with Christ.

Here are three things to be spoken to:—

1. *The benefit itself.*

2. *The author*, the principal author of it, God the Father; that is fetched in in the coherence from the verse before, 'God hath quickened us.' Then—

3. *The person with, and by whom*, and by fellowship with whom, he hath quickened us; 'he hath quickened us together with Christ.'

These three things I will speak to as briefly as I can.

First, *For the benefit itself.*

I will speak a little in general, and then particularly describe it to you.

First, In general, by *quickening* here is meant quickening out of death; that is clear, for 'when we were dead, he quickened us.' The word is so taken, Rom. iv. 17, Rom. viii. 11, 'He shall quicken your mortal bodies.' Now indeed the word is used sometimes for things that are not raised from the dead, and yet it is called quickening, a giving life, so the word signifies

making to live; that is the proper signification of the word. It is applied to all things living, 1 Tim. v. 13, 'God that quickeneth all things,' all things that live God quickens. And Adam might be said to be quickened when he had the breath of life,—that is, God made him to live; so the word signifies. Now I will not stand upon it.

Now the next thing in general that I am to open is this. By quickening, I take it, is meant the whole work of God on us; *the whole work of God is called quickening.* My reason is, because though he principally aim at conversion,—'when we were dead in sins and trespasses,' he begins to do it,—yet he names this as the first degree which ends in glory, as it is ver. 6. So he familiarly includes and comprehends all that whole state of grace and the works of it. It is called quickening, though principally and eminently the first putting in of the Holy Ghost and a principle of life into a man.

You shall find in Scripture that the whole state of grace is called life; as glory also sometimes is nothing but life. Life is usually put for glory, and it is usually put for grace; therefore when he would express the difference between the one state and the other, he saith we are passed from death to life: 'By this we know that we are passed from death to life.' And when Christ would express a man that hath no grace, that is not in the state of grace, he expresseth it by the contrary, he hath no life in him: 'And he that eateth not my flesh hath no life in him,' John vi.; that is, he hath no grace, nothing that belongs or pertains to the state of grace.

Brethren, you shall find this, that grace is so properly compared to life, and the working of grace on us, that when the Scripture compares the people of God to dead things for other respects, yet he brings the word 'living' too: as, for example, they are stones, and precious stones, 1 Peter ii. 5, but he adds, 'living stones.' When he calls them sacrifices, that used always to be dead things, he calls them 'living sacrifices,' Rom. xii. 1. They are trees, but trees of life; and their graces are compared to waters, but living waters, and waters of life. Still he runs upon the notion of life. For, brethren, all in Christians, as they are constituted Christians, is life, life clearly; it quickeneth, he hath made us alive, all is life.

But you will say, Is not the work of grace called mortification, a dying to sin?

It is true; but let me tell you this, mortification itself, dying to sin, that that is true mortification, ariseth from a spirit of life; it is a consequent of spiritual life. The meaning is not, that first God kills a man's sin, and then puts a principle of life in him; but by a principle of life he kills sin. A man may have a great deal of deading to the world, as much as another man, from terror of conscience or the like. But here is no life; the whole of grace is life, take it in itself, and deadness to sin is but the consequent. Therefore at their first conversion, when men's lusts have a blow, they are more dead to the world and to sin; they find more of mortification than of quickening and life, they think. Why? Because there is an additional kind of deading men's hearts to the world from terror of conscience, that yet hath an impression upon men's spirits; but saith the Apostle, 'Walk in the Spirit, &c., and ye shall not fulfil the lusts of the flesh,' Gal. v. 16. So the not fulfilling the lusts of the flesh is a fruit of living and walking in the Spirit; it is the fruit of this life.

Therefore, when he speaks of all the grace a man hath, how doth he express it? 2 Peter i. 3, 'He hath given us all things belonging to life and godliness.' So that all the life a man hath is godliness, and godliness is life; the one is put for the other.

And, brethren, hence now what should you learn? Put not your grace to lie in humiliation, in those works; grace doth not lie in that, your grace lies in life and quickening; therefore you see, 'He quickened us, when we were dead in sins and trespasses, together with Christ.' Humiliation goes not to the mortifying of lusts, no, but you may be joined to a principle of life that mortifies lusts; therefore look, how much grace you have, so much life; so much grace, so much quickening. When you come to the ordinances, so much grace and good you get as your hearts are quickened, not as you perform duties; and value quickening more than ordinances. Luke xii. 23, Christ saith life is better than meat. So quickening is better than sermons and than all things in the world. I speak it, that you may know what to put religion and grace in. Food is the means of life, yet life is better than meat. So this life is better than all ordinances and duties; as far as you are quickened you have spiritual life, and your affections are stirring, and all the sacrifices you offer to God are acceptable as far as they are living. Therefore, 'Quicken me in thy way,' saith David, Ps. cxix. 37. If he went in the way of God and was not quickened, his spirit was troubled, Ps. lxxx. 19, but he prays that he might be quickened. I speak it for this, that you are to look upon that to be grace in you; so much grace, so much life; spiritual life lies in quickening.

Notwithstanding, on the other side, consider it is quickening. The truth is, he useth the lowest expression that can be, if there be but a spirit of life. Suppose thou hast not attained strength, yet if thou hast life, he calls all that we receive in this life but quickening, if you take it in the ordinary way of phrase. We are but as children in the womb quickened; all the stirrings of grace are but such as of an infant at best. Saith he, Col. iii. 3, 'Your life is hid with Christ in God;' where, as it were, he compares God and Jesus Christ to the root in which the sap is; and it is winter with us, as it were, in comparison of what it shall be when we shall be raised together with Christ, and sit in heavenly places personally with Christ. Now we are in Christ; when we shall sit together with Christ, what shall this life be? But in the meantime, if we be but quickened, if there be but the least degree of spiritual life, that thy heart is raised to God, and spiritually suited,—for a spiritual mind is life,—if there be the least spiritual life, though there be not that strength, nay, though it cannot be called a birth, though thou canst not say thou hast all the parts of the new birth, yet if there be quickening, there is a new life. The Apostle descends low; this is a seed that will rise to eternity.

So much in general for the explaining this quickening.

But now, if you would know *what kind of life* this is, brethren, you may take much help from *what death is*. When I opened the first verse, our being dead in sins, I told you the fountain of all spiritual life was God; so he was to Adam; therefore carnal men are 'strangers to the life of God.' We are said to be dead in sins. Why? Because sin cuts us off from God; so all spiritual life lies in God.

Now consider what it is to be dead, and what it is to be living. I will only give you summarily all the ways of quickening that God begins in this life: summarily all the work of grace, from the first to the last, till it come to glory, is here to be understood; 'he hath quickened us.'

Now, first, how is man dead?

First, In respect of sin. He is cast out of the favour of God, which is his life. To be in the favour of God is to live. 'Oh that he might live in thy sight!' it is the Scripture phrase. 'In his favour is life,' Ps. xxx. 5.

Now, for a man to be cast out of the favour of God is to have the sentence of death upon him; it is to be dead in the guilt. On the other side, for a man to be in the favour of God, and to have an absolution from God, and to have all his sins pardoned, this is to be quickened, this is one part of it.

I shall give you Scripture for it by and by. John v. 24, saith he, 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life.' His passing from death to life is expressed negatively, by not entering into condemnation; the sentence of condemnation is taken off from him. Now compare it with John iii. 36, 'He that believeth on the Son of God hath eternal life; he that believeth not in the Son of God the wrath of God abideth on him.' Here the wrath of God abiding on a man is opposed to having life. Now therefore, in Rom. v. 18, our being justified from all our sins is called the 'justification of life;' a man is made, of a dead man, of a condemned man, a living man in the sight of God.

Now to come home to the point, Col. ii. 13, where the Apostle useth the same expression, 'He hath quickened us with Christ,' what doth he understand by 'quickening' there? Namely, having forgiven you all your trespasses; there lies the greatest of our life and quickening, it is the life of justification, that by faith God giveth us.

Again, in the *second* place, there is all the joy, and all the evidences that God gives us of his favour, and the assurance of his love in quickening also. I told you I cannot stand upon the order. Now you shall find in Scripture that freedom from trouble, by contrary joy infused by God, is called quickening. You have an express place, Ps. cxliii. 11, 'Quicken me, bring my soul out of trouble;' Ps. cxix. 25, 'My soul cleaveth to the dust, quicken me.' When his soul did cleave to the dust, under the sense of death and the wrath of God, he calls for quickening. 'Quicken me.' With what? With his loving-kindness, as it is in another verse; and 'according to thy loving-kindness.' And Ps. lxiii., 'Thy favour is better than life.' So you have it in Rom. viii. 6, for I can but quote scriptures, 'To be spiritually minded is life and peace;' having said before, 'the carnal man cannot please God.'

In the *third* place, all the fellowship the Holy Ghost vouchsafes us in this life with God and Christ, and the enjoyment of them in themselves, and their own excellency, which besides are distinct from the assurance of his love and favour. Many times these are called life. Ps. xxii., 'Your hearts shall live, and ye shall eat of the fat, and abundantly enjoy God. He shall shew me the path of life;' Ps. xvi., 'Fulness of joy is at thy right hand.' I will give you but a scripture or two. John xiv. 1, Christ's disciples were troubled; saith he, I will give you the Comforter; and 'because I live, ye shall live.' And what follows? In that day ye shall know; for I will be but a little while away, and I will send you the Comforter: 'And at that day ye shall know that I am in the Father, and you in me, and I in you. And I will love him, and manifest myself to him;' as it is in ver. 21. Another place is 1 John i. 2. There he calls Jesus Christ, 'our life.' 'And that life was manifested, and we have seen, and bear witness, and shew that eternal life was in the Father, and is manifest unto us.' Here Jesus Christ is called eternal life; and the incarnation is called the manifestation of that life; and the evidence, the communion and fellowship that the apostles had with him, that is called a being manifested to us: and what follows? 'That which we have seen and heard declare we unto you, that you may have fellowship with us; and truly our fellowship is with the Father, and with

his Son Jesus Christ.' So all fellowship with God the Father, and with his Son Jesus Christ, is the manifestation of this life as it was manifested to the apostles themselves.

So now, in the *fourth* place, the image of God wrought in us is also a principle of life. We are quickened in that image of God, in holiness and righteousness, by which we live to God. The want of it is called death. On the other side, inherent holiness is called life: Rom. viii. 6, 'The spiritual mind is life;' Rom. viii. 2, speaking of the inherent holiness in Christ's heart, he calls it, 'The law of the Spirit of life that is in Christ Jesus.' It is evident it was so, for he opposeth it to the law of sin and death that was in our hearts; he should be free by the law of the Spirit of life that was in Jesus Christ. Now then, to have therefore a vital principle of the image of God, whereby a man is made fit and capable of communion with God, suitable to God and Jesus Christ, and all holy things, that causeth him to draw near to God, and to have such an inward quickening principle in his soul, that enables a man thus to converse with God, as the reasonable vital principle enables him to commerce with men; this also is life, and a great part of life.

In Rev. xi., when the witnesses are raised, how is their resurrection set forth? A spirit of life came into them,—it is an allusion to the resurrection of men,—a new life was shot, a vital principle, through all the man; so here is a principle suitable to all spiritual objects. It is not as if an angel should take a dead man, and act him, without putting in a principle of life; but when the Holy Ghost is given, it comes and quickens a man: he not only acts the soul positively, but he puts in a living principle by which the soul joins with the Holy Ghost in activeness. Therefore all his performances are called 'living sacrifices.' Why? Because all his actions do not proceed from the Holy Ghost only, simply, but from the image of God which the Holy Ghost works in him, and acts and operates in him; so his sacrifice: as the Holy Ghost is a living principle for his part, so it is a principle to make a man alive to God.

It is an excellent expression of Jesus Christ, Rom. vi. 10. How is Jesus Christ's life expressed there? 'In that he liveth, he liveth to God.' What doth Jesus Christ in heaven, to mind the things of God, to govern the world so as God may have glory, and to diffuse grace into the hearts of the saints in heaven and earth, that God may have glory? He lives to God, that is all his work: it is an active life that carries all in the soul to God; as living in God, so living to God.

There is the like phrase, Gal. ii. 20, to live in God as a man's element, and to God as his end; he savours the word of life, he lives in the promises; by these things men live. The promises of the word are the savour of life; to a man that hath a principle in him, they are the savour of life; the promises of heaven, and grace, and happiness, and salvation, are relished in a spiritual way; that he pursues it, it is from a spiritual life.—So that is the fourth thing that I mention of what is meant by life.

A *fifth* thing, that is the root of all, is this: that the Holy Ghost dwells in the heart, as the soul in the body, and becomes a man's life. He that is joined to the Lord is one spirit, being made the temple of the Holy Ghost; for the Spirit is the foundation of all spiritual life. The Spirit quickeneth, the Godhead of Christ quickeneth, and is united to us, dwelling in us; it quickeneth the soul, and is the great quickener, and the foundation of all life. Rom. viii., when he had described the spiritually-minded man, and said that he was life,—'The spiritual mind is life,'—whence doth this

spiritual man come to have this life? Ver. 9, 11, saith he, 'Ye are not in the flesh, but in the Spirit, if the Spirit of God dwell in you. And if any man have not the Spirit of Christ, he is none of his. And if the Spirit of Christ dwell in you, he that raised Christ from the dead shall also raise your mortal bodies by his Spirit that dwelleth in you.' What will be the life of our bodies at the last day? The Holy Ghost; not only our own souls, but the Holy Ghost shall possess us more than our own souls; he that shall be the life of our bodies then is the root of our spiritual life now. The spiritual mind is life, because the Spirit dwelleth in you.

Let me add this: all actings of the Holy Ghost, the stirrings of the affections, the enlightening of the mind, spiritually to know God and Christ and a man's self, all growings up, all are quickenings; in all the ordinances, all the life you receive not only at the first, all are quickenings with Christ. You come to sermons, and your hearts are quickened, spiritual affections are stirred, and you mortify the deeds of the flesh, and aim at God; all this is quickening, it is being quickened with Jesus Christ; all the spiritual life that you have, and is increased in you, it is called 'the light of life,' John viii. 12. All your walking in the Spirit, and your acting that proceeds from the Spirit, in Gal. iii., 'If ye live in the Spirit, walk in the Spirit;' all those walkings come from the habitual indwelling of the Holy Ghost.

So much for the opening of that life; 'we are quickened.'

The next thing I am to shew to you is this, which I will make an end of. We are quickened—

Together with Christ.

There are some interpreters that would extenuate and enervate that which is our infinite great comfort; for they refer the word *together*, that is, we Jews and Gentiles; whereas in truth the scope of the Holy Ghost is, we are quickened together with Christ. In all our quickening he quickens us together with Christ; so our translation rightly reads it.

Besides, it is all reason, that Christ being made our head, chap. i., God hath quickened him, and raised him first, and so us; and that he saith after, we are 'set in heavenly places with Christ,' and are now in Christ. Besides those arguments, this makes it clear and plain, in the Colossians;—these two Epistles are as two Evangelists, the one explains the other;—Col. ii. 13, he saith, 'He hath quickened us together with him,' namely, with our Lord and Saviour Jesus Christ, not only as Jews and Gentiles are quickened, but we are quickened with Christ.

This being laid for the scope of the words, I will in a word open how we are said to be quickened with him.

You must know, brethren, God the Father, who is the great quickener, he is the author, the great fountain of life; and Jesus Christ, as God-man, hath life given from the Father to him that he might raise us. You have two places: John v. 26, 'As the Father hath life in himself, so he hath given to the Son to have life in himself.' The Father hath life in himself, he is the original of life only; though the Son have life in himself, yet he hath not this life of himself, but from the Father; the Father is the fountain of life. And in John vi. 57, 'As the living Father hath sent me, and I live by the Father: so,' saith he, 'he that eats my flesh shall live by me.'

So that now it is plain that God having infinite happiness and life,—for what is the life of God but his own holiness and happiness, and the entireness of his own nature, for his own blessedness, for his own pleasure?—God hath ordained and laid up eternal life in his decree; but Jesus Christ is to

be eternal life, to communicate that life that is in himself to us, 1 John i. 1. Christ is called eternal life, as he was with God; and he was incarnate and took flesh on purpose that this life might be communicated, 1 John v. 11. The Father hath given us eternal life in his own decree. First, God purposed that man should live in union and communion with him, and partake of that life that he himself lives, and communicates as far as the creature is capable. 'He hath given to us eternal life.' Well, where hath he put it for us to have it? And, saith he, this life is in his Son, that he might unite them to him. John xvii. 2, 'Thine they were, thou gavest them me, that I might give eternal life to as many as thou hast given me.' So he gives it to them; he living by the Father, they are given to him; he bestows life on them, they live by him.

So that, to express it more fully, the Godhead dwells in the human nature of Christ and is a quickening Spirit to him; and by virtue of our relation to him, having union with him, he quickens us, and never rests till he hath brought us to that union with God, in our measure and proportion, that Christ hath. Col. iii. 3, our Saviour Christ is said to be our life: our 'life is hid with Christ in God,' and when 'our life shall appear,' that is, Christ; therefore we are said to be quickened with Christ, as the author of our quickening. That is the *first* sense that is put upon it, so some interpreters carry it, translating it properly.

In the *second* place, when it is said we are quickened together with Christ, it being a quickening out of death, as I told you, it evidently implies that this Lord of ours, Jesus Christ our life, was also dead; so by virtue of his dying and being quickened, we are quickened together with him. 1 Pet. iii. 18, it is said he was 'put to death in the flesh, but quickened in the Spirit;' that is, raised by the Godhead, being put to death. He had quickening and dying, and by virtue of that quickening and dying of his we are quickened; so we are quickened together with him, both by his death and resurrection.

We are quickened by his death, to purchase that life and quickening that we were to have; therefore you read in John x. and in John v. 21, and many places, that he gave his life for the life of the world; and his flesh, as crucified and broken, is that that hath purchased life. I shall not need to stand to give you places.

Again, on the other side, by virtue of his resurrection we are also quickened; therefore it is called 'the virtue of his resurrection,' Phil. iii. 10. In Isa. xxvi. 19, there is a prophecy of the conversion of the Jews: 'Thy dead men shall live, together with my dead body shall they arise.' Here is quickening together with Jesus Christ; his body was dead, and rose again. Saith he, 'Thy dead men shall live,' speaking to that nation that were scattered all the world over. How do we know that their conversion is called a resurrection from the dead? How come they to rise, and to be quickened? 'With my dead body,' by virtue of my resurrection. He speaks of a dew afterwards; there is a dew falls from the resurrection of Christ, a virtue which quickeneth us. So we are quickened with Christ.

Again, in the *third* place, we are said to be quickened with Jesus Christ, because the same life that Jesus Christ is quickened with, we are; it is called 'the life of Jesus,' 2 Cor. iv. 11. Though Paul speak of the life of the body, it is called the life of Jesus. We are delivered to death, that the life of Jesus might be manifested in us. As he lives in the favour of God, as he lives to God, so we live to God; it is the same life; the same Spirit

that quickened him quickeneth us, Rom. viii. 11. The same Spirit that raised his body quickens our souls; if we be quickened truly, we live with the same life that Jesus Christ did.

Lastly, We are said to be quickened with him in this sense, because when he was raised and quickened, we were said to be raised and quickened in him, as a person representative; so by virtue of that we are now quickened personally. What saith the Apostle? Rom. vi. 11, 'Reckon yourselves alive to God,' as Christ is. Why? Because when Jesus Christ was quickened, when he arose, ye did rise; when he was quickened, you were quickened in him, and shall have it complete in yourselves. Therefore, though it be imperfect quickening, it is thy comfort that thou art quickened with Christ, and in Christ as a head first; and as his life was perfect, so shall thine be: and in the meantime, though thou canst not say, It is wrought in me, thou mayest say, It is wrought in my head for me; I may say it is perfect in him. 'Your life is hid with Christ in God.' I have not all my life; my life is hid with Christ in God. Alas! you have but a little degree, but reckon yourselves alive to God, as Christ is. When he shall appear, that life that he hath in glory you shall have, by virtue of his being quickened.

So now you have what is meant by being quickened with Christ.

Now, brethren, here lies plainly the comfort of a Christian, that we are quickened together with Jesus Christ, therefore this life shall never die; for we are quickened together with Jesus Christ, and in him as our head, and as a person representative of us. Here is our comfort, our life is bound up in the bundle of the life of our Lord and Saviour Jesus Christ. Therefore now, if Jesus Christ live; If I live, saith he, you shall live; if I never die, you shall never die. He is so quickened that death hath no more dominion over him, Rom. vi. 10. So saith he to Martha, when she doubted of the resurrection of her brother, 'He that believeth in me shall never die; believest thou this?' It is a point of thy creed, as true as any article of thy creed; believe it, there is nothing truer. What is the reason? Because we are quickened with Christ, our life is bound up with his; and as it is in 2 Cor. iv. 14, as Christ did rise up by the power of God, so shall we.

Now then I shall end in a word. The last thing that I am to speak of is the scope of the Apostle, to shew the greatness of the work of God and our Lord and Saviour Jesus Christ upon us, and his love, in that he hath quickened us. You see the greatness of the grace, and love, and mercy of God, that he hath quickened us with Jesus Christ. But that shall be the observation, it is the Apostle's scope, and the main thing he aims at.

In the first place, if God had quickened us with this life as he did Adam for Adam was quickened, what an infinite goodness had it been, if there had been such a life as a saint hath, to grow up to eternal life! But he did it when we had forfeited all, and were dead in sins and trespasses.

If you had seen Adam's body, whilst it was making of clay, and formed by degrees, as God did the world; and when that body of clay was made, God put and breathed into it so glorious a soul as it was, how should we have admired this infinite work upon him! But, brethren, that when we had lost this, and were dead in sins and trespasses; that 'when we were in our blood, God said, Live,' Ezek. xvi. 6; that he should forgive us all our sins, for quickening always carries pardon of sin; he hath quickened us with him, forgiving all our sins; and as he shewed his mercy and grace in pardoning, so his power in putting into us a principle of life, in communicating

a greater power than to raise the dead, the same that raised Christ,—what infinite grace and goodness is this!

And then, if we reckon that our quickening with Christ cost Christ's death, and that we are quickened for ever with him and saved, take that in Acts iii. 15, 'Ye have killed the Prince of life, and him God raised;' that the Prince of life must be put to death and quickened, that we might live! Our life cost God dear, when it was bought with Christ's life. All the life of men and angels, if they had never sinned, it was but as the life of a slave to the life of a king. Do but consider, he is the Prince of life; what a life he had, and what it was for him that was the Prince of life to be put to death; and put to death he was, that you might have life.

And not only so, but as your quickening lies, that being condemned, and then being justified, a sentence of condemnation being upon you: so Christ was not put to a bodily death only, but he had our sins laid on him; he was made a curse, and then he was justified in the Spirit, absolved from all our sins, and this was his quickening; and by virtue of his quickening, we are quickened in the life of justification. I might enlarge this: Rom. v. 8, Christ's love was commended in this, that he died for us. 'Greater love hath no man than that he lay down his life,' &c., John xv. 13. Let a holy heart, that is affected with the love of Christ and of God, consider this; for words and rhetoric cannot express it to a carnal heart; but to express it to a spiritual heart, how wonderfully will he stand admiring the love and grace of God and of Christ!

Again, in the third place, do but consider the excellency of this life. It is a greater life than when we were in Adam, infinitely greater; we are quickened with Christ, with the same life that Christ is quickened with. Alas! when Adam was quickened, he was quickened by the law; but Jesus Christ is our life, Adam's life was nothing. John x. 10, 'I came that they might have life, and have it more abundantly.' Therefore indeed and in truth we explain this life to you: by our death in sin we cannot do it. Why? Because our death in sin is a deprivation only of that we had in Adam, but it is restored infinitely. 'I am come to give you life, and to give it more abundantly.' It is a higher justification, living in the eternal favour of God; Adam was but in the temporal favour of God.

Lastly, To end all, it is evident here that the Apostle principally means our calling, the first infusion, the Holy Ghost putting in a principle of life and making us new creatures. Therein is infinite love, next to the death of Christ, that he quickened us when we were dead. 'God, that is rich in mercy, hath quickened us.' There are three acts of God wherein his love is:—

The first is, His love from eternity.

The other, When he gave Jesus Christ for us.

The third, When he called us first, and converted and turned us.

What is the reason that we should account it so great a work? The reason is, because then we were quickened with Jesus Christ. Let the principle of life be never so small, it is the seed of God that shall rise to eternal life; therefore he that believeth hath eternal life. What saith the Apostle in the next words? 'By grace ye are saved.' He saith not, ye shall be, but ye *are* saved; for this life hath eternal life in the seed, and shall be raised to eternal life.

Therefore when God calls a man, all the thoughts of love that he had from eternity, all the thoughts of love he had when Christ came in the flesh,

all that ever he means to do for a man, is before him, and he estates this man in all; all that God hath done, and will do, are in that act concentred, when he quickens him; for then a man hath possession and right of all. And this shall go on till it come to the height of perfection, as the Scripture holds it out; 'to sit together in heavenly places in Christ Jesus.'

SERMON XV.

(By grace ye are saved.)—VER. 5.

THE words of this 5th verse fall into these three particulars. Here is—

1. A repetition of our condition which we were in by nature, to illustrate grace the more; 'When we were dead in sins,' saith he, 'he hath quickened us together with Christ.' Here is—

2. The first benefit bestowed upon us, and that in this life, which is the seed of glory; our being 'quickened,' and that 'with Christ.' Then—

3. The Apostle's note, by way of observation upon it, in a parenthesis, whereby he sets a mark, as it were a finger in the margin, to note this as a result from hence; 'by grace ye are saved.'

I opened the benefit, which is here bestowed upon us, in the last discourse. I shewed what was meant by quickening, and why it is said we are quickened 'together with Christ.'

First, I shewed what was meant by quickening, and went over all those particulars. Both—

1. In respect of justification. I shewed you, according to the Scripture phrase, that it is a quickening, a giving life. So in Col. ii. 13, 'He hath quickened you together with Christ, having forgiven you all trespasses.' And—

2. I shewed you how that all the fellowship we have with God, and his fulness, it is in the Scripture called *life* and *quickening*. All the joy we have in the favour and loving-kindness of God, which is better than life, it is called quickening. And then—

3. The image of God, which consisteth in holiness, it is a Spirit of quickening. And—

4. The putting in the Holy Ghost into our soul, and his dwelling there for ever, as a soul in our soul, and the union of the Godhead of Christ to us, of Christ who is our life; by this also we are quickened. And then—

5. Lastly,. Every stirring of the regenerate part, every spiritual affection, every holy end and purpose, that is raised up in the heart of a believer throughout the whole course of his life, all these are quickenings, and they are from our having been quickened together with Christ. Ps. lxxx. 18, 'Quicken us, and we will call upon thy name.' The ability which a man hath to pray in a spiritual way, is a quickening.

Secondly, I shewed you how we are quickened together with Christ; and how our quickening dependeth upon his being quickened. For he was put to death in the flesh, and quickened in the Spirit, as the Apostle Peter speaks, 1 Peter iii. 18.

I added a *third*, which is the scope of the Apostle here, and that is the greatness of this work. For I take it that quickening here contains not simply only our first conversion, though eminently that, but all that is done upon us in this life; as on the other side those that follow in the 6th verse are the works which God will work in our persons one day in the world to come.

The greatness of this work I demonstrated by such things as are proper to the text. As—

1. That he quickened us thus when we were dead; as in Ezek. xvi. 6, 'I said unto thee, in thy blood, Live.' It was not only a child cast forth in its menstruous blood, but a dead child too. And so likewise—

2. In that it is called quickening, and quickening having those relations to death, it importeth a mighty work of power. In Rom. iv. 17, it is made a great matter in Abraham's faith that he believed in God 'who quickeneth the dead;' but yet it was but the quickening of the dead womb of Sarah. There goes an infinite deal of mercy to quicken the dead heart of a believer; nay, to quicken his graces, which are not dead in sin, but they are dead of themselves, without the quickening of the Holy Ghost. Ps. cxix. 156, 'Great are thy tender mercies, O Lord; quicken me,' saith David.

3. It is a great work likewise in respect of the life which we are quickened unto, and of which it is the beginning: it is the beginning of all that life of glory which we shall have hereafter. It is not only quickening us unto that life which Adam had, but it is quickening us unto that life which Christ himself leadeth, 'who is our life,' Col. iii. 4. And therefore in 1 Cor. xv. there is a comparison made between Adam and Christ. 'The first man Adam,' saith he, ver. 45, 'was made a living soul; the last Adam was made a quickening spirit.' The comparison lies not only in this, that Jesus Christ can raise up a dead creature, a dead soul and a dead body; but the comparison is of the life itself with which both the one and the other are endowed, for the excellency thereof; as appears evidently by what he saith of the body there, that from a natural it is raised to a spiritual life; and it holds much more in the soul. Therefore in John x. 10, Christ saith, 'I am come that they might have life, and that they might have it more abundantly.' Now then, do but consider; if thou feelest the beginnings of spiritual life, the least stirring that is in thee, though it be but in a way of quickening, for so you see he expresses it by that which is the lowest, think what this quickening is the beginning and foundation of. When Mary did feel herself quick with the Son of God, little thought she what a life that quickening was the first motion of, even of that life which the Son of God now leads in heaven, which was his due then. 'Your life,' saith he, Col. iii. 3, 'is hid with Christ in God.' The truth is, we have little of that life which we shall have hereafter; it is but quickening here, we may be said only to live hereafter. 'Your life,' saith he, 'is hid with Christ in God: and when Christ, who is our life, shall appear, then shall ye also appear with him in glory.' Here it is but a seed of life, buried to grow up hereafter; it is a drop of life to be swallowed up in that sea, in that ocean of life hereafter. And then likewise consider, it is a quickening together with Christ, the same that Christ hath; our lives are bound up with his, and in his.

But now the chief is the mercy, for that is the Apostle's scope to exalt; the mercy of it doth lie in this, that Jesus Christ must die, and be quickened again out of death, before such time as this life shall be given us. In John xii. 24, Christ compares himself to a grain of corn, which 'except it fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit.' If I had not died, saith he, I had been in heaven alone, none had ever had any quickening by me. I had not brought a soul to life, if I had not died. That is the mind of Christ's comparison there. And—

This leads me now to that which is a fourth thing to be considered here in this place, which I mentioned not in the last discourse. I told you, when I handled and opened to you the greatness of the love of God to us, that I

would keep to such things as the text affords, to set it out unto you still, as they fall in my way. I shewed you how great a love it was—

1. From the *subject* of it; God.
2. For the *kind* of it; his love.
3. For the *time* he hath borne it to us; even from everlasting.
4. From the *persons; us*—us nakedly, and distinctly, and definitely; and us, not others.
5. From our *condition;* when we were dead.

And now, which I will but speak to in a word, the greatness of this love is set out by this, that to the end we might be quickened, he gave his Son to death. It is but couched in the text, and therefore I will but briefly speak to it, and so proceed.

My brethren, when the Scripture would set out the love of God to us, it speaks not much of it, but the chief and eminent thing it holds forth is this, that God gave his Son, and gave his Son to death for us. You have it in Rom. v. 8, 'God commendeth his love towards us,'—or, as the word signifies, he makes it noble and illustrious,—'in that while we were sinners, Christ died for us.' It is not only that when we were sinners he loved us, or quickened us when we were dead, but that he gave his Son to die for us to effect this, there lies the emphasis; that is more than quickening, and more than all the benefits we have by Christ. You have the like in 1 John iv. 9, 'In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him;' we had never had any of this spiritual life else. And 'herein is love,' saith he, ver. 10,—that is set out by two things,—'not that we loved God, but that he loved us;' so that God loved us from everlasting, and began to love us first; and then it follows, 'and sent his Son to be the propitiation for our sins.' 'Herein is love:' that is, in this is the highest manifestation of the love of God. It is such a phrase as that in Rev. xiv. 12, 'Here is the patience of the saints;' that is, here it is tried, here it is seen.

You know it was the highest trial of Abraham's love to God that he had a heart to give his son for him. 'Now I know,' saith God, Gen. xxii. 12, 'that thou fearest God,'—that word *fear* is put for love, and for all religion, according to the language of the Old Testament,—'seeing thou hast not withheld thy son, thine only son from me.' You see how God was taken with it, though it was but in the purpose of Abraham's heart to do it. But how much more is it for God actually to give us his Son! In John iii. 16, it is said, 'God so loved the world that he gave his only-begotten Son.' Still you see the Scripture runs upon it. He loved and he gave, for love presently thinks of giving; and if it be a great love, it will express itself by gifts answerable. Now God had a Son, and he so loved the world that he gave this Son. The truth is, that God himself could not do a greater act, nor give a greater gift. I may say of this act, as it is said in Heb. vi. 13, that when God made promise to Abraham, 'because he could swear by no greater, he sware by himself;' so, because he could manifest his love no greater nor higher way, he gave his Son, and his only-begotten Son. You see there is a *so* put upon it; he *so* loved the world,—that is, his elect in the world, for so, I take it, it is meant. Such expressions have an import in them of unexpressibleness; as, 'so great salvation,' Heb. ii. 3, and 'such contradiction of sinners,' Heb. xii. 3. If Satan say, Thou hast *so* sinned, reply again, God hath *so* loved the world that he gave his Son for us. The Apostle putteth an unexpressibleness upon the love of God in making of us his sons, 1 *John iii. 1,* 'Behold what manner of love the Father hath bestowed upon us,

that we should be called the sons of God!' What manner of love then is this, that God hath given us his only Son!

You have it again, in Rom. viii. 32, emphatically mentioned, where the Apostle speaks with an amazement, as if he had even run himself out of breath: 'What shall we then say to these things?' Having spoken of the love of God, such a sea of love came upon him as overcame him. And what follows? 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' Do but consider the words a little. 'He spared not his Son;' the word implies that God was sensible enough what it was to give such a Son, it implies the greatest tenderness; he felt every blow, yet he gave the blows himself. Even as when of loving parents it is said they do not spare their children, when out of the greatest tenderness they do correct them. And he is said not to 'spare his own Son,' who is more his own Son than our sons can be, which are differing from ourselves, but Christ of the same substance with himself. And the truth is, none knows how to value the gift but God himself, that gave him, and Christ himself, that was given. And he did do it freely too: the word that is used, χαρίσται, imports it; with him he shall graciously give us; he gives Christ, and all things else freely with him, therefore it implies that he gave him up freely also. Abraham gave his son, but he was commanded to do it; but God gave his Son freely, and it pleased the Lord to bruise him. And to shew that this was the greatest gift that God could give, or had to give, what follows? Now he had given us his Son, take all things else, saith he. I do not value heaven, now I have given my Son for you; therefore take that. I do not value grace, nor comfort, nor creatures; take all freely, even as you had my Son. 'If he spared not his Son,' saith he, 'how shall he not with him also freely give us all things?' He hath given the greatest pawn of his love, in giving us his Son, that ever was.

Take another scripture, in 1 John iii. 16, 'Hereby perceive we the love of God, because he laid down his life for us.' Do but consider whose life it was that was laid down. The Apostle greatens this love from the person, the owner of this life. Was it the life of men? Alas! what are the lives of men? They are but as the lives of gnats and flies, such as came out of nothing but the other day; no, but this is the life of God. The life which God, dwelling in a human nature, hath, and is due to that human nature, God dwelling there; the Apostle puts an emphasis upon that, that it was the life of God, and his own life, and so dear to God in the proportion of it as the lives of creatures are, in their several degrees of excellency and happiness they enjoy, to each of them. The life of a man is more dear to a man, than of a beast to a beast, of a fly to a fly. And among men, of a king to a king, than of an ordinary man to himself; because he hath more of an outward life and happiness to lose. And look, how much reason God hath to love his own life more than men their own, by so much was it greater love in God to lay down that life; a life so dear to him, that none knew how to value this life of God but God himself, and Jesus Christ, who is God, and dwelt in that human nature.

All this, my brethren, God did, when he could have saved the world otherwise too, let me put that in; and this when all our lives, and all the glory he shall have from us, is not worth that life, that glory of Christ that was debased. And yet God found a sweet-smelling savour in it, he did so heartily and freely offer him up. The truth is, this love cannot be set out, unless God shed it abroad in the heart of a man by the Holy Ghost, who knows

the heart of God, and knows the valuation of this gift, and who by his report of it takes the heart with it; all the discourses in the world otherwise will do a man no good. And so much now for that head likewise, the greatness of this love, that we are quickened together with Christ, and so he must die, and then be quickened, before we could be quickened; 'We are quickened together with him,' saith he.

Now I come to the next words, the third thing here in this verse, and that is this—

By grace ye are saved.

The Apostle brings this in, as an inference from both the other, that 'when we were dead in sins and trespasses, God did then quicken us together with Christ:' and he brings it in by way of parenthesis, as setting a mark on it, as making it that thing he would have them, as the result of all, observe and carry in their eye. Three things are to be considered in it:—

1. The manner of his bringing of it in.
2. The occasion.
3. The matter itself.

All these are worthy our observation, and will afford observations to us. I shall handle the second, viz., the occasion, last of all.

For the manner of his bringing of it in:—

1. He brings it in here abruptly, and in the midst of a sentence, before he had made an end of enumerating the benefits we have in and by Christ. And he repeats it again in the 8th verse in so many words; insomuch as some have thought that it did creep into the copy by the addition of some writer, and that it was not the Apostle's own. But far be it from us to think so; for by saying this of whole sentences, and especially of so rich sentences as this, is to open a gap for all heresy, and to make of the Scriptures what they please, and to have no foundation for our faith therein; for the like exception may be made of any. But, my brethren, it is the Apostle's indigitating here, in this discourse, this thing again and again. To say, 'By grace ye are saved,' and to say it again; to say it briefly first, and largely afterwards to open it, to that end they might have in their eye this as the chief result and scope of all his discourse; for him to do so it is no wonder. He did so in mentioning our lost condition: first he mentioneth it largely, in ver. 1–3; and yet he repeats it again, to set the consideration of it the more upon our hearts, in this ver. 5. Answerably, when he would speak of that grace by which we were delivered out of this condition, he gives us in the beginning here a brief touch of it, 'by grace ye are saved,' and then insisteth largely upon it afterwards in ver. 8. It was meet that this seal should have a double impression upon the wax to make it the deeper, for it is God's seal; it is that grace by which he knows who are his. It is the first great end and design of God. So, ver. 7, you have it, 'That in the ages to come, he might shew the riches of his grace.' It is both the first cause, and the middle cause, and the ultimate cause of our salvation; and therefore no wonder the Apostle mentioneth it three times. And then—

2. Why he should bring it in by way of parenthesis, in the very midst of his discourse of the benefits we have in and by Christ, before he goes on to speak of the rest, having spoken only of quickening; for him to say, 'by grace ye are saved,' by way of parenthesis, it argues that he had this thing in his thoughts, his thoughts were full of it; and it breaks out presently upon the first just occasion. He had but mentioned the first degree of salvation, 'he hath quickened us;' yet because whoever hath that degree his salvation shall be completed, he presently cries out, Are ye quickened? ye

are saved. He speaks as if the whole work were done, for done it shall be. He cries out, Ye are saved, upon the very mention of the first degree of salvation; and he tells them by what: Ye are saved by grace, saith he. You have just such a parenthesis in Hab. i. 12, where the prophet, in the name of the people of God, prays unto God: 'Art thou not from everlasting, O Lord my God, mine Holy One?' What follows? 'We shall not die.' He did presently gather that from it, and it came in as a note by the way: he had no sooner said, 'Thou art my God from everlasting,' but, 'We shall not die,' and then he goes on in his prayer. So here, when the Apostle had but named that work which insureth salvation to us, and that engageth God for ever to go on, and that he that hath begun a good work will perfect it, he presently brings this in by way of parenthesis, 'by grace ye are saved,' and so putteth a more real emphasis upon grace than in the former upon mercy and love, simply and alone considered. He gives them greater epithets indeed, and yet he gives grace the same afterwards too. But he brings this in here as an eminent observation by the way, as that which he would have them of all things observe. And so thereby he gives it a more real exaltation than the other. And then—

3. If any one shall say, Is there any difference between his scope in bringing it in here and in the 8th verse? I answer, Yes; and this I desire you to observe and remember, for it shall steer me in the handling of it; for some things are proper to this place, and other things are proper to what belongs to this sentence in the 8th verse. To shew you the difference then. It comes in here by way of general premise, as a touch by the way of what he would more largely open and particularly speak of. It comes in here as the chief cause of salvation simply considered, a cause of all those benefits which we receive, that we are quickened, and raised with Christ, and sit in heavenly places with him; it is placed in the midst of them as the sun is in the firmament. But in the 8th verse it comes in comparatively and more largely; it comes in there excluding what may seem to put in as causes of our salvation;—if you will make them causes that are not causes, and yet will go about in the hearts of men to share the honour with free grace, 'by grace ye are saved,' saith he, 'through faith, and that not of yourselves, it is the gift of God; not of works,' &c.;—he brings it in there, I say, by way of exclusion, by way of cutting off the pleas of whatsoever would pretend to any title or honour herein, or which the hearts of men are apt to mingle with and ascribe salvation unto. You see clearly, then, the differing way of handling and speaking to these words here and in the 8th verse. Here I must speak of it simply as it is the cause of our salvation; but there I must speak of it as it is a cause of our salvation, excluding all things else. There is nothing hath been more corrupted in all ages than the causation that free grace hath in the salvation of men, by Papists, and by Remonstrants, and by legalists, and by carnal hearts, that still will mingle with it something of themselves. Now all these things I must speak to, as the text shall give occasion, when I come to the 8th verse. Only that which I am now to do is to shew you, and that in a more general way, how that grace, and free grace, is the cause of all salvation. And herein I will observe this method—

1. *Open to you what is meant by 'grace.'*

2. *What is held forth under this word, being 'saved,'* as here it is brought in.

3. *I shall put them both together, 'by grace ye are saved,'* and speak to them jointly.

There is an observation which I should have mentioned, drawn from the manner of the Apostle's bringing this in here, 'by grace ye are saved,' by way of parenthesis in the midst of his discourse, and then that he should afterwards so largely insist upon it again and again: it holds forth this to us—

Obs.—That the dependency our salvation hath in the whole, and all the parts of it, upon free grace, is *the greatest thing in the gospel.* It is that which the Apostle would have these Ephesians above all things else take notice of. He sets therefore this mark upon it by this parenthesis, as if he had said, Remember this, saith he, as the great result of my discourse, to hold forth this to you, to beget thoughts of this in you, that by grace ye are saved. But of this when I come to the 8th verse. At present I shall inquire—

First, What is meant by 'grace' here?

To be sure, it is not meant the graces in us, though they have also the name given to them. The Papists run altogether upon that. If you read their books of the Attributes of God, you shall not find, as I remember, that title, *De Gratia Dei*, in any one of them. No; they run upon the grace that is in us. Indeed the graces that are in us are called grace in the Scripture, as in 2 Cor. viii. 1, 'We do you to wit of the grace of God bestowed upon the churches of Macedonia;' and, ver. 7, 'As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.' So in 2 Cor. ix. 8, 'God is able to make all grace abound towards you;' and, ver. 14, 'We long after you, for the exceeding grace of God in you.' But yet the graces that are in us, they are called graces merely because they are the gifts of a higher grace, by which higher grace we are saved; and salvation is never attributed to our own graces. Or indeed and in truth, they are part of salvation itself, even as the benefits that God bestows upon us out of love, they are called love so in 1 John iii. 1, 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!' There adoption and sonship is called the love of God which he hath bestowed upon us, because it proceeds from love; so these are called graces because they flow from that grace. Even as regeneration, the thing begotten in us, is called spirit in us, because it is begotten by the Spirit; so these are called graces, because they are the gift of grace. And therefore in Acts xi. 23, the effects of the grace of God are there called grace. 'When he had seen the grace of God, he was glad;' that is, he had seen men turned unto God, for he speaks of the conversion of souls and of the graces of God wrought in them. My brethren, they are but improperly called grace. It is that which hath misled the Papists and school-men; and you may see how dangerous a little mistake is. They thought to call it grace, because it made us accepted, and rendered us gracious in the eyes of God, therefore they called it that grace by which we are accepted. But the truth is, these are only called graces because they are the gifts of grace; and therefore in that place I quoted before, 2 Cor. viii. 1, it is called 'the grace bestowed.' And you shall still find that when our grace is spoken of the word *given* is mentioned, as in Eph. iii. 2. And twenty such instances more there are, which I could give you. They are called graces, I say, because they are bestowed by grace. They are not *gratiæ gratum facientes*, but *gratia gratum facientis*, that is, the grace of God making us gracious. And therefore the Holy Ghost hath invented a word for it, which we find used in no heathen author, as the learned have *observed.* He calls them χαρίσματα, that is, gifts out of grace and out of

favour. And in Rom. v. 15 there is mention made of the grace of God and of the gift by grace, which indeed is plainly meant only of the righteousness of Christ; yet in relation unto us, and as flowing from that original grace in God, it is called the gift by grace, or the gift of grace. So that now you must take the favour of God, that which is in the heart of God towards us, —which is called in that Rom. v. 15, in distinction from all gifts given by God, yea, from Christ himself, ἡ χάρις τοῦ Θεοῦ, the grace of God,—to be that which the Apostle means here in the text; and though he hath given the graces in us the name of grace, yet, as I said before, he never attributed salvation to them.

And that here grace is so taken, I suppose I shall not need to stand long in it. You see the Apostle brings it in here as a cause of salvation, together with mercy and love in God; therefore the grace here meant is the grace of God also. And so, ver. 7, 'That he might shew the exceeding riches of his grace.' It is not the grace in us, but grace in God, which he calleth also 'kindness' in the same verse. So that in a word, by 'grace' here is meant this, the favour of God freely accepting of us. Eph. i. 6, 'To the praise of the glory of his grace, whereby he hath made us accepted;' accepted with himself. This is the great grace that is here intended. I could give you another place for it; it is in Rom. iii. 24, 'Being justified freely by his grace.' There is, first, his grace; and, secondly, to shew that it is not anything in us, he addeth the word 'freely' to it. He doth not only call it grace, but 'his grace,' by way of distinction; and then he adds 'freely' to it, to cut off all things from it.

The observation from hence, by the by, is only this :—

Obs.—That we should now have our heart set upon seeking of the grace and favour of God, as the highest, supreme, and chief cause of all; and to seek graces as the fruit thereof; to pray, though for inherent grace to be wrought in us, yet chiefly to seek after the favour of God, to have our hearts affected with it. To apprehend, and seek after, and to have our hearts taken with the favour of God, and to be the subject of it, is in itself infinitely more than to be taken with the fruits of it. And so likewise, to seek after the vision of this favour in itself; as Moses, 'Shew me thy face,' saith he. God knew what he meant, and therefore answers, 'I will be gracious to whom I will be gracious;' and I will be gracious unto thee. Our hearts now and our comfort should be pitched upon the grace that is in God.

You shall find the expression in 2 Thess. ii. 16; I shall but quote it to you: 'Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace.' What is it that will be everlasting consolation, that will never fail you? And what is that good hope that will be everlasting? It is when the grace of God is shed abroad in our hearts, and the love of God is shed abroad in our souls, in a more immediate manner. That he speaks of that love is clear; for he saith, God, that hath loved us with an infinite love, and saved us with his free grace that is in himself, out of that love he hath given us eternal consolation, and good hope in that love, and in that grace.

Now then, this being cleared and opened to you, I come, in the second place, to shew you what this expression of grace doth superadd to mercy and love; for you see here he brings in three causes of our salvation. Therefore as I have opened the thing itself, I shall in the second place open it as it is a cause of salvation, distinct some way from mercy and love. Exod. xxxiv. 6, 'The Lord, gracious and merciful;' he makes grace a distinct

thing from mercy. It is the same for the substance with love and mercy, yet it holds forth something more eminently than both.

1. It noteth out, not simply love, but the love of a sovereign, transcendently superior, one that may do what he will, that may wholly choose whether he will love or no. There may be love betwixt equals, and an inferior may love a superior; but love in one that is a superior, and so superior as he may do what he will, in such a one love is called grace: and therefore grace is attributed to princes; they are said to be gracious to their subjects. Subjects, though they love their princes, yet they are not said to be gracious to them. Now God, who is an infinite sovereign, who might have chosen whether ever he would have loved us or no, for him to love us, and to love us with a special love, this is grace. In that of Exod. xxxiv. 6, when God proclaims his name, what is the first word? 'The Lord, the Lord,' and 'gracious' is the next. 'The Lord, the Lord, gracious.' I am the sovereign Lord of all the creatures; if I love, if I shew mercy, this is grace. And in the chapter before, ver. 19, he speaks like a king, and like the Lord of heaven and earth; 'I will be gracious to whom I will be gracious.'

2. Grace here, as it is in God, notes out, not simply love, but the height of love, a love that will shew all its goodness. Exod. xxxiii. 19, I will, saith he, shew thee all my goodness; what follows? 'I will be gracious to whom I will be gracious.' For God to be gracious to us, is so to love us as to bestow all that becomes creatures to have from him, all that is suitable to the condition of creatures. When the apostles, therefore, would wish all good to those unto whom they wrote, still they wish grace, because it brings the utmost good with it, it is love extended to the utmost; if it be grace, they shall have his Son, and all things with him: 'He will graciously with him give us all things.' So I told you the word signifies in that Rom. viii. 32.

3. Hence therefore, thirdly, it notes withal the greatest freeness. You have the phrase in Hosea xiv. 4, 'I will love them freely.' Where God loves, he loves freely; and grace denotes the freeness of that love, it superadds in the significance of it freeness; and love in that respect is called grace, and grace is but free love. You shall find it in Rom. iii. 24, 'Being justified freely by his grace.' And therefore, where the Apostle useth the word 'grace,' or God is said to give us out of this grace, our interpreters often render the word, to *give us freely*. Thus in 1 Cor. ii. 12, 'The things that are freely given to us of God;' the word is, things given to us out of grace, or graciously. So in the place quoted even now, Rom. viii. 32, 'He will with him give us all things freely,' or graciously, as the word signifies.

Now for God to give freely, it implies these five things, that I may open them distinctly to you:—

First, To set his heart and his love on us, merely out of his own good motion and good will. Mark, therefore, how they are joined together in Eph. i. 5, 6. In the 5th verse he had said that God 'predestinated us unto the adoption of children, according to the good pleasure of his will;' and in the 6th verse he saith, 'to the praise of the glory of his grace.' When he doth it thus in a freedom, merely out of the motion of his own will, this is freeness, and this makes it grace. Grace implies more than to give, though it implies that too; and though still you shall find both joined, it implies to give freely.

Secondly, It is not only said to be grace in regard of the freeness of it towards us, but in respect of the sovereignty of God's will, that he may *choose* to love whom he will, and do what he will, merely as a sovereign:

for so it is most certain that all that Adam had might be called grace in that respect; for what God did for Adam, all the holiness he had, it was freely done, which yet in the Scriptures is not called grace. It might have been said unto Adam, 'Who made thee to differ from another?' It was the free will of God. 'And what hast thou that thou didst not receive?' So that grace here implies more than merely the freeness of a sovereign, that God doth it merely out of his superiority. But we find that grace is opposed to all that dueness which in a way of justice becomes God to reward the creature with under the covenant of works. In Rom. iv. 4, you shall find that grace is opposed to ὀφείλημα, to a debt, or a due; the Apostle, speaking of the justification of a sinner, opposeth to it the justification by works: 'To him that worketh is the reward not reckoned of grace, but of debt.' I take it, that there by *debt* is not meant as if the creature under the covenant of works could oblige God, or that God was a debtor, strictly taken, to the creature. For that of the Apostle is certain, in Rom. xi. 35, 'Who hath first given to him, and it shall be recompensed unto him again?' But yet this we may say, that there was a dueness and a meetness between God as the Creator and the creature: that if the creature were holy, as it was meet God should create him, if he made him reasonable, and if he continued in that holiness, it was meet, it was according to the law of nature between the Creator and the creature, he should live, and be esteemed righteous, and be in God's favour, and have his approbation in so doing; and likewise that God should make a promise that he should do so. It was meet that God, seeing a holiness in Adam, and seeing him to continue in that holiness, should approve him and justify him, as a creature that was holy, and continued holy, as a creature under that covenant.

But the grace which the gospel speaks of, and by which we are saved, is a grace opposed to this dueness that is between the Creator and the creature, simply so considered. Therefore now God, that he might make way for this grace which was in the purposes of his heart, and to lay the creature low in itself, and to manifest the riches and greatness of his grace and love, downs with Adam's state, he suffers that to be ruined. Adam forfeited that bond which was between his Creator and him, and it is a forfeiture that cannot be restored again, no, not by God himself, to a sinful creature, as the state of innocency cannot. Now then, when God had dissolved that dueness, that debt, as I may call it, that obligation, which according to the law of nature, in a way of meetness and comeliness, it was fit for God as a Creator to deal with a creature, there is now room for grace. For now he is not only free as he is a sovereign, but he is free as a judge, in respect that he is free as to that his own law which, though sovereign of the world, he had condescended unto, by reason of the relation of being a Creator. He is not only free in respect of prerogative, as a king is over his subjects, and is therefore said to be gracious; but he is gracious now as a king unto traitors. In Rom. iii., when he comes to speak of being justified freely by his grace, which he doth, ver. 24, how doth he make way for it? He tells us before that all men were become guilty before God; so, ver. 19, 'that every mouth may be stopped,' saith he, 'and all the world may become guilty before God.' All had their necks upon the block. Now, saith he, if ever these be saved and justified, it must be by grace. So you have it after that discourse, at the 24th verse, 'Being justified freely by his grace, through the redemption that is in Christ Jesus,' when we were thus obnoxious, and were all become guilty before God. Grace hath a further freedom therefore.

Thirdly, The freeness of this grace lies in this, that God's resolutions of

love are firm, and so free and noble that nothing shall divert him. Grace always hath a generousness accompanying it: that as God is the King of all the world, and will be gracious to whom he will be gracious; so he resolveth for ever to be so, and nothing shall hinder him from being so. There shall be neither *ifs* nor *buts*. 'If my people forsake my laws;' what then? I will not take my mercy away from them for all that, he saith in Ps. lxxxix. 33. And saith Paul, in 1 Tim. i. 13, but I obtained mercy for all that, though I was injurious and a persecutor, &c. And then—

Fourthly, It is free in this, because he casts it upon what persons he will. Therein is freedom of grace also, whereas there was no difference, as the Apostle saith, Rom. iii. 22, 'but all have sinned, and come short of the glory of God;' then comes in, 'being justified freely by his grace.' He hath here a freedom now, in respect of persons, to this or that person, and not to others. Therefore again, in Rom. xi. 5, they are said to be 'a remnant according to the election of grace;' that whereas all were in a like condition, this free taking of a remnant, this choosing of these and not others, is out of grace; it is therefore called, 'the election of grace.'

And then, in the last place, as it respects no persons, so no conditions upon which he gives salvation to us, pardon of sin, justification, and heaven at last. I say, that he doth it freely without conditions. There is indeed a freedom that God hath given away, and that is, by having made promises to his people; but it is free grace that made him promise. There is also a declaration of his will, that without such a thing he will not bestow another thing, which yet he bestows, both the one and the other, out of grace: without holiness no man shall go to heaven, &c. But yet they are not conditions, they are indeed the effects of this grace, as the Apostle terms them. 'The grace of God was exceeding abundant in faith and love,' 1 Tim. i. 14; that is, in working faith and love. And indeed, that I may speak more plainly, what is faith, and love, and repentance, and all these, to salvation? They are salvation itself, they are part of it. When God requires of you that you should believe, and repent, and mortify sin, and walk holily, doth he require these as conditions? No, he requires them as parts of salvation itself, as the essentials to salvation. My brethren, they are the essentials unto salvation itself. For what is faith and holiness unto glory and salvation to come? It is as reason is to learning. All the world must needs say that reason is a part of that knowledge a learned man hath, or he would never be learned; it is not a condition so much of his being learned, as it is a part of it. So when God bids us believe, what is it? It is to bid us be saved, it is to bid us have eternal life, and the comforts of eternal life in our hearts; it is to tell us, I will give you my Son freely, I would have you marry him, I would have you believe in him, I would have you be one with him. As if a man should say, I will give you meat upon condition you eat it. Why, he hath no sweetness in it, unless he eat it; it will do him no good else. So saith God, I will give you my Son; believe in him.

Is faith such a great condition, think you? It is that without which Christ cannot be yours, you cannot possess him else, you can have no sweetness by him, he will do you no good else. They are, I say, essentials to salvation, essential requisites. But perhaps I shall speak a little more to this when I come to the 8th verse. My brethren, this is certain, that look, whatever contrivements free grace in God could have that might not imply a contradiction, that might stand with holiness, that might stand with the wisdom of God, that might effect the thing, viz., to save men; all that advancement of his free grace he hath ordered, and designed, and plotted in all

the works of our salvation. In Rom. v. 21, it is said that 'grace reigned through the righteousness of Christ unto eternal life.' It reigneth, mark it; of all things else, God hath set up his free grace as a monarch, and hath so set it up as that it shall reign; and there is no work of man, or anything in man, that shall in the least impair the sovereignty of it. If a sovereign have the making of his own laws, he will be sure to make himself sovereign enough. Why, free grace is a sovereign. We are therefore said to be 'under grace,' in Rom. vi., and that therefore 'sin shall have no more dominion over us,' because we are under the dominion of grace, implying that grace is a mighty king and sovereign.

If grace therefore have the making of his own laws, if he have the contriving of all the things in our salvation, doubtless he hath contrived it so as that himself will be the immediate bestower of all, and that all that cometh shall come immediately from free grace, and shall be so acknowledged, and thereby be magnified. It is the property of kings, if they do any great good, they will do it themselves; so free grace being this great lord and sovereign, it will, though it may use instruments, yet use them so as itself will have the glory. It is like majesty, it cannot endure anything else to come up into the throne. Saith the Apostle, in Rom. iv. 16, 'Therefore it is of faith, that it might be by grace.' He speaks as if grace had a design still to keep close to that end, that he will have it by grace. He hath taken in faith indeed. Why? Because faith will magnify and apprehend that grace; it is a pure receiving thing, as afterwards I shall open. I quote the place only for this, that free grace hath designed the way so as that still itself might be magnified in all. And therefore, whether faith and repentance and holiness, &c., be conditions or not conditions, we need not dispute it much; they are parts of salvation,—I would salve it so,—they are that indeed without which no man shall be saved. 'Without holiness no man shall see God;' and without faith no man is actually justified in his own person; he may be justified representatively in Christ. But, I say, they are parts of salvation itself; therefore, when he saith, 'He hath quickened us together with Christ,' he presently addeth, 'by grace ye are saved;' for quickening is a part of salvation. So that this is the thing I aim and drive at, that God hath so ordered all the business of salvation, that free grace shall be magnified.

So much now for the opening of this first thing, what is meant by *grace*, both simply in itself considered, and as it is a cause of salvation, that hath something in it, some kind of notion, superadded to love and mercy.

Now I come to the *second*, and that is, *saved*.

I will not stand much upon the opening of that; only this. *Saved* is opposed to what is lost: seek and save that which is lost; so the Scripture phrase is. 'Saved' and 'grace' here are well joined together; for when we were lost, free grace then shewed itself, it entered then upon the throne. The Apostle had said, 'dead in sins,' and 'children of wrath,' and oppositely says, 'saved,' which imports a life; σωτήρια, *vita*, and so the Syriac and Arabian often translate it σωτήρια. All salvation hath a life supposed to be saved, but not *è contrà*; the angels live, yet are not said to be saved. And the Holy Ghost calls that blessedness of the old covenant of works, *life*, but never *salvation*, for you are saved by grace; and accordingly useth a word in the Hebrew peculiar to the grace by which we are saved, importing mercy, which he useth not of that favour which giveth life by the law.

But the thing I would especially note out of that word *saved* is this, that we are said to be saved now, now at the present. He had no sooner said,

we are 'quickened together with Christ,' but instantly he cries out, 'Ye are saved.' I will give you but one parallel place for it; it is in 2 Tim. i. 9, 'Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace.' God hath called us according to his grace, and hath saved us.

Now what is the reason that we are said to be saved when called?

I will give you two reasons, and these are both in the text, though I could give you more; as, because calling is the beginning of salvation, and makes the work sure, and gives us a right to it: 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him.' All that we shall have in heaven is but the appearing of what we now have and are. But to let that pass. Some would interpret the words thus, We are saved by hope. But the Apostle's scope is not here to shew what our hopes are, but what is; and instead of saying, 'By hope ye are saved,' he plainly saith, 'By grace ye are saved.' Now, I say, there are two reasons in the text plainly and clearly.

First, We are said to be saved now because we are now actually under the dominion of grace,—for so I may express it,—which hath *undertaken to make our salvation perfect.* Let grace look to it now, for it is engaged; and in that respect grace is not free, as I said before, and it is well for us that grace hath not that kind of freedom. If our salvation depended upon any thing in us, the Apostle could not have said, 'ye are saved;' but put grace and salvation together, and he might well say it. And the Apostle's meaning is this, as if he had said, You have had experience in your quickening and conversion and hitherto of the grace of God towards you, in quickening you together with Christ, and so in drawing you into union and communion with himself and his Son. Now, faithful is he that hath called you into fellowship with his Son, as 1 Cor. i. 9; and he that hath begun will perfect it, as Phil. i. 6. And 'if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.' So if grace have wrought in you this great work, quickening you, you may conclude from thence that, now ye are quickened, by grace ye are saved; the thing is as good as done, for grace hath undertaken it, and this is one property of grace, to be immutable: Rom. iv. 16, 'It is of faith, that it might be by grace; to the end the promise might be sure.' In 2 Cor. xii. 9, when the Apostle was in a mighty great temptation, and did not know what would become of his carnal heart, or at leastwise fearing lest he might be overborne by the temptation, what answer hath he? Ver. 9, 'My grace is sufficient for thee;' my grace hath undertaken to save thee, therefore do not thou fear; that is sufficient, and that will look to thee and take care and order for thee. But, might Paul say, or another say, I shall sin and run out grievously against grace. But if grace will pardon thee, what is that to thee? And besides that, grace will reduce thee, and perhaps keep thee, and prevent it; however consider, if grace be able to save thee, if there be any sufficiency in grace, it shall. So that, I say, a man may reckon that if grace be king, it will prevail over all. Grace reigneth, saith the Apostle, and nothing shall hinder, neither guilt nor sin, past or to come. Still you shall have grace that will look to pardon you, and will look that you shall not run into such sins as shall put you out of grace; for this king that made these laws and principles of remaining in the state of grace, looks to *all its subjects;* if they be under his dominion, they shall not be under the

dominion of sin. If grace therefore be the undertaker, the Apostle might well say that, being quickened, ye *are saved.*

But there is a second reason why he saith *saved* in the present tense; because in the next words he tells us, we are 'raised together with Christ, and sit with him in heavenly places.' In your head, saith he, ye are *in heaven representatively;* and are as sure to be in heaven as if you were now there. Therefore the Apostle having told them that they were quickened with Christ, gives them assurance of salvation. 'Ye are saved,' saith he, for you may see yourselves 'quickened together with Christ, and raised up with him,' representatively, and therefore you shall one day 'sit with him in heavenly places' also. So much now for having explained this word, 'saved.'

I shall now come to the *third* thing, viz., *to speak to these two jointly and together;* '*By grace ye are saved.*' And this is plainly the meaning and the sum of it, which you may make an observation, or an interpretation of, as you will. All our salvation first and last, the whole and all the parts of it, they are to be attributed solely to the free grace of God and not to any thing in us. This latter, 'not to any thing in us,' and how it is abstracted from all things in us, I shall speak of when I come to the 8th verse. But I shall speak now a little to the former, and then I think I shall have opened these words fully. I say, the whole business of salvation, first and last, and all the parts of it, they are all attributed unto grace. The free grace of God, or that free favour that is in the heart of God, is, I say, the sole cause of all the parts and degrees and benefits of salvation. They are attributed unto grace in three respects.

1. In respect of God's everlasting purposes, looking to nothing in the creature, and decreeing and purposing all benefits to them out of grace; so that every benefit when it shall be bestowed upon us, shall flow from that everlasting good-will and purpose of his. You have this in 2 Tim. i. 9, a place pat to the purpose, 'Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.' There now the love of God set upon us freely is called a gift, and every fruit of it in them is according to that grace, because out of that grace. My brethren, let me give you but this notion by the way. Though God hath subordinated in the way, in the chain of our salvation, one thing to another;—as thus, actual justification of our persons upon our believing, for it is clear we are not justified in a true sense till we believe, and then we begin to be justified in our own persons, yet we are representatively justified in Christ from eternity; here he makes justification to follow upon faith, or to be concomitant to faith; and so heaven and glory the consequent of grace, without which no man shall see God; yea, he hath made all these to depend upon Christ meritoriously;—yet, notwithstanding, take all these, Christ, and faith, and justification, and heaven in the end, they are all co-ordinate, and from his own free grace. That is, they do all immediately flow from his own purpose and free grace to us, without dependence one on another; in respect of his purpose I say. And therefore it is said that out of his love he gave Christ and the like; and in Heb. ii. 9, it is said that Jesus Christ died 'by the grace of God.' What was the cause of the death of Christ for us? It was the free grace of God in his everlasting purpose, Rom. viii. 32. Having given us his Son, 'how shall he not with him also freely give us all things?' So that Christ, though he was the more excellent gift, yet he was a gift, and all was given with him. He gave Christ out of grace, and with him gives all things

also out of grace; and though in execution they are all to be conveyed to us through Christ, yet in respect of his will, and in respect of his purpose, they are all, even Christ himself and all, co-ordinate from that grace of his. So that in that respect first, because of his everlasting purposes, all doth thus depend immediately upon free grace, originally upon an absolute freedom in God; hence therefore we are said to be saved only by grace. All the things we have are in this respect said to be graciously given us by God; so the word is in 1 Cor. ii. 12, because, as it is ver. 9, God hath prepared them for those that love him. Therefore he is called the God of all grace, 1 Pet. v. 10, even as he is called the God of all comfort; for of all the grace that he bestows upon us, he is the fountain, and the immediate fountain; it was merely out of his grace, and this was before we had done good or evil, Rom. xi. 6. Now then, the grace of God toward us, upon which our salvation in all the parts of it depends, that grace whereby we are saved, it is a sovereign: so that though the grace that is in Jesus Christ as God-man and Mediator is taken up into partnership with the Son of God, and therefore our salvation is attributed to his grace, 1 Tim. i. 14, 'The grace of our Lord is exceeding abundant;' yet if you compare this in order of our salvation to the original grace in God himself, it is but a gift of grace. The Apostle, as Zanchy well observeth, upon Rom. v. 13, speaks of the grace of God and of the gift by grace. What means he by the gift by grace? Even that very redemption of our Lord and Saviour Jesus Christ himself, for it was the free grace of God that did order that as a gift to us, for our salvation and justification. So that in this respect we are saved by grace, this original grace of God; and the grace that is in Jesus Christ, take it as it is for us, it is but a second grace, it is but a gift of grace; this is the fountain, it is grace given us in Christ, 2 Tim. i. 9. And this is the first respect in which we are said to be 'saved by grace.'

2. In respect that God hath laid up all our salvation, and all the grace by virtue of which we are saved, in another, namely, in his Son. So that indeed when we come to the point of salvation, it is grace still, take it at the second-hand, as it is in Christ; take it in opposition to what is in us, or in opposition to what is a due or a debt, to what was in the covenant of works, I say that grace we are saved by is laid up in another, and it is a gift of grace, as even now I said, not only subordinate to that original grace in God, but the grace by which we are saved, and to which our salvation is attributed. So that we are never said to be saved by the grace that is in us, but by the grace that is in him for us. It is true we shall go to heaven, and that is salvation; but it is not by virtue of our grace, but by virtue of that grace given to Jesus Christ for us, to sit in heavenly places, and to possess heaven for us and in our room, till we come thither. So likewise, we shall rise again, but it is because there was that grace given to Jesus Christ for us, that he rose in our stead. Therefore the words also follow in this verse, 'he hath raised us up together with him.' So we are justified by a righteousness, but it is that grace of righteousness which is graciously laid up for us in him. It is not our holiness, but Christ's; it is the Spirit of life that is in Christ, Rom. viii. 2. We are sons, it is true, but it is still by virtue of the grace of sonship that is in Christ, which I say, as by virtue of it we are sons, is a grace for us, and it was a grace to the human nature to be united to the Son of God, and in that respect it is a grace to him too, though he be the natural Son of God. Therefore we are said to be made gracious in the beloved, Eph. i. 6. Though we have the counterpane of all grace that is in Christ; yet, notwithstanding, our salvation is by the grace that is in him, which is the other counterpane: *and notwithstanding* what is in us, our acceptation is by his grace and his

favour. Oh, how far are we removed off from having anything in us that is the cause of salvation! You see first here is the original grace of all; and Jesus Christ himself is but a gift of that grace. And then take all the grace that is in Christ, our salvation when it is attributed as to a cause, it is attributed unto that; it is grace in another, and not in ourselves. And take our graces themselves, they are all parts of our salvation.

3. Let me add this to it too, if I may be distinctly understood. All parts of salvation, when they are wrought in us, though one may be subordinate to another,—that is, thus far that God will not work and bestow this, unless withal he bestows this, as I said before; 'without holiness no man shall see God,'—yet when God bestows any one of them, he doth it out of that original grace he purposed towards us at first; they are the fluxes and renewings of that grace. Though God hath obliged himself by a promise, and though he will never bestow one gift of grace till he bestow another, yet when he bestows both, the one and the other, they have all an immediate dependence upon, and are the immediate fluxes of that everlasting love of his that concurreth with all this. Whatsoever a Christian is in the whole, or in parts, or whatsoever he shall be, flows immediately from that grace. When God converts a man, it is as if he new chose him; and Jesus Christ is an instrument of this grace and mercy. You have a fit place for it in Rom. xv. 8, 9, 'Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers,'—to make them all good,—'that the Gentiles may glorify God for his mercy.' Go over all the parts of salvation, you shall see this to be true.

The first step of salvation is quickening, conversion. It is wholly by his grace. 'He hath called us with a holy calling according to his grace,' 2 Tim. i. 9. And, Gal. i. 15, 'It pleased God, who separated me from my mother's womb, and called me by his grace;' that is, he did put forth a fresh act of that love and grace, as freely as when he first chose him; though between that act and God's choice Jesus Christ came in to purchase it. So in Eph. iii. 7, where he speaks of his ministry,—I may say the like of our calling as he doth of the gifts of his ministry, for indeed in the Galatians he meaneth both,—'Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.' When God means to convert a man, what sets his power a-work? It is the original grace of God, continued and renewed to that man still.

So take justification. Titus iii. 7, we are 'justified freely by his grace.' Take the whole state we stand in afterward, take in all; what is the whole state of a Christian after his calling in this life? It is called a state of grace. What, of his having grace in himself? No, it is of being under the grace of God. You are under grace, saith the Apostle; and, Rom. v. 2, we have 'access by faith into this grace wherein we stand.' Stand, how? Having peace with God by faith at first, we stand in the presence and in the favour of God: it is the Scripture phrase, when it speaks of God's acceptation; so Ps. i., 'The righteous shall stand in judgment,'—that is, they shall stand in the grace and favour of God; so the whole state of a Christian is a standing in grace and in the favour of God. So in Gal. i. 6, he hath called you; unto what? 'Into the grace of Christ.' And in Rom. vi. 14, we are said to be under the dominion of grace. Hence therefore all that followeth to a Christian after his conversion is as freely from grace as the first work. One thing may make way for another, that I acknowledge, and God will not bestow one thing without another, yet still they are all co-ordinate and from grace, and are the immediate effects of grace; even in such things wherein

our will co-works with it, yet still the text saith it is not we, but grace in us. Take all the good a man doth after he is turned unto God, they are all quickenings, and quickenings by grace. 2 Cor. viii. 1, when they of Macedonia had given alms, they had done it out of love unto God; and to give away their estates, this would seem a mighty good work, and to have something in itself; what saith the Apostle of it? 'My brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia:' and the grace there he speaks of is, that God had enlarged their hearts to give away their estates even to penury. So Phil. ii. 13, 'It is God that worketh in you both to will and to do of his good pleasure.' If we work out our own salvation, yet it is of his good grace; it is his good pleasure that worketh both the will and the deed. Take one place more: 1 Cor. xv. 10, 'By the grace of God I am what I am;' it is a speech somewhat near that name given to Jehovah. I Paul, saith he, whole Paul, take me with all my prayers, and all my sermons, and all my sufferings, all that I am and shall be, it is all by the grace of God; and though I have wrought more abundantly than all the apostles, 'yet not I, but the grace of God that is in me.' And then, lastly, for heaven: it is true, holiness must go before; but when God comes to bestow heaven, he doth it out of the same grace by which he chose a man at first, and as freely; and therefore, Rom. vi. 23, eternal life is called a gift of grace; and if you will have a more express scripture, 1 Peter iii. 7, 'heirs of the grace of life;' though they are heirs and cannot be disinherited, that freedom God would not keep to himself, but estated it on us by promise; else it were not an inheritance: yet it is wholly grace in the promise and in the bestowing. So that salvation is in all the parts of it attributed unto the grace of God.

I shall end this particular with a meditation, and that is this:—

Is salvation and all the parts of it, in the whole and in every part of it, nothing else but the grace of God towards us, implying the favour of God which he bestows upon us out of his own heart freely? Then let all our obedience, and all the parts thereof, be nothing else but thankfulness unto God; let it be in that respect *grace*, the counterpane of his grace. In 2 Cor. i. 12, we shall see how grace was the spring of the Apostle's obedience. We have not walked, saith he, in fleshly wisdom; that was not the motive that stirred me,—for he speaks of motives,—but the grace of God, saith he; I have not been moved by ends of my own, but the great wheel that hath moved me hath been the grace of God towards me in Jesus Christ.

Thus now you have had opened to you what is meant by grace; what by being saved; and why saved now; and also how by grace we are saved. I have one observation which I will end withal. I told you of it at the beginning. The Apostle, you see, makes this the main scope of all, from the 1st verse of this chapter even to the 11th. Though he speaks of our death in sin, and our quickening with Christ, yet all this is to have them take notice, that *by grace they are saved.* He brings it in by way of parenthesis, and repeats it twice, yea thrice. What is it then I observe from it? Plainly this:—

Obs.—That our whole salvation by grace, it is the greatest thing of all others, of the greatest moment for believers to know and to be acquainted with. The Apostle, you see, cannot hold speaking out his whole sentence before he brings in this: as soon as ever he had said, 'We are quickened by Christ,' he comes in with 'By grace ye are saved.' He would set the stamp of this seal with a treble impression on upon their hearts. This is the great axiom, the great principle he would beget in all their *hearts.* And it is to advance the design of God, the glory of his grace, so

you have it, ver. 7. This is the sum and substance of the gospel, and it is the sum of the great design of God. For, as I said, a sovereignty of grace was set up; and what is the gospel? It is the laws and statutes this great sovereign hath made, and grace will be sure to make such laws as shall advance itself.

Therefore you shall find, that when a man doth step out of the way and road of free grace unto anything else, he is said to turn from God. A man may step out of the way, from truths to other errors, and not step out from God; but see what the expression is in Gal. i. 6, 'I marvel that you are so soon removed from him that called you'—it was because they did not hold the doctrine of free grace—'into the grace of Christ, unto another gospel;' implying that it is a stepping aside from God. It was God's great design to advance grace, and therefore he calls their stepping aside from the doctrine thereof, a frustrating of the grace of God, Gal. ii. 21, which men do by mingling anything with it. It is a frustrating of the grace of God because it frustrateth the great design of God, for to frustrate is to make void a design. This was the great design of God, which he had in his heart. By mingling anything with it you frustrate the design of God, and you turn from him, and not only turn from him, but turn from him to another gospel. For what is the gospel but the laws and statutes of the great king, free grace? Therefore it is called the gospel which bringeth salvation, as being the matter of it. And the gospel is said to have two that are the subject-matter of it: the one is Christ, therefore it is called the gospel of Christ, and the word of Christ; the other is grace, and therefore likewise the gospel is called the word of his grace, and the gospel of his grace. And the ministry which Paul had received, what was it? To testify the grace of God. And to divert from it the Apostle interprets to be a turning to another gospel, and he pronounceth a curse to any that shall do it, even unto angels themselves.

How are Christians described, their persons, and the work of grace upon them? Read the New Testament; how are their persons expressed? 'They that receive abundance of grace,' Rom. v. 17. He might have said believers. No, but 'those that receive abundance of grace,' and he opposeth it to unbelievers and men condemned: they are free-grace receivers, you may well call them so. And so in Acts xv. 11 they are called such as believe through the grace of God. And then how is the work of God upon them described? How is the work of conversion described? Col. i. 6, 'Since ye knew the grace of God:' yea, he doth distinguish, as we use to distinguish upon the work of grace, in saying there is a counterfeit work and a true work; so he likewise by way of distinction calls it the knowledge of the grace of God in truth. 'Since ye knew the grace of God in truth,' saith he; for it is a hidden mystery to entertain it in the true notion of it, and therefore he makes it proper to a saving work. So in Eph. iv. 21, 'If so be ye have heard him, and been taught by him, as the truth is in Jesus.' It is the greatest thing in the world to settle men's hearts in 'the true grace of God,' as the expression is, 1 Peter v. 12, to have a right knowledge of it, as salvation is attributed to it, and to sever it from whatever is in a man's self, and yet to give that due to what is in a man that belongs to it. My brethren, to trust perfectly in the grace that is offered,—so indeed the original rather reads it, in 1 Peter i. 13,—that is brought to light in the revelation of Jesus Christ, to trust perfectly in it, not by halves, but fully, and to have the right art of doing it, and not to turn this grace into wantonness, to settle the gospel upon a right wheel, for it runs upon free grace, and yet to say that works and faith and

holiness are required, to do this practically in a man's own spirit is the hardest thing in the world. Therefore the Apostle Peter saith, 'I have written to testify to you, this is the true grace in which ye stand;' that is, I have opened the gospel to you. But let me tell you, there is nothing the heart of man is apter to divert from. Gal. i. 6, 'I marvel that you are so soon removed from him that called you into the grace of Christ.' Men are easily put by; for carnal reason comes, and that would mingle works and something in a man's self with it; and then self-love will come, and turn the grace of God into wantonness, and make a clean other gospel of it.

This very little sentence, *By grace ye are saved*, is the main thing of the gospel; now what to attribute unto faith and holiness you shall see when we come to the 8th verse. In the meantime let this suffice I have spoken.

SERMON XVI.

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 6.

HERE are two benefits more, two parts of that salvation spoken of before; 'By grace ye are saved.' As the Apostle saith there were three causes of sin in us, (in the 1st, 2d, and 3d verses,) the world, the devil, and the flesh or corrupt nature; so he saith there are three causes of our salvation in God. There is mercy, love, and grace: 'For his rich mercy, and great love wherewith he loved us; by grace ye are saved.' So there are three parts of our salvation, which is perfected by degrees:—

1. Our quickening; he hath *quickened us together with Christ.*
2. He hath *raised us up.* And—
3. Made us *sit together in heavenly places.*

These two latter are parts of our salvation, and they answer and correspond to what was done in Christ, who is our pattern and head. If you read chap. i. 10, he speaks of a mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places. Here he saith, making up the reddition in this verse, 'He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.'

The difficulties of these words are indeed great; I shall endeavour, by way of interpretation, to assoil them as I am able.

The *first difficulty* is this: How to distinguish that work of quickening, mentioned in the 5th verse, from what is here, 'hath raised us up together.' Whether this work of resurrection, as here it is mentioned, is intended that of the soul which we partake of here, or that of the body, or of the whole man rather in the world to come? Or more generally, whether that these two here that now follow are works wrought in this life in us? Or whether those which his power is engaged to work in us in the world to come?

Now that which makes the difficulty are these things—

First, In that we are said as well to be raised with Christ in this life, both in respect of sanctification and justification, as that we are said to be quickened by him. I shall not need quote many places; that in Rom. vi. makes it clear and evident that it is so, where we are said to be 'planted into the likeness of his resurrection.' And you know, the resurrection of the soul is called the first resurrection. And so now 'hath raised us up together,' should be but the same thing with what formerly he had said, 'hath quickened us.' And Musculus, in his comment upon this place, gives this reason why the Apostle addeth to quickening, 'hath raised us up' here in this life; namely, to explain the words. For, saith he, men or things may be said to be quickened which were never dead; there may be a quickening without a resurrection, as it is said, in 1 Tim. vi. 13, that God is he who quickeneth all things,—that is, that doth put life into all things: now all things were not dead

before such time as they had life put into them. Adam might be said to be quickened when he had the breath of life breathed into him, yet he could not be said to be raised again; therefore, saith he, for more distinct explication sake, after the Apostle had said, 'He hath quickened us,' he addeth, 'and hath raised us up, to shew that it is a quickening by way of resurrection, we being dead in sins and trespasses. So that indeed the word 'quickened us, saith he, noteth out the substance of the work of God upon us in this life; but this 'hath raised us up' noteth out the *modus*, the manner, that is by resurrection of them that are dead. And so he would have quickening and resurrection here to be both one, and to be both meant of the soul; as elsewhere the resurrection of the body is called quickening. Rom. viii. 11, 'He that raised up Christ from the dead shall also quicken your mortal bodies;' that is, saith he, shall raise them up. And so it is used of Christ, 1 Peter iii. 18, 'He was put to death in the flesh, but quickened by the Spirit.'

And that which yet strengtheneth the objection more, viz., that the resurrection of the soul should be here intended, is this. Because that that parallel epistle to this, the Epistle to the Colossians, which we have so often had recourse unto to interpret things in this epistle, when it speaks of quickening and of resurrection with Christ, as it doth in chap. ii. 12, 13, it makes them both to be works of God upon us in this life. 'You are risen with him through the faith of the operation of God: and you, being dead in your sins, hath he quickened together with him.' You see he mentioneth both, as he doth here; and it is evident he speaks of the resurrection which we have through faith, through the work of God upon us here in this life. And that the work of faith is a resurrection, I remember I opened at large upon the 19th verse of the first chapter.

And that which yet addeth to this difficulty is this, that the Apostle here speaks of this resurrection as a thing that is already done, like as he did of quickening before. 'He hath quickened us,' saith he, 'and hath raised us up, and he hath made us sit together in heavenly places.'

But yet for all this, I find that most interpreters, and I confess myself of that mind also, do judge it to refer rather to that glorious resurrection of the body which is to come; the which, why it is said 'hath raised us up,' as a thing for the present, or as a thing past rather, I shall give you an account of anon. And the reasons are these:—

First, Because the Apostle's scope is to comprehend the whole work of God upon us wherein we are made conformable to Jesus Christ, yea, unto Jesus Christ in glory. And his scope is to shew that that power which wrought in Christ that resurrection of his body, which raised him up to that glory which he hath in heaven, the same power works in us this whole work enumerated here. It relateth to, and correspondeth with the whole work upon Christ spoken of in the first chapter, ver. 18, and so on; where he speaks of Christ, who is there made the pattern of this work upon us, and saith thus, 'According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.' Therefore now, in making up the reddition, or the parallel upon us, and of the mercy and grace towards us which he works in us conformable to what he wrought in Christ, he must intend the whole work of our salvation first and last, and especially that in glory, because he speaks of that mighty power which wrought in Christ in raising him up to glory. He speaks there also of a power which is begun in us, that shall go on, and never leave us, till it hath made us like to Christ in all *things*; a power towards us, which begins in working faith and in quicken-

ing, begins there, and hath engaged itself to do all that for us which it did in our head Christ Jesus. Now then, the raising up of our bodies at last, and the glorifying of them in heaven, is the great work of power; and therefore he, speaking of the whole power that works in us, answerable to the whole work that is in Jesus Christ, must mean the whole work of salvation under these three heads, of quickening, and raising us up, and making us sit in heavenly places in him.

Secondly, That these two works, 'hath quickened,' and 'hath raised us up,' are distinct, there are these three clear appearances for it from the text here:—

1. Do but consider that he severs, as it were, quickening from being raised; for when he had said, 'hath quickened us together with Christ,' he comes in with this parenthesis, ('by grace ye are saved,') as putting not only a period, but a partition there, ere he went any further, by that parenthesis, as a note upon that; then shewing them those two parts of salvation which are to come, whereof he had spoken when he had said 'by grace ye are saved:' that at the resurrection, and that in heaven. And then—

2. Having severed them thus by a partition, you see he yokes and joins these two, 'hath raised us up, and made us sit together in heavenly places,' together, as works and benefits of a sort and kind. And therefore, as 'sitting in heavenly places' pertains to the glory to come, so also 'hath raised us up' refers to the resurrection of the body, which is the foundation of that glory, and indeed is the preparation to, and foundation of it.

3. And further, to shew that he did intend this distinction, when he speaks of quickening, he addeth, τῷ Χριστῷ, together with Christ; but when he comes to speak of these two, to shew that they are works of a kind, he doth not say 'hath raised us up together with Christ' a second time, but he defers the mention of Christ till he added the other which is of the same kind with it: 'hath raised us up together, and made us sit together in heavenly places in Christ Jesus;' that same 'in Christ Jesus' referring to both in common. Whereas if that quickening and raising up had been all one in his intention, he would have added 'with Christ' after this word 'raised us up,' or in common added here rather than with quickening, and so have made the period there. But you see he doth not only sever them thus by a parenthesis, making a full period of the other, viz., of quickening, and adds 'with Christ' to it, and then joins these two together, but he brings in 'in Christ' in common as to both. So that now, as we are said to sit now in heavenly places in Christ Jesus, in respect of that glory we shall one day have; so we are said to be raised up also in Christ Jesus, in respect of that resurrection we shall then likewise have. But—

Thirdly, That which most of all convinceth me is this: that when the Apostle speaks of these two latter, 'raised us up, and made us sit together in heavenly places,' he adds the phrase 'in Christ Jesus;' but when he speaks of the other, viz., of quickening us, he doth not put in ἐν τῷ Χριστῷ, 'hath quickened us together in Christ Jesus,' but 'hath quickened us together with Christ Jesus.' Which evidently and critically intendeth to hold forth this, as a main and eminent difference between these two latter works and that other of quickening, which is worthy your observation: that when he speaks of quickening, it is a work already done in us; as it was once done in Christ for us, so it hath had its accomplishment in a measure, therefore we are said so to be quickened together in Christ, as also with Christ; for that is a true rule, that those works which were done in Christ for us, after they are begun to be wrought in us, we are said to have them wrought in

us together with Christ, as I shall shew you anon. But when he comes to those works which yet are to be wrought in us, as this resurrection and this sitting in heavenly places is, which are but in hope; of these he only saith that they are wrought for us in Christ, but not they are wrought in us with Christ, because that we are not yet actually in our persons partakers of them, but only as yet in our head; but when he saith, we are quickened together with Christ, (as likewise in Col. ii. 13 the phrase is,) his meaning is that we have been actually partakers in our own persons of quickening, as well as Christ was; but, I say, when he comes to speak of these, he saith only 'in Christ.'

And let me throw in another observation towards it:—

Obs.—What is the reason that the Apostle in the beginning of his speech, at the 19th verse of the 1st chapter, whereof this is the conclusion, speaks of the mighty power of God which works in them that believe; and here in this place, when he comes to make up the return and the reddition, he speaks of grace, and mercy, and love? The reason is plainly this, because though his power is engaged by grace, and mercy, and love to this resurrection to come, and to setting of us in heavenly places in Christ, yet notwithstanding his power is put forth only in quickening of us; but grace, and mercy, and love are put forth both in quickening of us and in raising us up again, and making us sit in heavenly places in Christ; by grace we have these two latter now. We are not only quickened by his power already working in us, but by grace we are raised together in Christ, and by grace we sit in heavenly places in Christ; but by power we do not yet,—that is, the power that hath engaged to work it one day hath not already wrought it, not wrought it with Christ, only wrought it for us in Christ our head.

And this is a far better and more observable criticism than that of Musculus, for it notes out one of the greatest truths of the gospel, that is, the representation of Christ for us: that he as a common person hath received all benefits for us, and we in him are said to have received them; for that is said to be done for us in Christ which yet is not wrought upon us.

And as for that which he observes, that 'hath raised us up' is added by the Apostle to shew that it is quickening from the dead, there needed no such addition; because he had said in the words before, 'when we were dead, he quickened us.' Now a man cannot be quickened when he is dead, but it must needs be a resurrection; and therefore the resurrection of the soul in this life is fully included in those words, and these words 'hath raised us up' needed not be added to shew the manner of quickening, as he would have it. And so it is an argument rather for the contrary; for he would not have repeated the same thing again if he meant by quickening and raising again one and the same thing.

And for that in Col. ii., where 'rising with Christ,' and 'quickened with him,' are both mentioned as here, and both as past, I answer, first, it is not said there we are raised *in Christ* only, as here, but *with Christ*. And besides, the Apostle here puts a distinction also, to shew the difference, for he saith we are 'risen with him through the faith of the operation of God.' If he had said so here indeed, we must needs have concluded that 'hath raised us up' is meant of that resurrection of the soul, which is all one with quickening.

So that to conclude, though that quickening of us, and raising us again, are terms equivalent, and one is often put for the other in the Scripture, as was observed before, and is plain in John v. 21, yet there is a double *resurrection* and a double quickening: the one of the soul in this life, and that

the Apostle means, ver. 5; and the other of the body after this life, and that the Apostle intends here in this verse. You shall find them both in John v. 24, 25, compared. There was a double resurrection wrought in Christ: there was one of his soul, as I may so speak, when it was made heavy to the death, when the brunt of his Father's wrath was over, when he cried, It is finished; for, I take it, that word, 'It is finished,' hath relation to that conflict he had with his Father, which began in the garden and ended upon the cross: and indeed as those pangs that seized upon his soul, which made him say, My soul is heavy unto the death, were the greater of the two; so that resurrection was the greater of the two. Then he had a resurrection of his body, which was raised up the third day; and, I take it, both these are included in Acts ii. 24, as I shewed in handling the 19th and 20th verses of the 1st chapter. Now then, the Apostle here intending to shew how that we are raised up answerably to Jesus Christ, first, he mentions the resurrection of the soul in this life under that of quickening; and then brings in the resurrection of the body under this phrase, 'and hath raised us up;' and then the glory of heaven in this, 'hath made us sit in heavenly places in Christ.'

And so much for the first difficulty.

The *second difficulty* is this: How the Apostle can speak in the time present, or in the time past, and intend the resurrection of the body to come, and our being in heaven, and say, 'hath raised us up, and hath made us sit together in heavenly places in Christ.'

To assoil this difficulty also:—

First, Jerome and others upon this place refer it to God's decree; say they, what God hath decreed to be done, though it be to come, the Scripture speaks of it as if it were now present, yea, *as if it were past.* As in Rom. viii. 30, 'Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.' Because in God's decree these things are so sure as if they were done at the present, yea, as if they were past; they are *tanquam præteritum*, as things past, which cannot be undone again.

But though this be a truth, yet it is not so spoken here, in respect of God's decree only or chiefly, that we are said to be raised up again, and to sit together in Christ in heavenly places. For if you mark it, it is something that was done upon Jesus Christ's having been raised up, and set at God's right hand first, as a head, as ver. 20 of the first chapter hath it, that we are thereupon said to be raised up and to sit together with him. He doth not therefore wholly refer this to God's decree, but he refers to what was done in Christ when he was raised up, and now sitteth in heavenly places. He doth not, I say, refer to God's decree, which was before all worlds, but to the resurrection of Christ, which was done long before the world began.

Others say this, that it respecteth the work of *faith and hope* in us: for by faith and by hope we may see ourselves raised and set in heavenly places; and we believe we shall be raised with Christ and shall sit together with him in heavenly places. And because that faith doth make things to come as present, therefore, say they, the Apostle doth speak in the language of faith. He hath raised us up, and he hath made us sit together in heavenly places in Christ. *Nos cum illo in cœlo per spem, et ille cum nobis per Spiritum;*—He is here with us below by his Spirit, and we with him in heaven by faith and by hope. And this also is a truth. Rom. vi. 8, 'If we be dead with Christ, we believe that we shall also live with him.' And as all things are present to God that are to come, who calleth things that are not as if they were; so it *is* true that all things are present to faith, for it enableth

us to look upon things, in our proportion, as God doth: as in Rom. viii. 11, 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.'

Now for this meaning also, I deny not but that it is part of it, as I shall shew you anon; but it is not all. For if so, as Zanchy well observeth, then, in the first place, they in the Old Testament who by faith saw the promises afar off, might believe themselves raised and set together in heavenly places in Christ Jesus that was to come. But I say still, the Apostle here pitcheth upon what was actually done in Christ already, after the time of the Old Testament, when Christ did rise again; and upon his being raised and set in heaven, we are said to be raised and to sit with him. And then, in the second place, it is not said to be past, because faith believes it shall be done; but it is propounded here as really done in Christ, and therefore propounded to our faith to believe in it; so as faith believes it, because in Christ it is done for us.

You will then say to me, What is it that is imported here?

I take the words to import our being raised in Christ as in a head, as in a common person; and in his being raised and sitting in heavenly places, we are said also to be so. For the distincter understanding of this:—

Some do interpret the words, 'we are raised in Christ,' and impute it only to this, that Christ having *raised our nature in himself, it is as a pawn that we shall be advanced likewise*, and so though Christ rose but as a single man, yet because the human nature is carried up to heaven, that is an evidence that our nature shall come thither too; that he being advanced, we being his kindred, shall be advanced also: and so now it is a pledge of our resurrection. And this also is a great truth; for when Christ went to heaven, there were mutual pledges given of our coming thither; he carried our nature to heaven, to shew that our nature being carried thither is a pawn of our coming thither likewise. John xiv. 3, 'I go to prepare a place for you; and if I go to prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also.' And as he carried our nature thither, so he being in heaven, he gives us his Spirit as an earnest that we shall come thither also; as in Rom. viii. 11, 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' Therefore the Spirit is called the earnest of our inheritance. This, I say, is a blessed truth, and a certain evidence we shall come to heaven; yet it is not all that is held forth by this phrase. For though the Spirit dwelling in us be a pawn we shall be raised, and thereby our resurrection is made sure, because we have the Spirit in us that raised up Christ,—who therefore is a working Spirit, and will never leave what he takes possession of to dwell in till he hath raised it up,—yet we are nowhere in the Scripture said to be raised in the Spirit, but we are said, as here in the text, to be raised in Christ; therefore it must be more than having a pawn of our resurrection in Christ's resurrection. And yet, if that were the intent of it, it might as well be said we are raised in the Spirit as in Christ; for the Holy Ghost is a pawn of that himself, as well as Christ's resurrection. Yea, we are said to 'sit in Christ.'

Others therefore interpret it thus, that we are said to sit together in Christ, because of a *conformity* we shall be wrought to, like to Christ; that look, as Christ was raised up from the dead, so shall we be; we shall have the same resurrection of the body which he had, and the same glory in *heaven*, in our measure, which he hath. But mark it, still I say, it is not

said that we are raised as Christ is raised,—that the Apostle eminently holds forth in Rom. vi.,—but here it is said we are raised *in Christ.*

Others say, that we are raised *by right*, that by Christ's resurrection a right is conveyed to us to rise again; we have a right to sit in heavenly places, which is made good by Christ's sitting there, therefore we are said to be co-heirs with Christ, Rom. viii.

This sense I should determine and rest in, if the full foundation of that right be taken in also; which is, that Christ as by death he purchased it for us, so in our names and stead hath taken possession of it for us, which is more than all the former, and yet supposeth them all, and includes them; namely, that by way of representation he is there in our stead, being a common public person representing us, he being raised, and he rising as a common person, he sitting in heaven, and he sitting there as a common person for us, that in this respect we are said to be raised up, and to sit together in Christ, in Christ as our head. And so Chrysostom also doth interpret it. The head sitting there, the body must needs be accounted to sit there also, and for this cause he addeth, 'in Christ.' And this is certainly the most genuine meaning of this place, though it may include many of the other senses in it. For first, in chap. i. 22, Christ is not only said to sit in heaven himself, but he sits there as a head. 'He gave him to be a head,' saith he there, 'over all things to the church;' as for influence, as there, so also, as here, by way of representation. So that in him, representing us as the head doth the body, we are said, being united to him, to sit there also.

This notion, of Jesus Christ being a common person, and representing us, I have at large handled, and shewed the parallel made between Adam and Christ herein. In Rom. v. we are all said to have sinned in Adam,—in whom all have sinned, saith Paul, speaking of Adam,—and were cast out of Paradise in him, to have died in him, and we were all cursed in him. 'In the day thou eatest thereof, thou shalt die the death;' this brought a universal law upon all mankind to die, in Adam all died by virtue of this. So in Jesus Christ; in his being raised again we are raised, in his sitting in heavenly places we sit. But I will not enlarge upon this anything to what formerly I have spoken. Jesus Christ sits in heaven, not only as a person receiving heaven for us,—as a guardian that hath received from a father jewels and writings to be kept for a child; thus indeed Jesus Christ did receive heaven and all things else for us, in God's everlasting purposes: as in Timothy there is mention of a 'grace given us in Christ before the world began;' and so you have it in Eph. i. 5, God 'blessed us with all spiritual blessings in Christ Jesus,' before the world began. But Jesus Christ is gone to heaven, as one legally authorised to take possession of heaven in our stead, so as that possession of it which he takes shall be in law reckoned as if we ourselves had taken it. The notion of a public representative, to do acts that in law are counted theirs whom he represents, is common among all nations. You know that Rachel is said to have worshipped Joseph, though she was dead long before, because she was represented in Jacob her husband, Gen. xxxvii. 10. So Levi, before he was born, is said to pay tithes to Melchizedek in Abraham; and so we are said to sit in heavenly places in Christ: for all these public persons, and all these types, were but representations of what Jesus Christ is to his church, and of that union which Jesus Christ and his church hath. Christ therefore is called 'the first-fruits of them that sleep;' and he is called 'the first-begotten from the dead.' Now the first-fruits were blessed; and when they were blessed, all the crop that stood in the field was blessed also, though it was not reaped. And that blessing of the crop in the first-

fruits, it was not only *jure*, or *potestate*, in respect that it had a right to blessing, but it was *actu;* only with this difference, not in their own proper individuals, but in the first-fruits that represented them, yet it was an actual bestowing of it, and may rightly be said so. Therefore because that when Jesus Christ rose he represented us in his person, and now he sits in heaven he represents us in his person, therefore we are said to be raised in him, and to sit in heavenly places in him. And we have it not only by faith, or by hope, not only *potestate et jure*, but *actu;* but how? Not in our own persons, but actually possessed thereof by such a legal act, as by law it is attributed unto us, because our Head has done it in our stead.—And so much now for that second difficulty.

There is yet *a third appearance of a greater difficulty* than either of these, which I must also remove. You see he puts here 'he hath raised' after 'he hath quickened.' Now, if this 'hath raised,' and 'hath made us sit in heavenly places in Christ,' should be meant of a representative sitting in Christ; and that he by way of representation in our stead, bearing our persons, our persons are reckoned to sit there in him when he began to sit there, and so our being raised when he first rose; and then if so, here lies the objection: these Ephesians might be said to have been made to sit in heavenly places in Christ Jesus long before they were converted, even from the fir t time that Christ did sit down there, and might also be said to have been raised again long before they were converted, even when Jesus Christ was raised; for in these acts he, as a common person, represented them according to this interpretation. But if you eye the words, they will seem to speak of such mercies under them as we come to have in Christ, after or together with our quickening. 'God,' saith he, 'who is rich in mercy, hath quickened us, and hath raised us, and hath made us sit together in heavenly places in Christ;' namely, upon our quickening. Whereas I say, if it should be meant of a representative sitting of Jesus Christ in heaven, and so they in him, that was done long before they were quickened; for from the first time that he sat down there, he did it in the name of all believers.

Now to assoil this difficulty, which hath troubled me more than all the former—

First, I would say this, that these Ephesians were said to be raised up, and to sit in heavenly places, even long before they were converted, in Christ as a representative person; but why then doth he mention these after quickening, that work of conversion? He mentions them because that these are mercies to be wrought in us after quickening. All were wrought in Christ, and done at once; but if you come to the execution of them, to the degrees of accomplishment, quickening is first, being raised is next, and sitting in heavenly places is last: and because they are last in execution, hence it comes to pass that he names these after the other. So that the reason why that these come in after quickening in the Apostle's rehearsal is not that they were not true of them before, but it is that they are in order of execution performed afterwards.

But then there is a second answer, and that is this: that though we are made to sit in heavenly places in Christ before conversion, *coram Deo*,—before God, between Christ and him,—and it may be said of all the elect in the abstract that they are so before their conversion; yet we must consider that here the Apostle speaks to these Ephesians by way of application. Mark it, for it is a real answer. Paul could not personally have applied it to these Ephesians before their conversion; but being quickened, that he might *add this* moreover, God hath raised you up; he hath not only quickened

you, but now you may see with open eyes that God hath done more for you when you knew not of it; you have a head in heaven, in whom, and by whom, and with whom you are quickened; in whom also you are raised up and sit together in heavenly places, and have done so ever since Christ ascended thither. So that now, because he speaks to the Ephesians by way of application, and that he could not have applied it thus in concrete to them personally before they had been quickened, therefore he mentioneth quickening first. For then comes the comfort of what was done for them in Christ before. And so he holds forth the greatness of the mercy and grace God hath shewn, that he had not only quickened them here by the virtue of Christ's resurrection already, but he had made provision for their being in heaven long ago, by their head being there; one of these coming in, in his rehearsal after the other, not that they were not true before, but that now they have the comfort of them, and that now they are applicable to them, and not before. The mention of these two comes in therefore most fitly after quickening, for the comfort of their faith, though long before; and this because they seeing the power of God, which he tells them was engaged towards them, ver. 19 of the first chapter,—that it had already shewed itself in quickening them, and had shewed itself by virtue of this, that they had been quickened in Christ when he was quickened and raised, —this might be an evidence to them that one day they should be further raised up in their bodies together with him, and sit in heavenly places, and in the meantime they did sit together in him. It comes in therefore, I say, well after quickening, because that quickening is a pawn, an evidence to them that they do sit in Christ, and shall sit together with him one day. And thus the Apostle doth clearly reason from what is already wrought to what is done for us in Christ, and shall be one day wrought. Rom. vi. 5, 'If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' And, ver. 8, 'If we be dead with Christ,'—mark the phrase, for he speaks of mortification begun,—then 'we believe that we shall also live with him,' and so be raised. Why? Because, ver. 9, 'As Christ being raised up dieth no more, but liveth unto God;' so, ver. 11, 'reckon yourselves to be dead indeed to sin, but alive unto God:' for you may see your persons to be in Christ, and you may have hope to be raised one day with him, because you see already that by virtue of your communion with Christ, the power of God hath wrought something of what Christ hath done for you, by way of representation; you are dead with Christ already, and are quickened with him, and therefore shall one day be raised up together with him, and sit together with him in heavenly places.

But, lastly, to give yet a more full answer to this objection, I do grant these two or three things:—

1. That upon a man's being converted or quickened, he may be said anew to be raised up in Christ, and to sit together in heavenly places in him. There is a new act done by which Christ becomes, upon a new engagement, a public person for those who are thus quickened. I shall express myself to you in this as clear as I can, because there is a difficulty in it. My brethren, I lay this for a ground, that upon any new kind or degree of union or being in Christ, all we have communion with Christ in is anew confirmed to us, and that not only between Christ and us, but between God and Christ also. All must needs grant this, that our union or oneness with Christ is the foundation of our communion and fellowship with him and being made partakers with him of all he did for us: that we are said to be risen with

Christ as in a common person, and to sit in heavenly places in him, is because we are one with him, for these are things whereby we have fellowship with him. Now then, upon any new way of union and oneness with Christ, there must needs be a further communion or fellowship, degree, or declaration, or authorisation at least, of communion with him of all the blessings we are to have in him.

Now, I say, when we are turned to God, there is certainly a new fresh declaration made before God, and the angels, and all, of our union with the Lord Jesus. In Phil. iii. 12,—which place I quote for this purpose, and you shall see it will come home to the point in hand, of the resurrection, and heaven, and all, by and by,—saith Paul there, speaking of his seeking to attain unto the resurrection of the dead, 'I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.' He speaks of his conversion unto God; he had spoken of the resurrection from the dead, and that state which the text here mentioneth, as that which in his own person he had not yet attained. I have not attained it, saith he, in my own person; he speaks of the resurrection from the dead, in the perfection of it. 'If by any means,' saith he, 'I might attain unto the resurrection of the dead.' It is ἐξανάστασιν, it is not only ἀνάστασιν simply, as Grotius well observes; it is that perfect state of the resurrection which death shall have no dominion over. Now as Paul fully aimed to apprehend this, so he did it under this notion that Jesus Christ had, for this and all else that was to be wrought in Paul, apprehended him when he was turned. 'That,' saith he, 'I may apprehend that for which I am apprehended of Jesus Christ.' Clearly then here is the meaning of it. When Paul was first turned to God, when Jesus Christ first took him by the hand and put him into this way, then did Jesus Christ own him as his publicly before God and himself in heaven, and sent his Spirit into his heart; and owning him as a public person, he declares, This soul is one with me, to be perfectly raised up one day with me, and to be perfectly glorified one day with me, and to that end I do send my Spirit into his heart, that he by degrees may come to attain and apprehend all that for which I now do comprehend him. This I take to be clearly the meaning of the place. And if this be true, here is now a new declaration, a new way indeed of union with Christ, a new act of union, rather than a degree added to what was before.

My brethren, do not stumble at this; I will tell you why. We were one with Christ before the world was; there is one way of union then. Jesus Christ in the human nature cometh down, and represents us, doth what we have to do; here now is another way of union. Why? This is the reason, for we were one with Christ by his undertaking for us only from everlasting, but we were one with him by an active representation when below on earth, he acting all he undertook when he was here below. Now answerably, when he is in heaven, and turns any soul unto God, he seizeth upon that soul by his Spirit, comprehends it, and declares that he owneth it, to attain by his Spirit all that which he, as a common person, beforehand did for him. Now then, upon our quickening we may very well be said, as here in the text, to be raised up in Christ, and to sit in heavenly places in him. Though it was done before by way of representation in one respect, yet now there is a new authorisation, a new declaration of it, not only between Jesus Christ and that soul, but between God and Christ, who now doth, before the other two persons of the Trinity,—perhaps the angels themselves know so much, for there is joy in heaven at the conversion of a sinner,—take this soul, to *work in* it all that he as a common person hath wrought for it. Jesus Christ

comprehended us then, to raise us up perfect one day. Therefore saith Paul, I aim to attain unto the resurrection of the dead. Why? Because Jesus Christ, when I was turned, comprehended me, that I might attain this; and he comprehendeth us to sit together in heaven with him.

And therefore now, as you will say, by virtue of that act which Christ performed when he rose again, that we rose in Christ as in a common person,—and we may be said to sit in heaven when he first began to sit there,—so upon this new act of Christ's comprehending us when we were first turned to him, and did publish and declare this, all these are ratified to us afresh, and we have now a new and further act or degree, as I may so speak it, of Christ, in becoming a common person for us and sitting in heaven for us, a new public act in heaven. Jesus Christ presenteth himself to his Father as he that rose for that soul, that it might rise both body and soul; therefore he putteth in his Spirit to raise up the soul now, and the body afterwards. Jesus Christ presenteth himself, as sitting in heaven in the room of that soul, and sendeth his Spirit to quicken it with a life that is heavenly; and that Spirit shall never leave till he hath brought the body to heaven also. These things Christ comprehendeth us for. You read in the Revelations of two books, though they come all to one; the one is the book of the Lamb, and the other the book of life. There is a registering as it were upon public record of our names in both. Our names are recorded in the book of life by eternal predestination and the decree of God. When Jesus Christ comes to comprehend a soul, our names are anew written. There is a new record made between God the Father, Son, and Holy Ghost, that he owneth such a soul, that he represents it, takes that soul to work all that in it which he did representatively as a public person for it. Therefore in this sense it might well be said that we are raised in him, and sit together in heavenly places in him; we are reckoned as risen in him, and as sitting in heaven in him, from that day he quickened us. For from that day he comprehendeth us that we may attain thereunto.

2. However, in the second place, by faith by which we are quickened we may be said to possess the resurrection of the dead, and to 'sit in heavenly places in Christ;' upon quickening therefore it cometh in afterwards. Faith instateth us into all these in such a manner as not before; and these things are all likewise things to come: for though Jesus Christ hath represented us when first he went to heaven, yet every moment he sitteth there he still representeth us. Therefore after quickening this may well be said of us, and we may then reckon ourselves alive to God as fully as Christ is, or as ever we shall be. Faith aims to comprehend all that for which we are apprehended and comprehended by Jesus Christ, and so possesseth itself of it. And now, as heirs will please themselves beforehand with the thinking of what they will do with their estate before they come to it, so faith doth; it setteth us down in heaven, setteth us upon the shore of the other world, thinketh of the glorious condition we shall be in there, and what a glory will be put upon body and soul when we shall sit in heavenly places with Christ. Why? Because, as the Apostle saith, we see Jesus Christ already crowned with glory and honour. Therefore now he that believeth is said to be entered into rest in Heb. iv. 6, 9, 11, and yet that rest is to come. Nay, in Heb. vi. 19, we are said to cast anchor within the veil. And in Heb. x. 21, 22, compared with all went before, we do by faith enter into the holy of holiest, and have boldness so to do. Alas! the poor people of Israel stood without, and no man was to look within the veil; but we enter into the veil, and cast anchor there, and may with boldness come there. Why? Because we have

a High Priest sitting there. Now because that upon quickening, faith begins to work thus, hence the Apostle therefore mentioneth these two, our rising again, and sitting in heavenly places, after quickening; and makes them as it were a new work upon quickening, because that faith then comes to apprehend them and to have the comfort of them.

I might add now, in the third place, that when a man is thus quickened and turned to God, the state of that man is altered, even in this respect, that he doth now actually sit with Christ in heaven. Before, the threatenings of death to hold him in the grave were, according to that state he stood in, good against him, good against him *in foro verbi*, according to the covenant of the word, which God will judge all men by; but now his state is so altered that all these threatenings cannot come out against him. Why? Because he is so comprehended by Christ as that he sitteth in heaven for him, and he below is in that state as that all the threatenings of hell and the grave have nothing to do with him. They had nothing to do with his person in respect of God's decree before, but in respect of his state, and in *foro verbi*, they had.

I shall now give you an observation or two, and so end. The great observation, which I thought to have largely handled, is this:—

Obs. 1.—That in Christ as a common person, and as a pattern of us, we may be said to have done what Jesus Christ did or doth, or what befalleth him; and we are reckoned by God to have done it. My brethren, this is one of the greatest hinges of the gospel.

But the second observation that I make is this:—

Obs. 2.—That our salvation is in God's gift; and in Christ's personating of us and apprehending of us, it is perfect and complete; though in our persons, as in us, it is wrought by degrees. This you see is clear; for he tells us that the grace and love and mercy of God is such as he hath quickened us with Christ, but for the rest it is done in Christ. Our salvation, my brethren, hath been perfected between God and Christ over and over and over. It was perfected in God's eternal decrees; he then did bestow all grace and benefits upon us before the world began, and he hath blessed us with all spiritual blessings in heavenly things before the world was. When Jesus Christ was here upon earth, the text tells us, in Heb. x. 14, that 'by one offering he hath perfected for ever them that are sanctified.' When he rose, he perfected our resurrection for ever. When he sat down in heaven, he perfected our sitting down there for ever. When we are converted, when he comprehendeth us anew, then he doth own us as those for whom he did all this, and professeth to represent us, and professeth to send his Spirit down into our hearts to work all that in us for which he hath comprehended us. And upon that Paul's heart and desires are in a flame after the resurrection of the dead; no less could serve him: for, saith he, Jesus Christ hath comprehended me for that end when he first turned me to him. All this, my brethren, hath been wrought over and over and over; our whole salvation hath been perfected between God and Christ by I know not how many acts, and each do make the whole sure, sure over and over. Here now is all the difference: when it comes to be wrought in our persons, there indeed he goes by degrees, as it is applied unto us.

The truth is this, that God the Father, in bestowing blessings upon us at once in election, found Jesus Christ work to purpose. Christ came, and by degrees he did purchase it; fulfilled the law, died, rose again, ascended, *sitteth* in heaven. By these acts once done doth Jesus Christ find the Holy Ghost work for ever, and the Holy Ghost is a-perfecting for ever of what

God the Father intended and gave at once; of what Jesus Christ did, as a common person, both purchase for us and did for us by way of representation. And as man was a-making six days, so we are by degrees a-perfecting for heaven, and what God will do for us there we know not. And take this for thy comfort: hath Christ begun to quicken thy heart with spiritual life? Do as Paul did; set upon attaining the resurrection of the dead, if by any means thou mayest attain that holiness thou shalt have there; for Jesus Christ hath comprehended thee for it, and he sitteth in heaven now, presents himself to his Father as he that rose for thee, to the end the resurrection of the dead may be completed in thee. He presents himself as sitting in heaven in thy stead, thy name is entered into the Lamb's book, and therefore say with thyself as Paul doth, Though I have not yet attained unto the resurrection of the dead, yet this is my state in Christ, this is that for which I am comprehended of him. My brethren, the truth is this, that all the grace and happiness we shall have is nothing but life; for what is Christ? He is still called life; so John i. 4, and 1 John i. 2. And these three things here are but three several degrees of life—first, your souls are quickened: then your bodies and souls shall live another life, the body shall be raised up a spiritual body; this is done in Christ: and then you shall be taken up into glory and live with God. 'Your hearts shall live for evermore.' It is all but the life of Jesus Christ, which doth spring and by degrees rise up in us, and he as our life doth sit in heaven for us, as the Apostle tells us in Col. iii.

A third observation I would make is this:—

Obs. 3.—That God, as he hath perfected our salvation, as you see he hath done over and over, so he would have us for our comfort take a view of that whole that God will do for us, and by faith he would have us to take it that he hath done it, and he hath made sure work for it in our Redeemer Jesus Christ. We should not therefore only look to what is behind, but look to what is before. My brethren, Jesus Christ waits in heaven till all he did for us as a common person be perfected and completed; and in the meantime he comforts himself with this, that we shall be such one day, and he goes over it in his thoughts again and again; and so should we. 'Reckon yourselves,' saith the Apostle,—go and take a leap over the state of this world, and 'reckon yourselves alive in Christ.' We translate it *through Christ*, but the truth is, it is *in Christ*, for he speaks there of Christ's being raised again and sitting at God's right hand. Reckon yourselves, saith he, alive in Christ, as he is. And we should do this both to provoke us to attain to this life, for it did provoke Paul, to labour to have as much of your portion here as you could, to get as much of the resurrection as you can. Therefore saith the Apostle, in Phil. iii. 20, 'Our conversation is in heaven.' Why? Because Christ hath comprehended us, as sitting in heaven for us, and he hath comprehended us to attain to whatever he hath done for us. That is another consequence Paul makes of Jesus Christ comprehending us. My brethren, when you come to die, reckon yourselves, I am risen with Christ, and this grave must give up my body again; I commit it unto it as to a jailor. I thank my God through Christ, saith Paul, that hath given me victory over the body of death; and he gives the same thanks in 1 Cor. xv. for the victory over the death of the body. God would have us consider these things, that we might act all as men in heaven. Would a man sitting in heaven do this? 'If you be risen with Christ,' saith the Apostle in Col. ii., 'why, as though living in the world, are ye subject to ordinances?' Take you as worshippers, saith he, you are not to receive neither the doctrine of faith

from men in a worldly way, neither are you to receive the commands or inventions of men in worship; and he urgeth it upon this ground, because they were risen in Christ, therefore, saith he, act accordingly: 'Seek the things that are above.'

The fourth observation I have out of these words is this in general, for these are but generals:—

Obs. 4.—You see now that we may apply all in Christ, piece by piece, to the like to be done in ourselves. The Apostle here doth apply Jesus Christ's being raised in his body, and that body raised a spiritual body, to this, that we also shall be raised, and that we are raised in him; the resurrection of Christ to our resurrection, and his sitting down in heaven at God's right hand to our sitting there, as the cause of it. It is a question now, whether, yea or no, we should reckon the active obedience of Christ as that which standeth in stead of our active obedience; the passive obedience of Christ as that which standeth in stead of what we should have suffered? I answer, yes; even as his sitting in heaven is the cause of our sitting, that part is the cause of this part in a more eminent manner. It is not but that the whole is the cause of the whole: my sins are forgiven by the active obedience of Christ as well as the passive, and the passive obedience of Christ standeth for the fulfilling of the law; yet for my comfort I may apply every piece in Christ to what I would have from him. So the Apostle, you see, doth; for what is in Christ is but the idea, the mere pattern and exemplar of a Christian.

The last observation I will make is this:—

Obs. 5.—You see the distinction between *in Christ* and *with Christ*. We are said to be quickened with Christ. Why? Because that that work, as it is wrought in Christ once for us, hath now some accomplishment in us; but speaking of the resurrection to come, he doth not say we are raised up *with* Christ, but raised up *in* Christ. Do but learn to distinguish, for the want of this makes many men mistake. A man, before he is called, is justified *in* Christ, but not *with* Christ; that is, it is not actually applied to the man's person—his person is not put *in foro verbi* in the state of justification. Learn, I say, to distinguish between receiving a thing *in* Christ, and receiving it *with* Christ. You receive it with Christ when it is actually applied to your person. We now sit together in Christ in heaven; would you desire no other sitting in heaven with Christ than now you have? Certainly you would. As you sit in Christ, so likewise you would sit with Christ. So take a man before such time as he believeth and is converted to God, would he have no other sanctification? Would you have for your child, suppose you believe him to be elect, or had an immediate, infallible warrant so to think, no other sanctification or justification than he hath then? No, you would have him sanctified with Christ, and justified with Christ, which is to have that which he had in Christ applied to him, and he put actually in his own person in the state of it. The want of the consideration of these things causeth a great mistake in this age. You shall find that still the Scripture useth that phrase of those things which we not only have in Christ, but have some actual possessing of them in our own persons. I yield it is attained in Christ as in a common person, but it must be applied to our own persons also; for would any man desire to be no more glorified than he is now? Yet we are perfectly glorified in Christ now, so we were perfectly justified in Christ when he rose, and perfectly justified from all eternity. Who shall condemn the elect of God? saith the Apostle. Yet these must be applied to our own persons, and our persons must actually be put into

this condition. When we come to heaven, then he saith we shall sit with Christ on his throne, Rev. iii., but while we are here on earth, then it is sitting in Christ. The consideration of this distinction would in a word clear the great controversy that is now between the Antinomians, as they call them, and others, about being justified before conversion; whether a man be justified before conversion or no? Or whether he be not so justified afterward as in some sense he was not before? I say, we are justified *in Christ* from all eternity, and we are justified *with Christ* when we believe.

SERMON XVII.

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 6.

FOR the opening of these words, I endeavoured to shew two things the last discourse, and spent most of the time in clearing the difficulties of the text.

1. That the resurrection here mentioned is distinct from that of quickening, and referreth to that great benefit which at the latter day shall be communicated to us.

2. How that all these are said to be already done in Christ.

These were indeed but generals to the words. I shall now speak something to each particular, for the opening of them.

There are, you see here, *two degrees of our exaltation in the world to come:*—

1. Our rising again.

2. Our sitting in heavenly places.

And the one is the preparation to the other. And herein there are to be considered—

I. *The things themselves;* 'raised up,' and 'sitting in heavenly places.'

II. *The adjuncts of them.* As—

1. *That both these are said to be done already;* 'He *hath* raised us up:' and, 'He *hath* made us sit in heavenly places.'

2. That we are 'raised together,' and 'sit together.' And—

3. 'In Christ Jesus.'

III. *The greatness of this mercy, and love of God in both these.* To shew forth which is indeed the Apostle's scope, both in the words before,—the exceeding greatness of his love towards us, in quickening us, in raising us, in setting us in heavenly places in Christ,—and in the words that follow, at the 7th verse, 'to shew forth the exceeding riches of his grace.'

I shall begin to speak to the first, the things themselves; *raised up*, and *sitting in heavenly places.*

When I opened the words before, I told you that all that God bestows upon us, both of grace and glory, is but life, opposed here to death. For Jesus Christ is appointed to be our life. Now of this life there are several degrees, several parts of it more eminent. The one is that of quickening; the other the resurrection and union of soul and body at the latter day. And the last is the sitting in heavenly places. So that indeed that life which God intends to bestow upon us, you see it is perfected by degrees. He begins with dealing with the soul here in a way of quickening; and then he doth raise the body. And this of the soul, it is the pawn of the other: as Tertullian saith, by the quickening of our souls, our bodies are also inaugurated into that resurrection which is in the world to come. My brethren, when the Spirit first comes to dwell in our hearts, he maketh our bodies his temple, as well as he doth our soul. You have it in 1 Cor. vi. 19, where *our body is* called the temple of the Holy Ghost, and there he is said to

dwell. Now wherever God dwells, he hath taken up his seat to dwell for ever; he will never be put out of possession. The Godhead dwelling in our Saviour Christ's body, as he saith, 'Destroy this temple, and I will raise it up again;' now the same Spirit dwelling in us that dwelt in Christ, and our bodies being likewise made the temples of the Holy Ghost, hence therefore—though we owe a debt to that great statute that came forth, that it is appointed for all men to die—yet we are raised up again.

The second thing you may observe is this: that the Apostle passeth by that happiness which the soul hath *between our death and resurrection.* He doth not mention that, you see; but next to that of quickening the soul, he mentions the resurrection of the whole man. Not that there is not a happiness and a blessedness of the soul; either that the soul should die, or that the soul should sleep. No, the New Testament is so clear for it, as for nothing more. 'To-day shalt thou be with me in Paradise.' The poor thief desired Christ to remember him when he came into his kingdom. Now Jesus Christ was to possess his kingdom when ascended, and he shall possess it fully at latter day. Why, saith Christ, I will remember thee before I come into my kingdom; that is a long while thither. I will remember thee this day, and thou shalt be with me in that Paradise which my soul—for he expresseth the state of souls—is going to. And I take it also that in 2 Cor. xii., the raptures of Paul into the third heavens, and into Paradise, are two distinct things. He was caught up to see and view that happiness which in the utmost top of heaven the saints can enjoy, and because he might think much to stay so long, therefore he was permitted to see also what in the meantime the souls enjoy, and so was carried into Paradise, the place where Jesus Christ's soul was until his resurrection, which is also heaven; as 2 Cor. v. throughout doth shew. But you see here that the Apostle passeth by that, and pitcheth upon the resurrection of the body. And the reasons why he doth so, I take it, are these:—

First, Because that of the soul is comprehended under *quickening.* For all that Christ shall do upon the soul singly is here by a synecdoche expressed by that word. What he shall do in uniting soul and body, that comes under 'raising us up in Christ;' and the glory which he will put upon both, comes under 'sitting in heavenly places.' Now therefore, because it is but upon the soul, which is but a part of a man, which is the chief thing that is quickened in sight; therefore here he doth not mention that.

But indeed the greater reason of the two is this: because the resurrection of the body is the great point and principle of Christianity. The heathens, they would easily be persuaded of a Paradise, and of a comfort which the souls enjoyed, which they thought to be immortal; but the resurrection they generally denied. So did many of the Jews, as you know the Sadducees did. In 1 Thess. iv. 13, it is one character, the description of heathens, and their doctrine that they mourn for those that are dead, without any hope of the resurrection. So that one that hath no hope of the resurrection is all one with a heathen. And, ver. 14 of that chapter, the Apostle makes this the common principle of all Christianity. 'If we believe,' saith he, 'that Jesus died and rose again,' then we believe also 'that them who sleep in Jesus God will bring with him;' the meaning whereof is this: we, all Christians, believe this, we take it for granted, we are no Christians else. I say, this is one great point of Christianity, which therefore the Apostles, wherever they came, still preached both to Jews and Gentiles. To the Jews, in the very beginning of the church, in Acts ii. 24. And to the Gentiles; so Paul in Acts xvii. 18, at his coming to Athens, preached to them the resurrection.

For it is a fundamental point. Therefore, in 2 Tim. ii. 17, it is made an evidence of damnation to deny the resurrection; and said to be an overthrowing the faith: insomuch that he is fain to put a 'nevertheless' in the words after. 'Nevertheless,' saith he, 'God knows who are his,' and so he will—though these fall away and overthrow the faith thus—keep his elect. And in 1 Cor. xv. 2, in which chapter he speaks of the resurrection of Christ, and of ours in the whole chapter afterwards, these things, saith he, we preach to you, 'by which also you are saved:' you cannot be saved without believing them, take it in the influence the contrary doctrine hath upon the soul now under the gospel.

But then the chief reason of all is this. Because that the resurrection is the great preparation and beginning of that world to come; of that new state, and alteration, and qualification, and fitting of the whole man for that glory which God raiseth us up unto. It is the beginning, as I may so speak, of that new world. You shall find therefore this reason given, in 1 Cor. xv. 53, 54, why there must be a resurrection. 'For,' saith he, 'flesh and blood cannot inherit the kingdom of God;' therefore, saith he, those that do not die must have something analogous to the resurrection; they must all be changed. 'Behold,' saith he, 'I shew you a mystery; We shall not all sleep, but we shall be changed; for this corruptible must put on incorruption; and this mortal must put on immortality.' We cannot possess heaven else. You have the same in 1 Thess. iv. 14, where he tells you the story of the other world from first to last; and he saith that before such time as we go to meet the Lord, and to be for ever with him, we must either rise again, or those that do not rise again must be changed; which is the very same that he saith in that 1 Cor. xv.

And, lastly, there is a greater degree of glory, infinitely greater, to what the soul hath now in being with Christ; so much greater, that the apostles generally slip that by—though there be some few places that hold forth that glory in the meantime—when they speak of the glory to come, and usually tell us rather of the glory of the resurrection, and of the reward that shall be at the resurrection, because comparatively to that all that the soul receiveth before is exceedingly small. You shall see the Scripture abundant in it. 1 Peter i. 4, 'To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you;' it follows, 'ready to be revealed in the last time.' John vi. 40, when Christ promised life and happiness upon believing, 'He that believeth shall have everlasting life,' he adds, 'and I will raise him up at the last day.' Luke xiv. 14, 'Thou shalt be recompensed at the resurrection of the just.' And in John v. 29, it is called the resurrection of life, as if that life did but then begin. Nay, in John vi. 39, Christ speaks as if we were lost if we should not be raised again. Do but mark his words: 'This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.' So that although the soul be in happiness before, and therefore styled 'the spirits of just men made perfect,' yet notwithstanding that is reckoned as nothing in comparison, because of that excess of glory which shall be when body and soul shall both meet together; which will infinitely transcend all that was before. For then Jesus Christ 'shall come to be glorified in his saints, and to be admired in all them that believe,' as if they had seen no glory before, 2 Thess. i. 10. And therefore because the resurrection is that time wherein there shall be such an eminent excess of glory, it is called, in Heb. xi., 'a better resurrection,' a resurrection in *meliorem statum*, to a better condition.

The third thing I would have you observe is this, that we are said to be *now raised.* He hath raised us, saith he, and he hath made us sit together in heavenly places. For as before God, and as in his view, we are so. There were those that did teach that the resurrection was past, as in 2 Tim. ii. 18, which Paul there makes a damnable heresy; but although it is not past, yet to God it is as if it were; and he vieweth us as now raised and as now sitting in heavenly places, though we are in the midst of our sins. In Matt. xxii. 31, where Christ argues for the resurrection, 'Have ye not read,' saith he, 'that which was spoken by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.' He is the God of the living, saith he, and therefore they are reckoned as alive; for so doth Luke interpret it, in chap. xx. 38, adding this, 'for all live unto him;' the meaning whereof is this, that Abraham, Isaac, and Jacob do all now live unto God. In Rom. viii. 10, it is said that the body is dead by reason of sin, but the spirit is life by reason of righteousness: that is, in respect of what is in the view of God, unto whom all things to come are present.

Fourthly, We are said to be raised *in Christ.* I must speak a word or two to that, for 'in Christ' must refer to 'raised us up,' as well as to 'made us sit in heavenly places.' Now we are said to be raised in Christ, in respect—

First, that he is the cause of our resurrection. He is—

The efficient cause.

The meritorious cause.

The exemplary cause.

1. He is the *efficient cause,* for he putteth his Spirit into us. But I will not stand to open that now.

2. He is the *meritorious cause,* for by his death he merited our resurrection. By his death he did merit his own resurrection; for though he had a right to rise as he was the Son of God, yet he had a right likewise by virtue of his own blood and death. So you have it in Heb. xiii. 20, 'The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.' Do but mark; it is an allusion to that in Zechariah, 'By the blood of thy covenant I have sent forth thy prisoners out of the pit,' that is, out of the grave: and as God delivers prisoners, so he delivers Christ himself; for that you shall find in Scripture, that what is said of Christ is applied to his church, and what is said of the church is applied unto Christ. As therefore his prisoners were brought back from the dead by the blood of the covenant, so here—the Apostle alluding to that—Christ's being brought back from the dead is said to be the purchase of his own blood. He was brought back, saith he, through the blood of the everlasting covenant. Now then, if Christ himself was brought back from the dead through the blood of the covenant, certainly we much more are brought back again from the dead through the blood of the covenant. Therefore you shall find that our resurrection is ascribed as well to the death of Christ as to his resurrection. 1 Thess. iv. 14, 'If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him;' or, as the word is in the original, 'He will bring them that sleep, through Jesus, with him:' for so indeed it is in the Greek; therefore Chrysostom refers it, as well to the words that follow, as to sleeping in Jesus.

3. He is likewise the *exemplary cause* of our resurrection. That, look what state his body and soul were in when he rose again, what spiritual and

heavenly qualifications were in him, the same likewise shall be in his. And therefore we are said to be raised up in Christ, because we have the same endowments put upon us which Jesus Christ's body and soul had. You have this expressly in 1 Cor. xv. 47. Speaking of the resurrection, saith he, 'The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.' Our Lord and Saviour Jesus Christ is ἄνθρωπος, he is a man indeed above the heavens,—that is, he hath a body fitted to that state; there is nothing in him, not a member of his body, that is earthy. Now look, what qualifications he had to fit him for that place he is now gone to, he being advanced far above all principality and power; the same, saith he, shall we have also, and even as we received an earthy frame of body from Adam, which did fit us for this earthly world and for all the comforts of it, so we shall have a heavenly body, and a heavenly state put upon that body, like unto Jesus Christ, conformable to his body, as you have it in the Philippians, which I will not stand upon. Therefore some of our divines say that our Saviour Christ did not simply merit the resurrection of the dead, for that however they must have risen again, and be brought to judgment; but these glorious qualifications the saints have at the resurrection, which is the preparation to the glory in heaven; this indeed he merited. This some divines say.

But then the chief and the last thing for which we are said to be raised up in Christ is, because that *in his resurrection he was a common person, and represented us*, and therefore when he rose, we are said to have risen. I shall give you some scriptures pertinent to that of the resurrection. I will not handle the point in general, as I thought to have done.

Col. i. 18, he is called 'the beginning, the first-born from the dead.' He is called the beginning, to shew that he is the cause, the meritorious cause, and the efficient cause, of all the glory the saints have, and of all the glory they shall have. But then, besides being the cause, and the beginning, and the foundation, he is also called the first-born from the dead. Now, the first-born and all the children that followed were alike. It argues therefore that Jesus Christ was the exemplary cause; that look, what state he had after his resurrection, the same shall we have. But that is not all. The first-born of the males that opened the womb were consecrated and dedicated unto God, and they were to pay a ransom, which was for all the children that followed, and then they were all freed by virtue of that ransom that was paid for the first-born; so that the first-born, according to the old law, did represent all the children that followed. So now doth Jesus Christ; he is called the first-born from the dead, for when he opened the womb of the grave and came forth, we were all freed too, by virtue of the ransom which he paid, and then the bars of the grave were broken open too, for us in him.

And to give you another similitude, which is an elegant one. In 1 Cor. xv. 23, the Apostle giving us there an account why we rise, saith he, 'Every man in his own order: Christ the first-fruits, afterwards they that are Christ's at his coming.' And, ver. 20, 'Now is Christ risen from the dead, and become the first-fruits of them that sleep.' This the Apostle sets out by an elegant similitude, which I shall a little open to you, to shew you that it hath this scope that I now mention. For you shall find, at the 37th verse, that he compares our dying and our rising again to a grain of corn that is sown in the earth, which cometh up out of the ground again. 'Thou fool,'

saith he, 'that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain.' And our Saviour Christ himself, in John xii. 24, speaking of his own death and rising again, useth the same similitude: 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' Therefore, saith he, the Son of man must die and rise again, that he may bring forth fruit. Now mark it; if you have recourse to the old law, you shall find that the first-fruits of the grain that was sown and came up again were consecrated unto the Lord, and by virtue of that consecration all the corn that stood upon the ground unreaped was consecrated too, and dedicated to a holy use, and therefore men might then enter upon the use of it.

Now, of all the grains that shall be sown of the bodies of men, there is fruit to come up at the resurrection; but of them all Jesus Christ was the first-fruits: as he was the first-born from the dead, so he was the first-fruits of the rising of all these grains that fall into the earth. And he is the first-fruits in this respect, that whilst he riseth, they all that are sown in the ground, or shall be sown,—for a common person may represent those to come,—are also said to rise; they are all consecrated to that state, even as waving and offering the first-fruits to the Lord, all the corn that stood upon the ground unreaped was also consecrated. You shall find this metaphor used also in Isa. xxvi. 19, 'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.' I bring the place but for this, to shew that the Scripture useth the metaphor of the fruits rising out of the ground to express the resurrection; and the elegancy of it, that the Apostle calleth Christ the first-fruits, because he representeth all the rest, and they all rise in him. And therefore, in 1 Cor. xv., towards the latter end, when he had spoken of Christ's and of our resurrection, he endeth all with a thanks unto God: 'O death, where is thy sting? O grave, where is thy victory? &c. Thanks be to God, which giveth us the victory through our Lord Jesus Christ.' The victory is given already, and we can by faith, saith he, triumph over the grave and hell and death already; 'which giveth us victory,' saith he.

And, my brethren, because that Christ and we are one, he as a common person representing us,—it is a notion that will help you to understand the quotations of Scripture out of the Old Testament and the New,—therefore you shall find that what is applied to the church is likewise in the New Testament applied unto Christ. As, for example, in Isa. l. 8, 'It is God that justifieth, who shall condemn?' This is the speech of Christ there. Look now into Rom. viii. 32, and the Apostle applies the very speech to all the elect. Why? Because Christ and the church are one, and he represented them. On the other side, promises made to the church, because they were first true of Christ as the first-fruits, therefore in the New Testament, they are applied unto him; as in Hos. xi. 1, 'Out of Egypt have I called my son.' It was spoken there of the church, but because the deliverance out of Egypt was by virtue of Christ being delivered out of Egypt himself, therefore in Matt. ii. 15 it is applied unto Christ. So in Heb. xiii., the place I quoted even now, 'He brought again from the dead our Lord Jesus, through the blood of the everlasting covenant;' this in Zech. ix. 11 is applied to the church: 'By the blood of the covenant, I have sent forth thy prisoners out of the pit.' And yet you see this is applied to the resurrection of Christ; because that Christ in his resurrection was one with his

church, and the prisoners of hope in Zechariah were delivered by that blood by which Jesus Christ himself was brought again from the dead also.

So also that place, in Hos. vi. 2, 3, 'After two days he will revive us; in the third day he will raise us up, and we shall live in his sight.' This, though it is spoken of the church, yet still it hath an allusion unto, because a conjunction with, the resurrection of Christ; and because that Christ and they are as one, and he is a common person representing them, therefore that which is applied to Christ is applied to the church too. So that, in Isa. xxvi. 19, 'Thy dead men shall live, together with my dead body shall they rise.' All these, I say, are mutually applicable to Christ and to the church both. And this is a great key for you to understand many of those places which the Apostles quote out of the Old Testament, which otherwise, if you take them in their context, you will hardly make them out that they are directly spoken of Christ; but when it is spoken of the church, who is one with Christ, and to whom Christ was the first-fruits, therefore what is said of the church is more eminently fulfilled in Christ, because it is said of the church by virtue of being first done in Christ.—So much concerning this, that they are 'raised together in Christ.'

I might also urge it out of 1 Thess. iv. 14. The Apostle there doth take it for granted that all Christians believe that Jesus Christ died and rose again; if you believe that, saith he, then he infers this connexion from it infallibly: 'God shall bring those that sleep, through Jesus, with him;' or, 'through Jesus, God shall bring those that sleep, with him.' For indeed they all died with him and rose with him; therefore when he shall come again in glory, they shall be brought with him: for he is made the Captain of their salvation in bringing many sons to glory, and the common person representing them all. There lies therefore the inference of it; Jesus Christ is our head, and he died and rose again; therefore we are said to be 'raised in him.'

I will add but one thing more for the full opening of this clause, and that is this: that of the *elect only*, and of those that are *quickened* and are *believers*, it can be said that they are raised up together in Christ. For you see here that the great mercy and love of God is shewn in quickening and in raising us up together in Christ. Wicked men are not raised up upon those terms or grounds that the saints shall be raised up by. They are not raised up *in Christ*. Wicked men rise indeed, but they do not rise by virtue, first, of the merit of Christ's death; it is not by the blood of the everlasting covenant. And the reason is clearly this, because the purchase of Christ's merits must needs be mercy, but to raise wicked men up at the latter day, it is to punishment: 'They that have done good,' saith he, in John v. 29, 'shall rise to the resurrection of life, and they that have done evil to the resurrection of damnation.' And it is certain, that whatever mercy God shews to wicked men here through Christ,—as indeed he doth, for all mercy must be through him, for his sake, for he bought the world of God,—they shall be sure to have none at latter day. Therefore their resurrection is not by virtue of his death. And the similitude of the first-fruits, and of the first-born, evidently argues that as they do not rise by virtue of Christ's merits, so they do not rise in him as a common person representing them. For the first-fruits did not consecrate the chaff, but the grain, that is of its own kind. Now Christ, as I shewed, is made the first-fruits of them that sleep. The place is clear in 1 Cor. xv. 20, 'Christ is risen from the dead, and become the first-fruits of them that sleep.' What, of all? Read ver. 23: they shall all rise, 'but every one in his order; Christ the first-fruits, afterward they that are

Christ's.' So that he rose as the first-fruits only to them that are his and are one with him.

And by the way, this will open another scripture too. It will be objected, 'that as in Adam all die, so in Christ shall all be made alive;' and you know it is often objected that Christ and Adam are both universal; the one to all men in respect of conveying sin, and the other dies for all. So that some would have it that in Jesus Christ all men rise, because the Apostle useth the expression as large of the one as of the other. But what *all?* All that are his, so ver. 23 hath it. As all that are Adam's die in Adam, so all that are Christ's rise in Christ. And this also will help you to understand that place in Rom. v. which is objected for the universality of Christ's death.

It is much for the consolation of the faithful that they are raised upon other terms, that they are raised with Christ, and in Christ. The other indeed, they are raised by the power of Christ, that I must acknowledge; for that place in John v. is express for it: 'The hour is coming,' saith he, ver. 28, 'in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.' So that you see that both good and bad are raised up by the power of Christ; but yet, mark it, not by the power of Christ as Mediator, but by the power of Christ as Judge; for he had said, ver. 22, that the Father hath committed all judgment unto the Son. And hence now, in Acts xvii. 31, Paul tells us that God hath appointed a day in the which he will judge the world, by that man whom he hath ordained, whereof, saith he, he hath given assurance unto all men, in that he hath raised him from the dead. My brethren, if you could suppose that Christ had not been, it was necessary that men should be raised again to come to judgment; for the threatening was given out, that man should die, body and soul; and if he must have a death of the body first, it necessarily argues that there must be a resurrection, if a judgment. Now Christ, he is appointed the man to judge, and all judgment is committed unto him; and hence, by virtue of this judicial power that is committed unto him, he raiseth them; he brings them out of prison indeed, but it is as you bring malefactors out of prison, to be condemned, and then executed; and they are not raised in Christ: he hath raised us up together in Christ, saith he.

So much now for that first part of the text. I come to the second:—

And hath made us sit together in heavenly places in Christ Jesus.

That you may understand both the phrase and the thing, I will open first the word *sit.*

The Apostle had used it of Christ, chap. i. 20: he hath 'set him at his own right hand in heavenly places.' It noted out there the advancement of Jesus Christ to that glory and happiness which he hath in heaven at God's right hand; and it must needs imply as much done for us, only here he leaves out 'at God's right hand,' and the reason you shall see anon. It is as much as to make us partakers of the same kingly state, of all the same pleasures and honours and power and glory of this kingdom, which Jesus Christ himself possesseth. The raising up is but the fitting of the body with those heavenly properties such as Jesus Christ had, that he might be fit for the glory and pleasure of heaven, as I shewed you out of 1 Cor. xv. Now when he hath put such endowments upon the body at the resurrection, then he placeth them in the midst of that glory and those pleasures which Christ is in; and look, what seats of glory he runs through they shall run

through too, and be partakers of. In a word it is thus: Jesus Christ is the king of the other world, and you all shall be nobles of that world, of that kingdom, and sit together with him; even as it is said of Joshua the high priest in Zech. iii. 8, 'Thou, and thy fellows that sit before thee.' For so indeed in the great Sanhedrim, in the meetings of the high priest and the other priests, they sat in a ring, and so they sat all before him, but yet they sat all with him. This is a type, and was a type of Jesus Christ and his fellows, as they are called in Ps. xlv., and that in respect of glory, they being partakers of the same kingdom with him. And in that place of Zechariah he saith that these men that sat before Joshua the high priest were 'men of wonder,' or 'men of signs,' as I shall shew you by and by. The word is taken for being types and signs, as for being men wondered at, though our translation seems rather to incline that way; but, I say, it holds forth as well the other, for Joshua and all those priests that sat before him were all but types of our great High Priest that sits in heaven, and of all that sit there with him.

As it was thus typified out in the Old Testament, so you shall find in the Evangelists that when the kingdom of heaven is spoken of, still this expression of *sitting* is mentioned. So that 'sitting in heavenly places' is to be partakers, as nobles, together with Christ, of all the honour, glory, and pleasure that that kingdom affords. In Matt. xx. 21, you have the expression, 'Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.' Christ doth not deny there but that there are such sittings and such advancement in his kingdom, but only it belonged to somebody else than to these two. I quote the place only to shew you that the phrase of *sitting* is there. You have it likewise in Matt. xviii. 11, 'Many shall come from the east and west,'—from all quarters of the world,—'and shall sit down with Abraham, and with Isaac, and with Jacob, in the kingdom of heaven.' So that it is a sitting, as kings and nobles, together with Christ in the kingdom of heaven. So in Luke xxii. 29, 'I appoint unto you a kingdom, as my Father hath appointed unto me;' and what follows? You shall 'sit on thrones, judging the twelve tribes of Israel.' And to give you one place more for it that suiteth this phrase, for that is it I am to open, Rev. iii. 21, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' So as indeed, my brethren, it is all one to be partakers of that kingdom Jesus Christ is advanced unto, to be heirs, and to be co-heirs with him.

Now if you would know more particularly what this phrase 'sitting' doth imply; you see it implies a kingdom, and in that kingdom it implies these things:—

First, It implies the *pleasures of that kingdom.* My brethren, heavenly things are usually expressed to us by earthly, as you see this phrase of sitting is from what is used upon earth. Now it is familiar in the Old Testament, and in the New, that follows the language of the Old, to express the pleasures of heaven by sitting at a table, to banquet it with the great king that maketh that feast. So in that Luke xxii. 29, 'That you may eat and drink at my table, in my kingdom.' And in Matt. viii. 11, when Christ would express the pleasures of heaven in the language of the Old Testament, he saith, 'They shall sit down with Abraham, and with Isaac, and with Jacob;' as being the chief guests that were known in the Old Testament. Therefore heaven is called Abraham's bosom. For as when Christ sat at meat, John, who was the chief guest, leaned upon his breast, or lay in his

bosom; so the pleasures of heaven are set forth by an allusion to that custom which was then amongst the Jews. For the fashion was, when Christ was upon the earth, to sit at meat in a leaning way, and the custom of the Romans made it more general among the Jews; although, indeed, the more ancient custom was sitting, as appears in Gen. xliii. 33, where it is said that Joseph's brethren sat before him at meat. And you shall see the manner of their sitting at the king's table in 1 Sam. xx. 25, where it is said that Saul sat upon a seat by the wall, and there was room for all the nobles; there was Jonathan and Abner sat by the king's side, and David's place was empty, it was reserved for him; and, saith the 24th verse, they sat down to eat meat. And some have interpreted that in Cant. i. 12, 'while the king sitteth at his table;' the word in the original is, 'while he sitteth at his round table,' because he doth not sit alone, as Saul did not, but he hath seats for all his nobles round about him, as the manner of the ancient kings was, that those whom they would honour sat at table with them; so David offered Barzillai that honour and pleasure to sit at the king's table. The meaning of all is this, that they shall enjoy all the pleasures that heaven affords; for by sitting at a feast, because it is that which men usually place happiness in, is that meant. Therefore in Isa. xxv. 6, the pleasures after the resurrection are expressed by 'a feast of fat things, and of wine on the lees.' And it is clear he speaks of the state after the resurrection, for the Apostle in 1 Cor. xv. 55 quoteth the words in Isa. xxv. of death being swallowed up in victory. Hence the poets set forth the pleasures of heaven by nectar and ambrosia, which was but an imitation of the Jewish and Scripture language.

The same our Saviour Christ useth in the New Testament, in Matt. xxvi. 29, upon occasion of the sacrament, where they all sat, and he had given them his flesh to eat and his blood to drink, and given it them under the blood of the grape; saith he, 'I will not henceforth drink of this fruit of the vine, till I drink it new with you in my Father's kingdom.' Christ being now to part with his fellows and companions, which had now eaten and drunk with him, he speaks, after the manner of men, of the next happy and joyful meeting they should have. I must part with you now, saith he, and must drink no more of this blood of the grape; but we will feast it in another manner when we meet next, we will drink new wine in my Father's kingdom (just the language of the Old Testament); and he calls it new wine, not that there is any such thing in heaven, for the phrase implies that it was another thing he meant, it was fulness of pleasures at God's right hand, rivers of pleasures, of which they were to drink for evermore. He calls it new wine, because it was wine of another kind. The Jews always called what was most excellent, new; and therefore when they would express the heavenly and spiritual Jerusalem as different from the material upon earth, they called it the new Jerusalem. So saith he, new wine, implying it was another kind of wine. And therefore we need not have recourse for the interpreting of that place to his drinking with his disciples after his resurrection, for it is clearly meant of his drinking with them in heaven, after he hath delivered up the kingdom to God the Father; for we shall sit in heaven then and enjoy this new wine, which is the Holy Ghost filling us with the Godhead,—that is, filling us with pleasures and blessedness that are in God himself.

Here then is one thing that sitting in heavenly places doth imply; it is enjoying the same pleasure and happiness that our Lord and Saviour Christ himself doth. My brethren, you know that God doth sometimes make his

children partakers of heaven here, filleth them with joy unspeakable and glorious, which indeed is but a taste of that glory which is to come; it is a having us into the wine-cellar, and giving us somewhat of what we shall have hereafter; it is called in the Revelations, a coming to us to sup with us. Now, alas! what is all the joy you have here? It is but a crumb from the king's table, a bit from off a dish, in comparison of what we shall have in heaven. I allege all this to open the phrase *sitting*, as implying the pleasures of that kingdom; 'he hath made us sit together in heavenly places.'

Secondly, It implies not sitting only, as at a table, but it imports also the *honour and the power of that kingdom;* that we are all fellow-nobles with Jesus Christ, and sit also as judges upon thrones. This you have in Luke xxii. 30, You shall 'sit upon thrones, judging the twelve tribes of Israel.' And, Rev. iii., 'I will grant them to sit upon my throne.' And therefore, you know, the mother of Zebedee's children, knowing that Christ's kingdom would be the highest kingdom that ever was, asked that one of her sons might sit at the right hand, and the other on the left, in his kingdom, to be partakers of that honour and power that Jesus Christ himself hath, for she knew it to be the highest honour.

Thirdly, The word 'sitting' importeth also *a secure and a firm condition;* you shall sit, and sit sure. In Rev. xviii. 7, when Babylon is at her height, and is secure, what saith she? 'I sit as a queen,'—that is, I am secure, it is impossible that I should ever be moved. I allege it to open the phrase. My brethren, man in innocency did but stand, and he got a fall, he did not sit sure. 'Man that standeth in honour abideth not.' But in heaven you sit, and you sit in Christ; so sure you sit, you have the surest seat, the seat must fall if you fall. You sit *in Christ* now for sureness; when you come thither, you shall sit *with Christ*, in God indeed, as the phrase is in Col. iii. 2, 3. Sitting, I say, implies the firmness of all this, and the stability of those pleasures and of that honour and power you shall have.

Fourthly, It imports *rest after labour and weariness.* In John iv. 6, when Jesus Christ was wearied with his journey, the text saith he sat on the well. And, Rev. xiv. 13, 'Blessed are the dead, for from henceforth they rest from their labours.' And, 2 Thess. i. 7, 'To recompense to you who are troubled, rest with us.' We do not read of the sitting of the angels in heaven: we read of their principalities and powers in heavenly places; but they are still presented as standing, and as ministering spirits; it may be for this reason, because sitting implies rest after weariness, but I rather think because there is an advancement of the saints in Christ above them. It implies, I say, rest after weariness; for as sitting imports reigning with Christ, as before, so it is reigning after suffering. 'If we suffer with him, we shall also reign with him;' that is, we shall sit with him. 'To him that overcometh, I will grant to sit,' Rev. iii. 21.

Lastly, It will import also, at leastwise it is not against, *degrees of glory in heaven.* Even as here, in a higher house of state, though all sit as peers together with the king, yet there are degrees and ranks of nobles. The apostles shall have twelve thrones; it is made their privilege more eminently, though all sit in his throne, as Rev. iii. hath it. The mother of Zebedee's children came and asked that one might sit on Christ's right hand, and another on his left; for in old Israel the next seat to the prince was for the elders of the tribe of Judah and of the tribe of Joseph, one on the right hand, and the other on the left, and those were the more honourable places. Now, Christ doth not deny but there shall be a right hand and a left, but not reserved for those two sons; it may be for Peter and Paul. You ask,

saith he, you know not what. It is not that they asked that which was not to be in heaven, but that which follows shews the meaning of it: saith he, If ye knew what sufferings they must have that are to sit there, you would not have asked it. 'Can you drink of the cup that I shall drink of, and be baptized with the baptism that I shall be baptized with?' For as there are degrees of glory, so it shall be proportioned in most likelihood to the degrees of suffering for Christ here. Thus again, that other speech, 'They shall sit down with Abraham, Isaac, and Jacob,' imports these degrees. Why with Abraham, &c.? They were the chief guests of all the saints in the Old Testament; but when all the elect shall meet together, who shall be the chief guests, next to Jesus Christ, we know not. And that all are said to sit in Christ, it hinders not but that there may be these degrees; for they sit there now in Christ, as represented by him,—namely, in that proportion of glory they shall have. As when Christ hung upon the cross, look what portion of wrath any particular elect child of his deserved from God for their sins, Christ bore it for them; but it must not be said that he bore alike for every one, but according to that proportion that he in his sufferings represented them for.

The next thing to be explained is this, *in heavenly places*, or, *in heavenlies*; for *places* is not in the Greek, but it is inserted by our translators. It imports these things—

First, The place of this kingdom, it is heaven; for you know that heaven is called the throne of the great king, Matt. v. 34, and chap. xxiii. 22. And there Christ's throne is, and earth is but his footstool. Therefore now to shew you the place of this kingdom, he saith, 'in heavenlies.' In Eph. iii. 10, angels are called principalities and powers in heavenly places, because that heaven is the place which they belong to, whereof they are peers; and as there are degrees amongst the angels, there are principalities and powers, so there are also in these heavenlies; I only cast that in to confirm the former. The place, I say, is heaven; there is his throne, and the footstool of this great king is the earth, and all the glory of the earth is trampled under his feet. What is heaven then? I think it is the meaning of that in Heb. xi. 16, where speaking of Abraham and the rest of those worthies, when it is said they desired a better country, he adds, 'that is, a heavenly,' and that therefore 'God is not ashamed to be called their God, for he had prepared for them a city.' Had they had no other happiness and blessedness than here below, God being so great a God would have been ashamed that his children should have no better condition; but he had provided a city for them; therefore he is not ashamed to be called their God, because he had prepared so great a happiness for them, a happiness like to that himself enjoys, and such as was fit for the children of so great a king. My brethren, it is for God's honour to make infinite happiness there; and for him that is so great to profess and promise so great entertainment there, and when we come, not to have it, would cause shame. 'In my Father's house,' saith Christ, 'are many mansions; if it were not so, I would have told you;' for I would not shame myself when you come thither.

Secondly, As the word 'sitting' implies power and pleasure, so this word 'heavenly' argues the kind of power and pleasure which we shall enjoy. As it is a sitting as at a feast, to note the pleasure, and upon thrones, to import the power; so, saith he, understand it rightly, it is all heavenly. Therefore in 2 Tim. iv. 18, it is called his heavenly kingdom; heavenly, that is, a better, infinitely better, than what is here below, as Heb. xi. 16.

But you will ask me, Why is it *heavenlies*, in the plural number?

I observe this, in the New Testament, when the heaven of heavens is spoken of, it is seldom called heaven in the singular number in the Greek, but heavens, as here. And that—

1. In regard of the eminent excellency thereof. The Jews were wont, as Grotius observes, when they spoke of the heaven of heavens, to silence the first, and to use the latter expression only, heavens, or heavenlies, as here, as not else knowing how to express the excellency thereof. And so still, as that place, namely, the heaven of heavens, is spoken of, the first is silenced, and it is called heavens. I could give you a multitude of places for it. But—

2. After the resurrection there is a sitting in two sorts of heavenlies. For, first, when Jesus Christ comes to judgment, he will bring heaven down with him. Even as at the Earl of Strafford's trial, the Parliament was removed from the usual place unto Westminster Hall, and the nobles and House of Commons all met in that made parliament-house, and it was the parliament-house, and in all the state of it. You shall sit, saith he,—that is, during the day of judgment,—upon twelve thrones, judging the twelve tribes. There is no judging after the day of judgment; therefore the glory that accompanieth presently after the resurrection, before we go to the heaven of heavens, is heavenly. Jesus Christ cometh in the glory of the Father, and, as I said, brings heaven down with him. And then there are *heavenlies* afterwards; we shall sit in the third heavens, whither Paul was rapt.

And sure there are varieties of these glories—that is another reason too—and of good things there. Wicked men, for their great sins, deserve a thousand hells; so the saints, if we may so express it, shall have a thousand heavens; they sit in the midst of heavenlies. Therefore whatever things are useful and delightful, heaven is set out to us by them. Here the allusion, you see, is to sitting; it is likewise compared to walking, to walking in shades, and woods, and pleasant places. Zech. iii. 7, 'If thou wilt keep my charge,' saith he to Joshua and his fellows, 'I will give thee walks;' it is to shew the variety. It is likewise compared to a house, and when so, he speaks in the plural, You shall have houses enough; saith Christ, 'In my Father's house are many mansions;' still in the plural, as noting the copiousness and abundance to each saint. Some allege that place to prove several degrees in glory; but that was not pertinent to Christ's scope, which was to assure them all universally, and every one of them, of the greatness of that glory to come; all shall have so much as that none shall envy another. *Non notat disparitatem hæreditatis, sed magnitudinem et amplitudinem, quæ tanta est ut sit ἀφθονία. Græci eleganter copiam, abundantiam vocarunt ἀφθονίαν, cum unicuique tantum suppetit, quantum si possideat, nemini invideat.** All in a man, body and soul, and everything in him, there shall not be a toe or a finger that is not heavenly, and there shall be none of these but shall have heavenly objects for them. Therefore he placeth us, I say, in the midst of heavenlies, as he hath done Christ himself; for the phrase is used of him, chap. i. 20, 'He hath set him at his own right hand in heavenlies;' it is in the plural there too.

But then, you see, our translators have put in the word 'places,' but it is not in the Greek, it is there only 'heavenlies;' but this was taken in to answer the phrase of 'sitting;' because we are said to sit, therefore they have made up the sense, and added 'places.' But, my brethren, it is not to be understood only of places, or dignities, or thrones, but that we are set in the midst of heavenly things; 'in heavenlies,' saith he. Even as earth is

* Camer., tom. ii., p. 326, in locum.

one thing, and earthly things another; so heaven is one thing, and heavenly things another. You shall find the phrase used of all the things in heaven, be they what they will, in Heb. viii. 5; 'who serve,' saith he, 'unto the example and shadow of heavenly things.' All the things of the gospel are called ἐπουράνια, heavenly things; and, chap. ix. 23, you have the same: 'It was necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices.' Heavenly things themselves, not places only. So that to sit in heavenlies is as much as to say that you shall sit there as a man sits in his house of which he hath possession; sits in the midst of all that is there, having all at command. All there, I say, is heavenly, all the objects, all the company; yet notwithstanding I do not deny but that to sit in heavenlies refers also, and the metaphor will carry it necessarily, unto the place itself and the dignities there.

The observations which I shall make from hence are these:—

Obs. 1.—That all your places, and what happiness you shall have in heaven, are ready for you. That is clear and plain out of the text, for you are said to sit now in heavenly places in Christ. It may be these observations would have come in better afterwards, but being mentioned, I will go on with them now. In 2 Cor. v. 1, 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, eternal in the heavens.' He speaks in the present tense: It is ready for me, saith he, if my soul were out of my body. I told you before, out of 1 Sam. xx., that it was the manner when the king sat at meat, every nobleman had his seat; and if he came not, no man took up his place, his seat was empty; for it is said that David's seat was empty: the place, according to every man's rank, was left empty. We do now sit in heavenly places in Christ, all our places are made ready, and they do but wait till the souls of men come thither, and till the latter day. Therefore, in 1 Peter i., he saith, 'We are begotten to an inheritance immortal,' &c., 'reserved in heaven for us, ready to be revealed.' It is kept for you, your places shall never be taken over your heads, and are ready; there you sit, and Jesus Christ possesseth them till you come thither; you sit in Christ now, and when you come thither, you shall sit with Christ.

Obs. 2.—You see that we are all here upon earth but strangers. He saith, we now sit in heaven in Christ, our places are there. 'They confessed themselves strangers,' Heb. xi. 13, although they had a land promised them here. There is a house of peers, a kingdom there, and the places are made ready for them; and thou that art a believer and art quickened together with Christ, all the while thou livest here thou art out of thy place; even as if a star should be fixed here in the earth, it is out of its place. As it is said of Judas that when he died he went to his own place; hell was his place; though he lived and walked here, he was a stranger upon earth. Wicked men are so, they shall not live here in this world; though they carry the world before them, their place is hell. So our place is heaven, and there our places are all prepared for us. Saith the Apostle in 2 Cor. v. 6, 'Whilst we are at home in the body, we are absent from the Lord,'—ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου. It is a great elegancy in the Greek; the body he calls our home, and yet we are strangers. It is true indeed, the body, saith he, is your natural home, according to the language of nature and of the first creation; but yet you are not at home, for you are absent from the Lord, and strangers from him who hath enfranchised, and preferred, and made you denizens of another country. We are absent, we are out of home from the Lord; where he is, that is our home. Now though, I say, he calls the

body our home, because the natural condition for the soul and body was to be united together; yet, notwithstanding, in that our estate by Christ, the Lord is our home. Therefore our body is called but the tabernacle, in 2 Cor. v. 1. The soul is at home in the body, but it is at home but as in a tabernacle; it is heaven that is called the house, and we stay here but, as the Apostle speaks, ver. 5, till we are 'wrought for the self-same thing,' till we are made meet for that place which is made fit for us.

Obs. 3.—And then, thirdly, that we are said to be set in heavenlies now with Christ, it argues the number of the elect is set; they are all before God, he hath appointed all the places that are there. As he knows the number of the stars that are in the heavens, so he knows the number of all those stars that shall fill up that heaven above. I will not stand to enlarge upon these things.

There are yet two other phrases to be opened; that is, *in Christ Jesus*, and *together*. I shall speak something to each of these, and so end.

In Christ Jesus.—When the Old Testament did express heaven to us, or the New in the language of the Old, when the Old was in force, it doth express it thus, 'to sit down with Abraham, Isaac, and Jacob;' or else you shall have walks with them that stand by, you shall have the happiness that the angels have. Abraham, Isaac, and Jacob, these were the chief guests. But now, when the New Testament comes to be opened, then it is, 'sit in heavenly places in Christ Jesus.' Sit down with Abraham, Isaac, and Jacob. Why? Because God made the clearest promise unto Abraham that ever he made afterwards to any man in the Old Testament. 'I will be thy great reward,' saith he; that is, I will be thy heaven: and you know that God is all in all, that is the highest expression. And, Gen. xv. 15, thou shalt go in (or, into) peace, and be gathered to thy fathers; expressing the state of soul and body after this life till the resurrection. And Christ used the phrase of sitting down with Abraham, Isaac, and Jacob, because the Jews would not so much as eat with the Gentiles. Why, saith he, the Gentiles shall come from the east and west, and sit down with your fathers, seeing you will not come in to me.

Now we are said to sit in Christ; they in the Old Testament were never said to sit down with Abraham, for Abraham did not represent them in heaven; but now we, till we shall enjoy heaven personally, and sit down there with Christ, we are in the meantime set down *in Christ*.

In Christ,—I may run over all that I said before,—as the *efficient cause* of our coming thither. It is the law of nations that foreigners cannot inherit till they are naturalised; no more could we, till he that was of our kindred and nature was naturalised to heaven, as indeed he is, for it is his natural place, he is the Lord from heaven. He is the cause, I say, of our coming thither; mankind, I think, had never come there else.

In Christ, secondly, as the *exemplary cause*. We shall have the same glory that he hath. 'As is the heavenly, such are they also that are heavenly,' 1 Cor. xv. 48. My brethren, what can you desire more, than to have the same glory that Christ hath? John xvii. 22, 'The glory which thou gavest me, I have given them.' And, Rev. iii. 21, 'They shall sit with me in my throne.' It is not only, where I am, there they shall be also, but they shall have the same glory I have; they shall sit like nobles, sit about me, even as I am set with my Father in his throne. Only with this difference, when the Apostle had spoken of Christ's sitting in heavenly places, in chap. i. 20, he expresseth it thus, 'He hath set him at his own right hand in the heavenly places;' there he is 'at his own right hand.' But when he comes to make the reddition in this chapter, of what we are in Christ and through Christ,

he leaves out, 'his own right hand.' No; 'To which of all the angels said he, Sit thou at God's right hand?' Or to which of all the saints? Yet notwithstanding, he as a king, and we as nobles and fellows with him, and co-heirs of the same kingdom with him, shall have the same glory and the same pleasures. As God will be all in all to the human nature of Christ, so he will be to us; we shall have the same glory that Christ hath, for the kind of it, though not for the degree. 1 John iii. 2, 'When he shall appear, we shall be like him; for we shall see him as he is.' This is it that makes heaven heaven, that you sit together with Christ, that you have his company, that he is the cause and the example of all your happiness. Therefore the Apostle, in 1 Thess. iv. 17, 18, when he would have them 'comfort one another with these words,' what were they? 'And so,' saith he, 'we shall ever be with the Lord;' for it is he that makes heaven. We sit in Christ now, and we shall sit with Christ then, or else sitting in heavenlies alone would not make us happy.

Lastly, We sit *in him, as a person representing us;* he is gone thither and entered as a forerunner to prepare the place for us. I could give you many places for it, that Jesus Christ being a high priest is entered into heaven, not only bearing our sins, for so he did upon the cross, but bearing our names and persons; for so the high priest did in a peculiar manner when he went into the holy of holiest. He bore our sins in his own body on the tree, and it is true he bore our persons too; but more eminently, the Scripture speaks of bearing our persons in heaven. And as he is said to prolong his days upon earth, while saints are upon earth, so the saints are said to sit in heaven while he is there.

It is *in Christ Jesus;* let me say something to that, for here is not an idle word. I take it, we have in him a double right to heaven: in *Christ*, as he is a common person; and in *Jesus*, as he is a common person too.

First, *As he is Christ;* take him simply as he is the Son of God, that is a head to a church as his members. The Apostle argues the glory that we shall have after the resurrection from this, in 1 Cor. xv. 46, 47: Because, saith he, he is the Lord from heaven, and as is the heavenly such are they also that are heavenly; that is, to whom God hath appointed him as a head of union to, as he is considered as a heavenly man, as he is Son of God, having taken up our nature, and so is become a head to all that are members of him. So we come to heaven by virtue of him, and not only by virtue of his death. And then—

Secondly, There is not one drop of glory but he did purchase it *as he is Jesus.* The high priest entered into the holy of holiest with blood, so did Jesus Christ; he went to heaven, and he sprinkled it with his blood, because blood purchased all the degrees of glory the saints shall have in heaven. And though after the day of judgment God shall be all in all, yet still the ground and right of our union with God, and God's communicating himself to us, is in Christ.

In a word, I say, our sitting in heavenly places in and with Christ for ever is by virtue of his being Christ; that is, he as being head to so many members was chosen to that happiness with those members which they shall have in heaven. And they having fallen into sin, this *Christ* is become *Jesus*, a Saviour, to save them out of sin, and by being Jesus purchased heaven anew. This is plainly the meaning of it according to my sense. I somewhat opened it when I handled the third verse of the first chapter.

I will add but this one notion about it. We have two sacraments, Baptism and the Lord's Supper. In both there is a representation of Christ

held forth to us, as a person representing us. But these two eminently share these two things betwixt them. Baptism doth more eminently hold forth his death and resurrection, and Jesus Christ as a common person, who was baptized with that baptism, and in token of it we are. You have this expressed in Rom. vi. We are baptized into Christ, and so into the likeness of his death and resurrection: yea, and because he died and liveth too, God reckoneth yourselves to be dead and to live unto God, sealed up to you in baptism. And then you have the Lord's Supper; and truly, to me, Christ seemeth to hold forth therein our sitting with him in heavenly places. When he had sat at table and eaten and served them, he takes occasion from thence to tell them that one day they shall sit at his table, and eat and drink with him in the kingdom of his Father, and should sit upon twelve thrones, judging the twelve tribes of Israel. But their sitting at the table of the Lord, at the Lord's Supper, and eating and drinking of that body and blood, did hold forth to them their state in glory. And therefore in all the Evangelists, you shall find that the disciples understood some such thing about a kingdom, though they misapplied it; they fell out amongst themselves who should be greatest in that kingdom. This sitting and eating in that kingdom was imported to them in that great supper.

There is now only one phrase remaining; and that is, *together*: 'raised together, and sit together.' There may be some question about it, whether it refers to the persons of believers, or whether it refers to Christ? whether that we believers shall all sit, or do all sit together, with Christ; or whether we sit together with Christ?

It is evident that when he saith, he hath 'quickened us together with Christ,' that there it refers to Christ, the particle *with*, and *together*, doth; and so our translators have rightly rendered it, 'quickened us together with Christ.' But when he comes to speak of the resurrection and of sitting in heaven, which yet are to come, he doth not put in any particle, as to say, 'together with Christ;' neither doth he content himself to say, 'we sit together;' but he addeth, 'in Christ.' And indeed, *together with Christ*, and *in Christ*, as I shewed in the last discourse, import two distinct things: one, when we personally come to enjoy the same things that Jesus Christ did for us; when we come to heaven, then we sit together with Christ; but in him, in the meantime. So that, in a word, that which 'together' here refers to, is to the persons; we all together, we that were dead in sins and trespasses, we Jews and Gentiles, apostles and all, we all together are raised in Christ, and sit in heavenly places in him, as a common person representing us all. If it should refer to Christ, as the other, their being quickened together with him, doth, it would have been redundant here, for 'in Christ' is enough to relate to his being a common person; therefore it must here have a special eye, and relate to the persons that sit and are raised. Now what persons are these?

First, We Jews and Gentiles: that is evident, for he had carried that along through the whole first chapter, and this second also, speaking of their misery and of their redemption and the like. The Gentiles shall sit down in heavenly places as well as the Jews, for so Christ tells us, 'they shall come from the east and from the west, and sit down in the kingdom of my Father.' Because the desire of all nations is now come, in Jesus Christ, all shall sit down together. And therefore, as God promised to Abraham and the patriarchs a city, so the Apostle saith, 'We are fellow-citizens with the saints, and of the household of God.' But I shall have occasion to speak more of it when we come to the latter part of the chapter, which shews the union between Jew and Gentile. We together, we apostles and all saints

else; for though the apostles are said to have twelve thrones to sit upon more eminently, because there are degrees of glory, yet read Rev. iii. 21, and there it is said that 'to every one that overcomes, to him will I grant to sit in my throne.' Therefore I say, all the saints, apostles and all. What saith the Apostle for this, in 2 Cor. iv. 14? it is an excellent place to this purpose: 'Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.' He had spoken of the labours and sufferings that he and the rest of his fellow-apostles had; but that which comforts me is this, I shall be raised up together with you, and presented together with you to God. God will present you and me and all of us to himself in and by Jesus Christ. It is a good observation that one makes upon it: he doth not say he will present you with us, but us, us apostles, with you; for the saints have the same right to heaven that the apostles have, and they sit together in heavenly places, therefore it follows, 'All things are for your sakes.'

Lastly, It relateth to the general assembly. For there is a special reason why 'together' here, when he speaks of raising and sitting in heaven, should refer to the persons of all the elect; for at the resurrection all shall come together, and be raised together, and in heaven all shall sit together; that is the glory of it, and that is the state of it, that is it which makes heaven heaven, the company of Christ and of the saints when they are all together. And, my brethren, God, though we are poor sinners here upon earth, yet in his eternal decree, and likewise in Christ, he considers us all raised, and all sitting there in him. 'All live unto God,' as Luke saith, speaking of the resurrection of Abraham, Isaac, and Jacob.

There is this difference between Adam's being a common person and Christ's, because they were decreed who should come of Adam if he had stood, yet in a manner it needed not to have been, though God decrees and purposeth everything. But it is otherwise now; it is by a special decree of predestination that all are in Christ, therefore God hath them all before him; he hath them all in his eye, and he will bring them all together with him—there will be the general assembly of all the saints; therefore it is called the gathering of the elect from all the four corners of the world. You have an excellent place for this in John vi. 39, and if you mark it, there is an emphasis upon it: 'This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.' He will not have a corn wanting whereof he is the first-fruits. Heaven is the general collection of all the saints, therefore in the meantime till we come thither, Christ being a common person for us, we are all together, all the saints are at once raised up in him. We are not all quickened together in him, one is quickened in one age, and another in another, but we are raised together in him, and the resurrection shall find us all together, and the judgment shall find us all together; therefore the state of these two days are represented by Christ's being a common person, and we are 'raised up together, and made to sit together in heavenly places in him.'

SERMON XVIII.

That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us in Christ Jesus.—VER. 7.

THIS chapter, as I have told you, sets out the proceedings of God, and the contrivements of his decrees, to magnify that rich grace which is in himself in the salvation of poor sinners: how when they were fallen into that dead and damnable estate, 'dead in sins and trespasses,' and 'children of wrath,' that God being rich in mercy, and bearing so great a love to them, took an advantage of that condition to magnify his love so much the more; not only delivered them out of it, but with an addition of an infinitely greater advancement. And the Apostle shews by what degrees God doth proceed to bring salvation to its accomplished perfection. He begins with our souls first here, they being dead in sins, and he quickeneth them; and he hath besides that done this for us now, that in Christ he hath raised up our souls and bodies, the whole man I mean, and he hath set us in heavenly places in him. The first we received, and have received in our own persons, together with Christ, here below. The other two are indeed received for us by Christ, and in Christ; they are made sure to us, but yet they are not accomplished and perfected; and of these the Apostle had spoken in the 4th, 5th, and 6th verses. Now in the words that I have read to you he comes to that which was God's end, or indeed which is itself the end of all, the perfection, the conclusion of all; it is contained in this 7th verse; that which God had in his eye as the perfection of salvation, as the utmost accomplishment of all that he had done, the crown, as I may so say, of all the former. And that the Apostle tells us is, 'that in the ages to come he might shew forth the exceeding riches of his grace in his kindness toward us in Christ Jesus.'

In expounding every verse I have taken this course. Before I have given a particular explication of every word apart by itself, with observations, I have first endeavoured to fetch out the general scope, and to fix that; the general scope in every text being that which is the measure of the interpretation of every particular. And yet, notwithstanding, in doing of that I am oftentimes enforced to expound each word, to shew how it agrees to that general scope. I shall now be enforced to take this course, there being indeed a very great difficulty in these words, such as I could not have imagined to have been in them.

Now the words which occasion this difficulty are these, *in the ages to come.* For otherwise if these words had not been put in, the sense would have run currently and been easy and plain, that the end that God aimed at in his permitting man's fall, that he should be dead in sin, and then he should be thus quickened, raised, and the like, in Christ, that all this was done 'to the praise of the glory of his grace,' as in chap. i. 7, you have it simply and absolutely, and there is an end; there would have been no more question, but the words would have been simply and solely so taken.

But these words, 'in the ages to come,' or 'in the worlds to come,' coming in, they have occasioned two streams of interpretations, whereof if the one should be exclusive of the other, and if both should not stand together, as I hope they may, the truth is I should hardly know which to prefer.

I lay this for a premise to the opening of these words, that they must needs have a most vast and comprehensive meaning; and that not only because, as Chrysostom saith, his eloquence riseth here in 'the exceeding riches of his grace,' which is an epithet given nowhere else in the Scripture to the grace of God, but because it is evident that these words are the conclusion, the close, the period of the longest continued entire discourse that I know in the whole book of God. The Apostle had begun in ver. 18 of the first chapter, and prayed there for them, that they might know what are the riches of the glory of his inheritance in the saints, and the exceeding greatness of his power, &c. And he never made his discourse fully complete till the end of this verse. So as indeed this ver. 7 is another design like that in ver. 10 of the first chapter, which contains as it were the perfection of God's decrees about us; and this is the summary conclusion of the execution of God's decrees, as I take it.

All, my brethren, do acknowledge this, that here is contained God's end in saving man, to magnify the 'exceeding riches of his grace;' but then the question is of the time, what should be meant of these 'ages to come,' and of the manner and kind of the demonstration of these riches? There are, I say, two interpretations.

1. Some say that this shewing forth the riches of his grace here intended, is that dispensation and communication of the riches of his grace under the gospel in after ages; God holding forth, in that kindness which he had shewn to these Ephesians, and to the Jews, and all those primitive Christians, whom he had converted out of so desperate and damnable a condition, an assurance in these words of a communication of the like exceeding riches of his grace, in all ages to come, to the end of the world, whereof they were the patterns and examples. I find most of the Protestant writers run this way, and the most judicious of the Papists.

2. Others say that this shewing forth or demonstration of the riches of his grace in ages to come, is to eternity, after the resurrection, which he had spoken of in the words immediately before; and that these words do contain the utmost accomplishment, the manifestation and breaking up of the hidden treasure, which shall be expended in the world to come, and requires an eternity to be spending in; besides the riches of grace which he hath shewn us here in quickening us; besides what he doth for us representatively, in setting us in heavenly places in Christ, and the like. And I find this latter to be the sense that all the ancient interpreters run upon, not one exempted, and some of our Protestant writers, and most of the Papists. And of these two interpretations, I confess the reasons on both sides are so strong that I do not know which to exclude; and I believe it will be found to be the truth, that this being the conclusion and winding up of the Apostle's discourse, he had them both in his eye. The reasons for this I shall give you anon.

Now I shall do this. I shall first give you a fair account of the reasons on both sides, either which I find in others, or which God hath suggested to me; reasons taken from the coherence and the aspect of the words of the text, both backward and forward, and the opening of the phrases therein. And then I shall lay open to you what I conceive to be clearly and fully the scope of the Apostle in them.

I will begin with that first interpretation, and that is this, that God in bestowing so much grace upon these, both Jews and Gentiles, in converting them, and in doing so much for them, aimed to hold them forth therein as patterns to all ages to come, who may expect the like grace in all ages, and that he will dispense the like grace to all ages to the end of the world. And—

First, The phrase here, *in ages to come*, hath a relation comparatively to the times of the old law which were past. Now under the Old Testament, when Christ was not ascended, nor was sitting in heaven, so as the saints then could not be said to sit in heaven in Christ, he being not personally there as God-man, the riches of grace were not revealed, or but to a few. But now that Jesus Christ hath possessed heaven for us, he hath dispersed the gospel over all the world; and the doing this in the primitive times is a pawn and pledge that he will continue to break up those exceeding riches of his grace in all ages, one after another, to the end; and the example of these Ephesians is a real demonstration of this: and so now 'ages to come' should respect ages past. And therefore this interpretation is confirmed by that in chap. iii. 5, speaking of the mystery of the gospel, which, saith he, 'in other ages was not made known,'—that is, in ages past,—but now being made known to these Ephesians, and to other Gentiles in their conversion, God did shew that for the ages to come he would break open also the exceeding riches of his grace, as he had done comparatively to what was done before. And hence it is that the time of the gospel is called the day of grace, the day of salvation, as in 2 Cor. vi. 2; and Tit. ii. 11, 'The grace of God that bringeth salvation hath appeared unto all men.'

And they give this reason why they are the ages of this world that are here intended. Because they are the ages that do follow one upon another, which do *supervenire*,—the word is ἐπερχομένοις,*—they do one come and follow upon the neck of another, succeed one another, as one wave doth another: whereas if it refer to the time after the resurrection, say they, this would not be so. And hence it is that he calls them 'exceeding riches of grace,' an epithet which he gives nowhere else. He calls them 'riches of grace' elsewhere, but here 'exceeding riches of grace.' Why? Because God had broken open such a mine as should never be drawn dry, no, not to all generations, though he meant to dispense the gospel, and to gather souls out of all the corners of the world. And—

Secondly, To confirm this interpretation further, they say that the conversion of these Ephesians hath something of a pattern and exemplar to confirm posterity in it; and to that end they urge, and truly, that the word ἐνδείξηται, which is here translated 'to shew,' is to shew forth as in a pattern or example; it is not simply to hold forth, but to give an example of it, to evidence it notoriously, by a token, or by a sign, as it were. The word is sometimes so used, as in Rom. ix. 17, speaking of Pharaoh, saith he, 'For this same purpose have I raised thee up, that I might shew my power in thee,' might make thee an example, for he is brought in there as an example of all rebels. It is not simply and barely to make him an example of justice, but an example to all ages; for so it follows, 'that my name may be declared throughout all the earth.' And to cut short other places, for I could give you many, as that in 2 Cor. viii. 24, I shall only instance in that famous place which is parallel with it, in 1 Tim. i. 16, where Paul speaks of his conversion, as here he doth of himself and the Jews and these Ephesians. Hav-

* Ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις.

ing said the gospel is a faithful saying, he confirms it by this: 'For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering,'—it is the same word that is used here,—'for a pattern to them which should hereafter believe on him to life everlasting.' Every word is emphatical, to shew that Paul was an example. 'To me first,' saith he; and then, 'shew forth,' as making me an example, the word implies so much; and then, 'as a pattern.'

And to this end, in the *third* place, the words that follow—*in his kindness toward us in Christ Jesus*—do fitly and in a natural way serve this interpretation, for they seem to bear and carry this clear sense, that in this kindness which God had shewn to them, in quickening them when they were dead in sins and trespasses, and in setting them in heavenly places in Christ who represented them, he hath manifested and held forth what he means to do unto others, and what they may expect. The word *kindness* here being taken, as they would have it, both for the manner—that is, by shewing and seeing how liberally, and bountifully, and graciously God had dealt with these Ephesians, in quickening them, and saving them, who were heathens and served idols—and also for the effect; as oftentimes both in Scripture and in our ordinary phrase it is; we usually say, I thank you for your kindness,—that is, for the love that you have bestowed. In those benefits forementioned, in the verses before, saith he, he hath held forth a pattern of that exceeding riches of his grace which he meaneth to communicate to others, even as he had done to them.

And then, again, this is confirmed, in the *fourth* place, by this: that it is the manner of God to make the first in any kind examples to others. Thus he made Sodom and Gomorrah, and the old world, as Peter hath it, to be examples, to confirm all his threatenings, and to shew how just a God he would be under the Old Testament, and so under the New too, to them that continue in the same sins against the same means. So now under the New Testament, it being *Regnum Gratiæ*, he makes these primitive Christians to be patterns and examples of the exceeding abundant riches of his grace, as the other were of his justice, which he meaneth afterwards, under the New Testament, to communicate in all ages to the end.

Lastly, There is this also to confirm it: that God in after ages meant to have a Church catholic in all the world; and the converts of the primitive Christians, both Jews and Gentiles, being the first-fruits, they should be examples unto us, to confirm that promise both to Jews and Gentiles. And this is exceedingly strengthened by this, that the Apostle, throughout the former part of this epistle, both in the first chapter and also in this second, had still carried equally both Jew and Gentile in his eye. In the first chapter, when he speaks of the benefits we have by Christ, election and the like, and applies them to men whom they belong to: first, he applies them to the Jews, chap. i. 11, 12, 'In whom we have obtained an inheritance, who first trusted in Christ.' 'In whom ye also trusted,' ver. 13; that is, ye Gentiles. When he comes to lay open the state of nature, chap. ii. 1, Ye were 'dead in trespasses and sins;' that is, ye Jews. Then, ver. 3, 'Among whom also we had our conversation,'—that is, we Gentiles,—'and were by nature children of wrath, even as others.' And so now, when he comes to speak of their conversion, he tells them that God had quickened them all both together: both ye Gentiles, 'by grace ye are saved;' and us, he hath 'quickened us.' And he hath herein made us patterns of that mercy and good-will which he means to bestow upon Jews and Gentiles in the ages to come. 'Wherefore,' it follows, ver. 11, 'remember, that ye being in time

past Gentiles in the flesh, ye were then without Christ,' &c. And he would have all posterity remember what their forefathers were.

The only objection against this interpretation, and which I confess is a strong one too, is this: that the Jews were not an example of the like grace to be communicated to their posterity that followed; for we see that hitherto, in the 'ages to come,' it hath not yet fallen out that any of the Jews are called and converted unto God, but even in the Apostle's time they were broken off.

But let me tell you, that in the latter days, in the ages to come, they shall be called; and although, indeed, they were broken off for many ages, yet in the latter days there shall be the greatest breaking open of the riches of free grace of any other. 'He shewed mercy unto me first,' saith Paul. That same *first*, as many think, is spoken in relation to his own countrymen, the Jews, who should be found injurious, blasphemers, persecutors, as he himself was; and should also be converted in that manner, namely extraordinary, as he was. And, my brethren, the 'riches of grace' here in the text, serveth to illustrate this exceedingly; for when is it that the riches of God's grace and his mercy are held forth in the Scripture, but when the calling of Jews and Gentiles is mentioned? Rom. x. 12, 'There is no difference between the Jew and Greek; for the same Lord over all is rich unto all that call upon him.' Therefore now, when he speaks of the breaking up of that grace which should continue both to Jew and Gentile in ages to come, whereof these were pawns and pledges and the first-fruits, he calls it the shewing forth of the exceeding riches of his grace. And in Rom. xi. 12, the conversion of the Jews is called 'the riches of the world.' For, my brethren, there were ages indeed between the Apostle's days and this, in which the free grace of God was clouded exceeding much, though in all ages the saints have had recourse to it; but in the latter days, when the Jews shall be converted and brought in, God will break open those manifestations of it which yet we know not; for they are the days of free grace.

And so now I have given you the reasons for that first opinion; and the observations out of it are of infinite moment to us, and infinitely to our comfort: as, That the days of the gospel are the days of grace; and, That all the grace and mercy that God hath shewn in the ages past, to the apostles themselves, and those primitive Christians, for the quickening of men's souls, and the like, we that live in these sixteen hundred years after may even expect the very same; and, That God, in his kindness to these Ephesians and to the Jews that were then converted, hath confirmed to the world, both to Jews and Gentiles, that they shall have the like grace that their forefathers had. There are, I say, these and many more observations that are natural to this interpretation; and the interpretation itself seems to be exceeding natural also.

But I shall not stand upon these now, but go on to the second interpretation, which I shall be more large in because it is laid aside; and indeed I think it to be as much the scope of the Apostle here, if not more, than this I have now mentioned. And if both cannot stand together, I shall rather cast it to exclude the other, and take this; but I confess I am in Paul's strait in it, as he saith in another case. For, my brethren, to interpret it of the exceeding riches of his grace to after ages, that they hereby shall have a confirmation that God will shew them as much grace as to these primitive times, is exceeding comfortable to us. But to interpret it of heaven, and of that world to come, and the breaking up of that riches of grace there, as the final close of all; this, I say, is best of all.

Now, then, for this second interpretation: that *in ages to come* should refer to the other world also, and to the breaking up of those riches of grace there; that after God hath thus gone on in manifesting his free grace under the gospel, in quickening and gathering his elect together, and that when the time comes, that they shall sit, not only in Christ as now, but with Christ in heavenly places; that then, as the close of all, he will manifest and shew forth an unknown treasury, a treasury that shall be answerable to the thoughts of the mercy and grace that is in the great God, and answerable to that dignity of being conformed unto Jesus Christ, and made like unto him.

For, to confirm this interpretation to you, I shall lead you along through these several reasons put together. And—

First, I will begin with the phrase, *in the ages to come;* that that, I say, should respect, not only the ages and times of this world, but also respect the world to come, and the ages of eternity. For, my brethren, first, in opposition to this present world, and these ages now, you know the Scripture calls the next the world to come, or eternity to come; for αἰῶν here, which is translated *ages*, is called the world to come often in the Hebrew, and it is the very same word, 'ages to come,' I say, in opposition to this present world, as the Apostle calleth this in Gal. i. 4. You have the very phrase in the first chapter of this epistle, ver. 21, which I shall anon make further use of; he saith there, that Jesus Christ is set far above all principality and power, 'not only in this world, but also in that which is to come,' ἐν τῷ αἰῶνι. The word translated there 'world to come' is the same that is used here for 'ages.' And in Heb. vi. 5, they are said to have tasted of the powers of the 'world to come;' it is the word which is here used for 'ages.' It is true, indeed, in Heb. ii. 5, the state of the gospel is called a 'world to come,' οἰκουμένη, but that in Heb. vi. 5 is αἰῶν, the word that is used here, though in the singular number—μέλλοντος αἰῶνος.

But it will be objected, are *ages* in the plural taken for the times after the day of judgment to eternity, where there is no flux of time?

For that, my brethren, the Scripture often expresseth in the plural also. You read of the phrase 'for ever and ever,' you have it in the Revelation again and again. 'We shall reign with Christ for ever and ever;' it is 'for ages and ages,' if you will, or for evers, for eternities; you have the same in Rom. xvi. 27. If you will but look into the third chapter of this epistle, ver. 21, you shall find that it is in the plural as well as here. 'Unto him be glory in the church by Christ Jesus, throughout all ages, world without end.' He means not only this world, but the world that is to come too; and why? Because that to come is the age of ages, it is the *secula seculorum*, it hath all ages within the circumference of it. The days of darkness, they are many; and the days of glory, they are many too. And God hath so much riches of grace to shew forth, which is the conclusion of all, as it requires an eternity to do it in, therefore he hath taken time enough to do it in. 'In the ages to come,' saith he, 'to shew forth the riches of his grace.'

And then, ἐπερχομένων is not only ages succeeding one another, but to come upon; and yet if so, why should there not be succession in the world to come? There is not a variation distinguished as ours is, by births and deaths of men, as we make ages. But it is no more but this, the ages that shall come upon us; for time of duration is extrinsical, it is an external thing to us: as the phrase in Dan. iv. 16 imports, 'Let seven times pass over him.' So that time of eternity doth pass over us, come upon us, it is an eternal flux of time. And although there be not a variation such as ours, yet there is a succession of duration: and though there be no sun, or moon,

or years, and we shall not there measure time by the same glass or by the same clock as here; yet it is a continued flux of time, an eternal succession, that must needs accompany creatures; for it is God only that gathers all time in one moment, and in his vast being encircles it, and contracts all to one centre and moment. It is a foolish dispute the school-men have, that there shall be no such succession in eternity; the wisest of them, Scotus, and the holiest of them, Bonadventure, are of another mind. Indeed in Rev. x. 6 it is said, 'time shall be no longer;' but that is meant of the time of the persecution of the church of God.

The phrase then not being averse to this sense, let me now shew you the strength of this interpretation, for indeed nothing will greaten heaven to us more than this. I shall argue all sorts of ways.

First, I shall argue this sense and meaning, and in arguing open the words, and see how all give up themselves with parallel scriptures to this interpretation.

In the first place, do but consider that here is God's ultimate and highest end that he hath in the salvation of man held forth. All in a manner acknowledge this. He that is rich in mercy in his own being, as ver. 4 here, the final cause that moved him, or which he aimed at, is, that he might manifest to the utmost those riches of mercy. And as it is the final cause, so the utmost of his design concerning man's salvation is held forth; he mentions it therefore in the close of all, in the language of a final event, 'that in the ages to come he might shew the exceeding riches of his grace.' Now then consider but these two things; it is evident that the Apostle had in this chapter two things in his eye. He had, first, the magnifying and setting forth the kindness of God towards these Ephesians and other the elect of God; and this grace set forth in their salvation, in all the parts of salvation. And by shewing the greatness of this salvation in all the parts of it, he comes to magnify the greatness of this grace, as well as by the depth of misery that men were taken out of. The sum of all is clear to be this, to magnify grace, and to magnify salvation, as the utmost perfection of what God meant to bring men to. This, I say, is clearly his scope. If then his scope be to magnify the riches of grace in the height of it,—and therefore he useth the highest expression; he speaks, you see, the highest thing of it, 'the exceeding riches of his grace,' because it contains the utmost of his ends moving him, or issue of his design intended,—that must needs rest in nothing but in the utmost manifestation of that grace; and where is that? In heaven; nowhere else. The gospel revealeth infinite grace to us, but the exceeding riches of grace shall be broken up in the world to come; there is a reserve of it for eternity such as we cannot now comprehend. Therefore now here is intended the actual enjoyment that those saints whom God hath now quickened and set in heaven in Christ, shall have in the ages to come, of those exceeding riches of grace which Christ hath taken possession of for them in heaven. The utmost of God's designs in man's salvation, namely, to shew forth the exceeding riches of his grace, is not attained till heaven come: therefore these words, 'That in the ages to come he might shew forth the exceeding riches of his grace,' shew the actual enjoyment of that which Christ hath now taken the possession of for us.

And then let me also argue from this. Observe his order in discoursing of our salvation, which is the second thing that he sets himself here to set out to us, and the exceeding riches of the grace of God therein. He sets out salvation in all the gradual accomplishments of it, till it is made fully perfect and complete. As his scope, in shewing our misery, was to shew it in the

utmost extent of it, in all the degrees of it; so in laying open our salvation also he takes the same course. First, he shews what is begun upon our own persons in quickening of us. He tells us, secondly, how heaven and resurrection is made sure to us, though we do not yet enjoy it: ver. 6, 'He hath raised us up together, and made us sit together in heavenly places in Christ.' Now then here in the 7th verse, as the close of all, to perfect that salvation and to fill up what Jesus Christ hath taken possession of, he shews how that God will spend to eternity the exceeding, the utmost riches of that grace; there he will shew it, and then he will bring it forth. God's utmost end is not attained till you come to this; and our salvation, as I may so speak, though it is made sure in Christ, is yet uncomplete; but in those ages of eternity, in the world to come, he will bring forth all his rich treasure, and then shall salvation be complete, and there shall be the utmost demonstration of it. So that the Apostle, take but his scope, doth clearly hold forth both God's utmost design, of magnifying free grace, which is not till in heaven we have had all the riches of it broken open and spent upon us there; it is not only by quickening of us and setting us in heaven in Christ, which is done already, but it is by spending an eternity in heaven with God, and sitting with Christ for evermore. And now then, saith he, though you Ephesians see a world of grace in what God hath done for you already,—he hath quickened you through his grace, he hath set you in heaven together in Christ,—he hath yet a further and a greater thing for you, which is the end and issue of all whereof these are the preparative, and that is, that he may in ages to come, which quickening and all tendeth unto, shew forth the exceeding riches of his grace; the real performance cometh then, which these went before to make way for.

And so now having argued from the general scope of what is in this chapter, I shall proceed in opening every part of the verse, and every word therein, and shew you that they all do give up themselves to this interpretation.

In the first place, do but take the coherence with the words immediately before. He tells us that God hath 'set us in heavenly places in Christ, that in the ages to come he might shew forth,' &c. The meaning is to me clearly and plainly this, as if the Apostle had said, Our Lord and Saviour Christ hath taken up your rooms for you in heaven; there he sits, and that degree of glory which you shall have at the resurrection and for ever there he hath taken it up for you; but know withal that he hath taken up so much at once—for he perfects everything he doth, as done in him for us, at once—as it requires an eternity of time for you to receive that which Christ hath received for you. Jesus Christ, my brethren, in Heb. x. is said to perfect our salvation at once, and so he hath received perfectly all the glory we shall have at once: but as what he did at once purchase by his death he hath ages to come for to accomplish, so, saith the Apostle, his having taken possession for you in heaven, it requires ages to come for God to give forth what Christ hath now taken possession of, and for what he sitteth in heaven representing you, to that end that one day you may have it. In those imperfect notes of Mr Baines printed, which I believe in a great part are his, I observe he hath this expression: 'God,' saith he, 'did draw the lineaments which he would be perfecting of for ever;' that is, in Jesus Christ he hath laid out your line in heaven, the place and compass of glory you shall have, and there you have possession of it in Christ, there is a model of it in him, that even to eternity and in ages to come God might build upon this, and might spend the exceeding riches of his grace in bestowing that which Jesus

Christ hath now taken up for us. This, I say, is a natural and full coherence, which holds forth a sense of a great deal of glory. So I proceed.

It answers to the parallel that the Apostle did intend to make between Christ and us in the first chapter of this epistle. He tells us there that the same power works in us who believe that wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places: and here you see in the 6th verse, the verse just before the text, he brings in the parallel. He hath 'quickened us,' saith he, 'and hath raised us up, and made us sit in heaven, in him.' Now mark it, what is it that is said of Christ sitting in heaven? That he sits there, 'far above all principality, and power, and might, and dominion, not only in this world, but also,' saith he, 'in that which is to come.' To make up this reddition now on our parts, he shews us in this chapter that Christ not only sits in heaven for us and in our stead, but as he hath a world to come in which he shall reign and sit for ever, so, saith he, have you; you have worlds to come—for it is the same word, only one is the plural and the other is the singular—for to sit with Christ, and you shall have all the riches of God's grace bringing in joys and happiness to you to feast you with unto eternity. And so by adding this now, the Apostle hath made the reddition full; this world is to come here on our parts; sitting with Christ in heaven answers to that sitting of Christ for ever over principalities and powers in his world to come, with this difference, that he sitteth at God's right hand, which we are not said to do.

Then again, the phrase *shew forth* will exceedingly fit this interpretation also, and comes in clearly to this sense, (I shall shew you by and by that this word doth not only import to hold forth in an example, but to hold forth gloriously,) for these Ephesians' hearts might think thus, and they might say, You tell us of a great deal that God hath done for us, he hath set us yonder in heaven, and raised us up together in Christ, but when shall this be accomplished? When shall it be performed to us? We see none of this, it is yet hidden to us. Why, saith the Apostle, you sit now in Christ; but God hath placed you there but to this end, that in a world to come he might there shew forth to you, and upon you, sitting together with Christ, that glory which now is hid; as the word *shewing forth* imports. It hath relation to what is now hid, what they saw not. For we do not see now otherwise than by faith the glory of Christ; much less do we see otherwise than by faith that he hath taken up heaven for us, nor do we see that riches of glory which he hath taken possession of in our stead. But, saith he, after the resurrection, when the world to come shall come, and in those ages and *evers* to come, he will shew forth, he will make an open demonstration of those riches which Jesus Christ hath taken possession of. And so it is a parallel place with that in Col. iii. 3, 4, where he had said, ver. 1, that we are risen with Christ, even as he here saith that we are raised in Christ, and sit in Christ in heaven, and he addeth, 'Your life is hid with Christ in God; but when Christ, who is your life, shall appear, then shall ye also appear with him in glory.' So because that these riches of glory which Jesus Christ hath taken possession of are now hidden, therefore he doth purposely use the very word here; he will shew forth what is now hidden, he will break open that hidden treasure which shall last even to eternity.

And, my brethren, to shew forth in an example is not the only force of this word, it doth not always import that alone, but sometimes to shew forth in a notorious, in a manifest and glorious way, to the view of all. I shall give you a place for it: it is in Rom. ix. 22, where the same word that is here used for *shewing;* it is not there to shew as in a way of example to

others to come, for it is spoken of shewing his wrath upon all the reprobates of the world and that shall be found at the day of judgment; and it is there used only for this, to make known. Mark the words: 'What if God, willing to shew his wrath,'—it is the same word,—'and make his power known.' So that now, 'that he might shew in the ages to come,' or 'in the world to come,' is but this, what follows afterward, in that Rom. ix. 23, 'that he might make known the riches of his grace,' which there he calls 'the riches of his glory.' And the truth is, this Rom. ix. 23 is as clear a parallel to this in the text as 1 Tim. i. 16 is a parallel to it in the other sense before mentioned. I could give you other texts wherein the word here used is not only to shew by way of example that God will do the same to others, but that God will do it openly and gloriously, as in 2 Thess. ii. 4, and in Heb. vi. 11; but I will not stand to quote and heap up places.

This word likewise, *exceeding riches*, agrees excellently well with this sense. For what is the manner of a great treasure? It useth to be hid. Isa. xlv. 3, 'I will give thee the treasures of darkness, and hidden riches of secret places.' So because these treasures which God means in the ages to come to bring to light are now hidden, he puts these two together, that he might shew forth the exceeding riches of his grace. Where, my brethren, doth he use the addition of the 'exceeding riches of his grace?' Nowhere that I know of but here; and why? Because he speaks of the utmost manifestation, demonstration, and accomplishment of the height of the riches of his grace, which shall not have their accomplishment till then.

And then there is another confirmation also of this interpretation, and that is this: I told you at first that the Apostle had continued a discourse begun at the 18th verse of the 1st chapter. It is the longest continued discourse that is in all the Scripture. Now how begins that 18th verse of that 1st chapter? He prays there that they might 'know what are the riches of the glory of his inheritance in the saints,' and so he goes on, and it is a continued discourse to this very verse, which is the conclusion of it, and the only conclusion, and he was not come to a period till now. And then here he comes, and with that he concludes all, and saith, there is a world to come which is the design and end of all, wherein God will shew forth the exceeding riches of his grace to come. And so now you have the beginning of the Apostle's sentence and the end of it meeting in one circle of glory, as I may so express it. 'Riches of glory' he began with, and the expense of the riches of grace to procure that glory and to work that glory is his conclusion. And such a glorious circle, that involves summarily all things concerning our salvation, even heaven and all, I know not in the whole book of God. He begins his sentence with 'riches of glory,' and ends with the 'riches of grace' to be shewn forth in the world to come, as the accomplishment of our perfection and of God's design. The Holy Ghost did stretch the Apostle's mind to the utmost expanse to enclose in this discourse of his all the great and glorious things that concern our salvation.

But you will say, Why doth he use the expression, 'riches of his grace,' if he intends the bestowing of glory in the world to come, and the accomplishment of our salvation? why doth he not use the phrase 'riches of glory,' as he had done, chap. i. 18, and Rom. ix. 23?

The answer is ready, and it confirms my interpretation. For in the first place his scope here is to shew the fountain, which he would magnify, of those riches of glory spoken of, chap. i. 18. His scope is here to magnify God, as rich in mercy, and as having in his eye to shew, before he had done, the exceeding, the abundant, all the riches of his mercy and of his goodness.

Now then, riches of grace being the cause and fountain of all the glory we have in heaven, therefore when he comes to magnify and glorify it, that being all his scope, he speaks here in the language of the cause. He doth not say, God will shew forth the riches of glory, but the 'exceeding riches of his grace.' How? In bestowing so much glory as a God that is rich in mercy, and hath nothing but love in him to his saints, and sets himself to love them, can bestow; that look, what riches of glory in God, such riches of grace in him, can procure, you shall have them all. It is the greatest argument to shew the greatness of glory in heaven that could be imagined. My brethren, grace is at all the cost, it is purser of all his expenses, there is the mine of all: therefore he would have us now gather and collect what a riches of glory must needs be there, when God shall begin to shew forth such a treasure as the gospel is almost mute about it, tells us of it, but cannot speak a word of it, but shall then be shewn forth, and requires an eternity of time to manifest it in.

But it will be further said, If it be meant of the shewing forth of his grace in the accomplishment of our salvation in heaven, why doth he add, *in his kindness toward us?*

Those words, you shall find that they will suit as much and as fully God's dispensation in heaven, as they will suit the other sense of making the Ephesians the example of his grace to the ages to come. I shall make this plain and manifest to you, and thereby I shall fully open every word of this text. And—

First, It is not 'in his kindness' in the original, for the word *his* is not there, but is inserted by our translators, as leaning to the other sense. Now there are two reasons why these words are added, to shew the riches of his grace; still keeping this interpretation, that it is meant of the accomplishment of our salvation in heaven.

1. That reason which Grotius gives, who indeed carries it in this sense we are now upon. He adds, saith he, this word, 'in his kindness,' unto grace, because he knows not how to use words enough. And it is the manner of the Scriptures, when they would magnify anything, to inculcate with variety of words the same thing again and again, and especially in magnifying of grace and gifts thereof: the blessed apostles, and other writers, the prophets, have done so. There is that famous instance in Isa. lxiii. 7, where, speaking to magnify the love of God in all the benefits he bestows upon us, see how he multiplies phrases: 'I will mention the loving-kindnesses of the Lord,'—that is, the benefits which proceed from his loving-kindness,—'and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.' You see here how he heaps up loving-kindnesses to mercy, and great goodness to loving-kindness, and multitude of loving-kindness to great goodness; he can scarcely fill it up with words enough: the holy prophets did so abound, and truly so doth the Apostle here. To magnify the greatness of the grace of God, he contents not himself to say, 'the exceeding riches of his grace,' but he adds, 'in his kindness towards us.'

There is a second matter contained in this 'kindness' in the reddition, if it be referred to heaven. For the word kindness superaddeth to grace. I told you in opening, the difference of mercy, and love, and grace; that there is a difference in all these three, something expressed by the one which the other did not. My brethren, here is kindness, which the Apostle puts

in, and puts in in a very good place, when he comes to speak of grace bestowing heaven upon us. It is the fullest word that can be: it doth not only import grace and free favour, it doth not only import mercy, but it is a sweet word, it imports sweetness of disposition, it imports friendliness in it; it is a familiar word, a condescending word; it is an overplus to love, and to mercy, and to grace and all. For grace imports a sovereignty in God to shew favour, that he doth it freely like a lord, and the great king of the world; for great persons are properly said to be gracious. And mercy, that is a good word too, but it is a disposition to shew pity and to relieve one in misery; but χρηστότης, the word here, implies all sweetness, and all candidness, and all friendliness, and all heartiness, and all goodness, and goodness of nature. And he superaddeth this, to manifest thereby both the root of, and also the way of God's shewing love to his people; and the meaning is, that God doth not now dispense heaven and glory and happiness merely out of grace, and out of his prerogative, merely to shew forth his own glory and riches, as the first importeth; and it is well for us he doth so, for that argues it to be the greater happiness; but further, saith the Apostle, he doth it with the greatest kindness that can be, with a benignity, with a rejoicing, with a heartiness. My brethren, all these sweet words that are put for goodness and sweetness and the like, the Septuagint uses this very word for them all throughout the whole Old Testament. To give you one instance; it is in 1 Pet. ii. 3, that you may taste how good the Lord is; it is the same word that is here; how sweet he is. All dispositions of sweetness and friendliness are implied in this word 'kindness.' 'How great is thy goodness which thou hast laid up for them that fear thee!' The Septuagint reads it, 'How great is thy kindness!' It is distinct from mercy, and superaddeth to mercy: Eph. iv. 32, 'Be ye kind one to another, and tenderhearted,' &c. It is distinguished from long-suffering in 2 Cor. vi. 6. It is made the root of mercy and all in God, in Tit. iii. 4. Saith he, we are thus and thus; 'but after that the kindness and love of God our Saviour towards man appeared,' then so and so. Kindness there, as one well observeth, is the root, his native sweetness of disposition which inclineth him to love, which as the effect thereof follows. Therefore the Apostle goes to the bottom of God's heart when he adds this, 'his kindness toward us in Christ Jesus.'

It implies this, that God is glad of all the glory he bestows upon us, that he rejoiceth over us, as the phrase is in Jer. xxxii. 41, 'I will rejoice over them to do them good,' saith he; so God will rejoice over you in glorifying of you. It imports that he will not do it merely to shew his riches, as Ahasuerus made a feast and invited all his nobles, to shew the riches of his glorious kingdom. God indeed will bring us to heaven, and shew the exceeding riches of his grace; and that is the chiefest end he aims at. But now Ahasuerus, he did not do this in kindness; it was more to shew his riches and glory than his kindness; but God, as he will there shew forth the exceeding riches of his grace, for the glorifying of it, so he will do it in all the sweetness and kindness that your souls can desire or expect.

My brethren, it is well for us that the proportion of glorifying us will be answerable to the exceeding riches of his own grace and the glory that he shall have from thence; and that that shall be the measure of our happiness. But to add this to it, for the manner of it, that he will do it with all affection, with his whole heart, and in all kindness; this infinitely sweetens it to us. It is therefore, I say, a good word indeed, and comes in well, 'in kindness to us,' the word *his* not being in the Greek. The phrase fitly

serves to shew the manner of his dispensing to be thus in a bountiful way, and in a benign, kind, and willing way; and so interpreters carry it: *Quam liberaliter, quam magnificè*, &c.

And then 'in kindness' may be added. He will then 'shew forth the exceeding riches of his grace in his kindness toward us;' that is, in the same kindness wherewith he hath begun to quicken us. You may see how kind he will be in heaven by finding how kind he is now; by the very same kindness he will dispense all glory to you in the world to come. And so much now, why that 'in his kindness' is added to the manifestation of the riches of his grace.

The next thing is, *toward us*. You know the former interpretation carries it thus, that he made these Ephesians instances of the grace he will then shew forth in the ages to come. But if you refer it to heaven, there is more in it; for when the Apostle tells them that God would make them patterns of his grace to others, the comfort will be to others, not so much to themselves; but when he saith, God will shew forth towards them all glory in the world to come, this falleth personally upon themselves and comforts them immediately. And, my brethren, this could not but mightily raise their hearts indeed. For when we shall hear that God intends in heaven to lay forth the riches of his grace, that may be supposed to be meant indefinitely as the common condition of all the saints; but when he shall add, 'in his kindness toward you,' you are the men that shall be the objects of all this kindness and of all this grace, how wonderfully will this affect our souls! And to this purpose, to comfort and raise their hearts, doth the Apostle here bring in this, 'in his kindness toward us.' And in that they are examples to all believers that follow; for the *us* here is not the Ephesians alone, but all the saints and elect; even as when he shewed that we were 'dead in sins and trespasses,' he speaks in the person of the Ephesians, but he would have all mankind to apply it to themselves. So that indeed they need not be examples in this, but it being the common condition of all believers, it is carried fully enough in them. And the meaning, in a word, is this, that God will not only shew forth riches of glory in heaven indefinitely, but he hath chosen out you; you, out of a special kindness which he hath borne towards you, out of which he will glorify you; and you are the vessels of that mercy upon which he will shew forth the riches of his grace. Therefore now he brings in 'toward us' again, though he had mentioned it before, to affect their hearts the more.

But why is this word, *in Christ Jesus*, added, which he had used so often before, again and again?

Not only because he would have us never to leave Jesus Christ out. I do not know who can set up without Christ, or continue without Christ, for I am sure the Apostle never leaves him out; no, not in election and adoption, nor in anything, so not now, when he comes to heaven; but still whatsoever he speaks of, Christ cometh in. But I say, this is not all; his meaning is this likewise, that all the glory that the saints shall have from the exceeding riches of his grace in heaven shall all be in Christ. He had told them, chap. i. 3, 4, that God had blessed them with all heavenly blessings in Christ. If as heavenly, and all such that then we have upon earth, we have them all in Christ, much more then; the more heavenly, they are more in Christ. Indeed, out of Christ God could not love any creature, nor would love any creature, much less would suffer any creature to be so near him, but that he hath blessed them and will continue kind to them in Christ.

But then, in the second place, it comes in to a greater, I mean to a more

emphatical purpose,—for a greater cannot be than this mentioned,—and that is, to shew that all that God will bestow upon us in heaven, it shall be out of the same kindness which he beareth to Jesus Christ himself. He will use you kindly when you come thither. Do but think how kindly he used his Son, how welcome he made him when he came to heaven, when he said, Sit thou here, till I make thine enemies thy footstool. Why, the same kindness he bears to Christ he bears to us; and out of that kindness he bears to Christ he will entertain us there for evermore, and heartily and freely spend his utmost riches upon us; for he will glorify the head and members with the same glory. Therefore the Apostle shewed, in the first chapter, that he set up Jesus Christ as the head, and that the same power that wrought in him, and raised him up, and set him in heaven, works in us and shall accomplish it in us. Here he shews that it is the same kindness; the same kindness wherewith he embraced Jesus Christ as the head, he embraceth the whole body also, and out of that kindness will entertain them everlastingly, as he hath done Jesus Christ. As we and Christ make but one body, so God's love to Christ and us is but one love. There is one Father, one Spirit, and one love, and indeed one Christ; for both body and head make one Christ. I need not stand upon this, you have it in John xvii. 23, 'Thou hast loved them, as thou hast loved me;' and, ver. 22, 'The glory which thou gavest me I have given them.' And what can be said more to shew us what great glory that in heaven will be, whenas Jesus Christ is not only a pattern and example of it, but when it proceeds out of the same kindness that God's heart is set upon towards Jesus Christ himself?

And thus, my brethren, I have opened to you this text, and indeed every word in it, and that to two senses of as great moment as can be found in any place; so great, and so comprehensive, that they are well worthy to be the conclusion of so glorious a discourse as the Apostle had prosecuted, even himself out of breath, if we may so speak, from the 18th verse of the first chapter, until now; the words that follow, 'by grace ye are saved,' are but a resuming of one particular which he had scattered by a parenthesis in this grand discourse, which he explaineth a little further, but otherwise here is the close.

I need not tell you which of the senses I lean to. The truth is, if they will both stand together, I can hardly tell which to take; but I incline to the latter, as that which is most worthy to be the conclusion of so magnificent and glorious a discourse as the Apostle had made.

I have gone by this rule ever since I began to open this Epistle to you—that is, to take in all the senses in any scripture that will consist and stand together; and I think the excellency and glory of a scripture, as of all sayings of weight and moment of wise men, lies in this. Take a wise saying of a wise man, and the more depth of senses can be fetched out of it, the more aspects of meanings it hath, the more several ways it looks, the deeper is the sentence, and the fuller of wisdom, as in sayings of wit also; and so it is in the sayings of the Holy Ghost. Now oftentimes there are senses cannot stand together, but I hope it will prove that both these may, and then the sum of it is but thus. The Apostle's intent is to hold forth God's great design, whereof he had given these Ephesians instances and examples, and of his grace to them in their salvation; and saith he, he hath intended, and doth confirm to all the world by what he hath done to you, that for all the ages to come, to the end of the world, he will shew forth the like grace, to call in a world of his elect, whereof you are the first-fruits and forerunners. And when he hath thus, by shewing forth that exceeding riches of grace,

quickened all his elect and gathered them to Jesus Christ, then begins another world in ages to come, in which he will break open the riches of his grace, which is the utmost accomplishment of our salvation, and the utmost design of free grace, and where he will shew so much glory as to hold proportion with the exceeding riches of the grace of the great God, and of his loving-kindness. And this I take to be the meaning of the words, which doth comprehend both the senses and interpretations.

SERMON XIX.

That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us in Christ Jesus.—VER. 7.

THE words that I have read to you, as I told you in the last discourse, are the conclusion both of God's design of man's salvation, and of all the contrivements of the execution of it; and they are the conclusion also of the longest continued discourse that I know of in the whole book of God; the Apostle having indeed begun at the 18th verse of the first chapter, and not ended till now. And there are of these words three interpretations, whereof I mentioned two in the last discourse: all which, I believe, will be fully comprehended in the intent of the Holy Ghost in them.

The first of them, which I then mentioned not, is general to the other two, and takes in all, and it is this: that here the Apostle propounds the end of God in the salvation of men simply, as it reflects and respecteth his own glory, and especially of his grace. He holds forth here the highest end as it respects the glory of God, which is 'to shew forth in the ages to come the exceeding riches of his grace, in his kindness toward us through Christ Jesus.' That look now, as in the first chapter he had made this, as it were, the close and the burden of all, 'to the glory of his grace,'—thus, ver. 6, having spoken of election, he saith, 'to the praise of the glory of his grace;' having spoken of the forgiveness of sins, ver. 7, 'according to the riches of his grace;' having spoken of faith, and of the work of faith, ver. 12, 'that we,' who have faith wrought in us, 'should be to the praise of his glory,'—so likewise here; only because that this is the close of all, when he meaneth to part with it, he adds a heightening expression; he riseth in his epithets of it, and he saith here, 'the exceeding riches of his grace.'

Now that which confirms this interpretation, as I told you what proves the other, are these particulars:—

First, That God's glory made known is the supreme end of all, and in God, the glory of his grace; and therefore seeing here he bringeth in a close, a conclusion of all about man's salvation, he should therefore intend this most chiefly and principally; namely, that God's end was to manifest the riches of his grace, and the glory of his grace, as it respecteth his own glory.

And this, secondly, cohereth with the words which go before, and follow after. He had shewn in the words before the causes of our salvation; and he begins thus, 'God, that was rich in mercy, for the great love wherewith he loved us.' He mentioneth there riches of mercy in God, as the cause προηγουμένη, the inward disposition inclining him in his own heart thereunto. Here now he mentioneth the final cause to be the making known of those riches of grace and mercy laid up in himself unto mankind, and that God being so rich in his nature, and so full of love, hath contrived all to shew forth the riches of his grace to the uttermost.

And then again, in the third place, this being made the final cause of all,—namely, the glorifying the riches of the grace of God,—is mentioned here,

after the description of so great a sinfulness in the persons saved, and after so great a salvation in all the parts of it, described in the verses before, to that end to make this salvation credible. The next words are, 'for by grace ye are saved, and that through faith.' His scope is to make men believe that God indeed had done, and would do, so great things for sinners that had deserved nothing at his hands, yea, the contrary; and therefore gives you the bottom reason that was in God's heart, to take off the wonder; and it is, saith he, merely to shew forth the exceeding riches of his own grace; and to that end it was that he contrived this depth of misery, and this greatness of salvation, to set forth the riches of grace in himself so much the more. My brethren, when men hear of so great a God that hath done so great things for the salvation of his own sinful creatures, either they are apt to think that there is something in themselves for which he should do it, or else indeed and in truth their hearts believe it not. Now therefore the Apostle doth give a plain account of it, to work belief in them, and he discovereth the supreme end, which he inculcateth again and again, that all was to manifest the glory of his own grace to the full. So although you see no reason, and God himself did not, why he should thus save them, yet saith he, he saw full reason in his own heart; he had a full, adequate motive in his own breast to do all this, which in itself is so incredible.

And then, fourthly, the words themselves do give up themselves readily to this sense also.

First, The words, *to shew forth*, is the antecedent put for the consequent, as oftentimes in Scripture it is. The meaning is this: he puts that which shall be the occasion of glorifying of him for glorifying of him. The occasion and the way of glorifying of him is shewing forth the riches of his grace: so that indeed the meaning comes to this, that his scope and intent was that men should glorify him by his shewing forth the exceeding riches of his grace; it being known to that end that it might be glorified. And in Rom. ix. 22, these two are made equivalent, 'to shew forth his wrath,' and 'make his power known:' so here, to shew forth the riches of his grace, or to make it known, to that end it may be glorified.

Secondly, The phrase, *ages to come*, implies thus much, take it as it respects simply the glory of God, that it is such riches of grace which God manifesteth in the salvation of men, as deserveth in all times, in this world and in the world to come, to be celebrated, to be magnified, and glorified, even by all creatures, and shall be laid open to the full at the day of judgment by Jesus Christ himself; and deserveth especially to be magnified and glorified and celebrated even to eternity, by the persons themselves who are the subjects of this grace.

Thirdly, *In his kindness toward us*, doth suit even to this sense also. It hath been questioned by some whether, yea or no, the first moving cause to move God to go forth to save men was the manifesting of his own glory, or his kindness and love to men which he was pleased to take up towards them? I have heard it argued with much appearance of strength, that however God indeed in the way of saving men carries it as becomes God, so as his own glory and grace shall have the pre-eminence; yet that which first moved him, that which did give the occasion to him to go forth in the manifestation of himself, which else he needed not, was rather kindness to us than his own glory: yet so, as if he resolved out of kindness and love to us to manifest himself at all, he would then do it like God, and he would so shew forth the exceeding riches of his grace as that that alone should be magnified. Now the truth is, this text compounds the business, and doth tell us plainly

and truly that the chief end is that God should glorify his own grace, for I assent not to that which I mentioned. It puts the chief and original end upon the shewing forth the exceeding riches of his grace; yet so as he hath attempered and conjoined therewith the greatest kindness, the greatest loving affection, for the way of manifesting of it, so as in the way of carrying it, it shall appear it is not simply to glorify himself, but out of kindness toward us: he puts that in, as that which shall run along with all the manifestation of his own glory. And therefore now he makes, in the 4th verse, mercy and great love to us to be as well the fountain and foundation of our salvation, as the manifestation of the riches of his grace here.

And then likewise those other words, *toward us*, come in here, to shew also thus much, that God, in pitching upon glorifying his free grace, did not do it upon men in the general, as some have conceived the counsels of God first lay,—viz., that he resolved first in himself to glorify his free grace upon some in the general and indefinite, and then he thought of persons; and seeing he had laid that conclusion, it was all one to him, say they, whom he should have chosen; some he must have if he would accomplish that decree, and so he pitched upon those he did. Now, to shew the contrary, that even from the first, that all along when he first pitched upon manifesting the riches of his grace in the salvation of men, he had the persons in his eye whom he would manifest this upon, and that it was not an after-thought, a thought of indifferency, therefore the Apostle here saith, 'in his kindness *toward us*.' That general and indefinite way is derogatory from that special love and kindness which he beareth toward us in Jesus Christ, as the Apostle here speaks. He joins, you see, a respect toward us, as having *us* in his eye in particular, together with the utmost end he had in respect to himself, which was the glorifying of his own love. He never had a purpose of glorifying himself, but he had withal a purpose at the same instant to make us the vessels and objects of his love.

Lastly, *In Christ Jesus* is added, for he is adequate to all God's counsels. God shews not one dram nor casts one beam of favour upon any soul but in Christ. He hath chosen us *in him*, and never considereth us out of him, nor him without us; no, nor his own glory neither, but as involving kindness; he loved us altogether. And so now you have a summary interpretation of these words to that more general meaning, which indeed doth comprehend the other two I gave in the last discourse.

I confess this interpretation I now have given,—that is, that these words should respect the design God had, as aiming at his own glory, the glory of his grace,—it was that which, when I looked upon the words afar off, I thought had been the only meaning of them, and he that runs may read this to be the general scope of them; but when I approached nearer to them, there were two other more narrow (let me say so) interpretations—yet glorious ones too—which did further appear to be of them, which I spake to largely in the last discourse. And—

The first of them is this, I shall repeat it briefly: that besides this general end that God had, as it respects himself simply, he made the salvation of these Ephesians, and of those primitive Christians, to be patterns and examples of what grace and mercy he would shew forth to posterity, in all ages to come, under the times of the gospel. And by shewing that he then converted idolatrous heathens all the world over, he did thereby give a pawn and a pledge of that riches of grace which he had broken up under the times of the gospel, and meant to go on to dispense in after times both to Jews and Gentiles. And to this sense also doth everything in the text,

as I shewed you in the last discourse, give up themselves, to make these primitive Christians patterns of grace to all ages to come.

The word, *to shew forth*, here, is to give proof, it is to give assurance by a pattern; as in 2 Cor. viii. 24, and 1 Tim. vi. 15, and especially in 1 Tim. i. 16, 'He set me up as a pattern,' saith he, 'that in me he might shew forth'—it is the same word—'all long-suffering,' &c. And so now this second sense, as the other is for the glory of God, so this is mightily for our comfort and encouragement, and all our posterity that shall live in after ages, to bring in what mercies, what saving mercies God vouchsafed to these Ephesians and other Christians, as a pattern and pledge of what grace we might expect. And there is no reason to exclude this, and it comes well in under that general I mentioned even now.

There is also a second sense I then named, a third sense indeed, and all in the text gives itself up to it likewise; for these words being the conclusion of so long a discourse, the Holy Ghost hath the greatest summing up of all in them concerning man's salvation that is included in any scripture. And that third sense is this: that whereas the Apostle had set out our salvation as begun, 'He hath quickened us together with Christ,' he hath set Christ in heaven, and there he hath given him our portion; that is, he hath put, as into the hands of a feoffee in trust, all the glory we shall have for ever; he hath in him raised us up, and in him set us together in heavenly places; all the glory we shall have in the other world, which we are to possess, is now put, saith he, into the hand of Christ. To what end? 'That he might shew forth in ages to come,' even to eternity, the riches of that grace which he hath intended us in Christ, which he hath already given us in Christ representatively, which Christ hath taken possession of; which, saith he, is so great a glory, as it requires ages to come, an eternity of time, for to spend that treasure which is thus given us in Christ; it requires ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις, as the word is, ages of ages, to spend them and to manifest them; which when those times shall begin, then shall begin the accomplishment of our salvation, and so it shall be complete. And because he would shew how great that salvation is, he describes it to us first by the fountain of it. Look what riches of grace in Christ he hath to bestow upon them he loves in his Son; look what will require an eternity of time for to exhaust so great a glory he hath designed unto them whom he hath placed in heavenly places in Christ Jesus. And this sense I shewed you to be as genuine as any of the other. I will not stand to repeat anything of that, because I mean to spend the rest of the time in observations upon these interpretations.

Only, in a word, I shall first give you an account why I take in all these interpretations. I lay this for a ground,—which I do not know, through so many instances in Scripture, how any man shall beat me from it,—namely, that all those senses that can stand together, especially that are subordinate one to another, and may be included one under another, how to exclude any such senses, but to take them all in. I confess, if I meet with so many senses in Scripture whereof one cannot stand with the other, then of necessity we must take that which is evident to be the principal aim and scope, and exclude the other. But, my brethren, all these three are no way contradictory one to another; the Holy Ghost hath penned the words in so vast and comprehensive a meaning as to involve, and include, and grasp in all the three. For indeed, that God should aim at the manifestation of the riches of his grace, to magnify himself, that that should be the meaning, no man

can deny. And that the other two I mentioned in the last discourse may well come under that, be subordinate thereunto and stand together, is easy to imagine also; because it is but two accomplishments of the demonstration of that grace. He that intended to glorify his rich grace, he hath two accomplishments of it: the one is, from the ascension of Christ until the day of judgment, when he will, in the conversion, through all ages and through all nations, of his elect, more abundantly than under the law shew forth the riches of his grace, the truth of which he hath held forth in the example of these Ephesians and other primitive Christians; and then at the day of judgment, when that execution and manifestation of his free grace shall have an end, at the gathering in of his elect, then he hath a new treasure, as the ultimate design of all, for to break up. Though God had spent so much grace in the conversion and calling in of these, and quickening of them, and giving Jesus Christ as their portion beforehand; yet, saith he, know this, that there is a hidden treasure which will ask an eternity of time for them to spend, and for to exhaust the riches of grace he hath laid up for them in the Lord Jesus.

Now then I shall come to such observations as shall be made out of all these senses, for they may all stand together; and I shall begin with that first sense I delivered in this discourse.

The first observation, which belongs to that first sense given,—namely, that it holds forth the highest end of God, the manifestation of his own glory and grace,—is this:—

Obs. 1.—That God's utmost end in man's salvation is the shewing forth of what is in himself, and the making of it known that it may be glorified, especially to shew forth the riches of his grace. This is the natural coherence of these words. My brethren, God is glorified by being made known, and that was it that moved his will to shew forth what was in him. You have an express place for it in Rom. ix. 22, 'What if God, willing to make known the riches of his glory?' What the nature of God is none can know in itself; therefore it must be set forth in effects. In 1 Tim. vi. 15, the Apostle there shewing us the reason why Jesus Christ shall one day come and appear in glory and in the glory of the Father, as himself tells us, saith it is this: 'Which in his times,' saith he, 'he shall shew,'—speaking in the words before of the appearing of our Lord Jesus Christ,—'who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.' I take the meaning of the words to be this. God, saith he, is in himself a God blessed, infinitely blessed in himself; he is a sovereign, one that may choose whether he will communicate this blessedness to any creature, yea or no; he dwells in light inaccessible, which no eye can see. There must therefore be a shewing forth, some way or other, of this glory of his, if that ever we come to know it, or be partakers of his blessedness. He hath, saith he, sent his Son, and he means to send him principally again at the latter day, to this end, that he that is the blessed God in himself, that is the only potentate, the sovereign Lord, that doth dwell in light no man can see into, that in his Son we may behold him, that he may manifest himself, that he may make known, that he may shew forth and communicate that blessedness which is in himself. Now as this is the reason why Jesus Christ shall appear at the latter day, so this is the reason also why God hath shewn forth anything of his grace or of his goodness

before the latter day unto the sons of men; and because that God cannot manifest himself to the full, he hath therefore invented so many several ways, he hath therefore taken an eternity of ages to do it.

Obs. 2.—A second observation is this: That of all things in God the chief and utmost thing he desireth to shew forth is the riches of his grace. And the reason of it is clearly this, because it is his riches,—that is, it is his excellency. The word here, ὑπερβάλλοντα, which we translate 'exceeding,' it is attributed to power in the 19th verse of the 1st chapter; 'the exceeding greatness of his power.' But when he comes to speak of grace he saith, 'the exceeding riches of his grace,' because, I say, it is his excellency.

And, my brethren, because it is the manifestation of the riches of his grace, it argues also that his end of manifesting himself was not wholly for himself, but to communicate unto others. Why? Because grace is wholly communicative; there can be no other interpretation of *shewing riches of grace* but to do good unto others. If he had said that the supreme end had been the manifestation of his power and wisdom, it might have imported something he would have gotten from the creature, not by communicating anything unto them, but manifesting these upon them. He could have shewn his power and wisdom upon them, as he hath done upon men he hath cast into hell, and yet communicated no blessedness to them. No, saith God, my highest and chiefest end is not so much to get anything from you, but to shew forth the riches of my grace towards you. That, look as faith, which is the highest grace in us, is merely a receiving grace from God: so take grace, which is the chief thing God would exalt, what is it from God? A mere bestowing, communicating property and attribute; it imports nothing else but a communication unto us. It is well, therefore, for us that God hath made that to be the highest end of our salvation in himself, when he will aim at himself too, to be that which shall communicate all to us; it is, saith the text, to shew forth the riches of his grace.

And then again, the third observation from this interpretation is this. I told you the Apostle did it to give an account, so as to strengthen all men's faith in the matter of salvation; he was fain to bring forth the bottom reason in God's heart. Men would never believe that the great God should ever do so much for men, and sinners too. The observation is this:—

Obs. 3.—That this should be the great strengthener and upholder of our faith, to believe that God hath done, and will do, such things for sinners; namely this, because the supreme end of saving us is the glorifying of the riches of his own grace. It comes in on purpose to take off the wonder of unbelief, after he had told this strange story of God's love and man's salvation; and to this end to strengthen our faith, that by grace we are saved, as the words following have it. If God had told us how much he had done for us out of love unto us merely or chiefly, the truth is, we could never have believed it when we are once humbled, for we could never have seen that proportion between us and God in any kind that should have moved him for to have saved us and pardoned us so much as he hath done. But when he shall tell us that the utmost thing that moved him was the manifesting of the riches of his own grace, and that he accounteth the riches of his grace his chiefest riches, and the greatest glory he affects is to be gracious, this lets a man see so far into God's heart as the soul resteth satisfied, sees a reason why God may save sinners, such a reason as the heart must needs rest and acquiesce in it. And the truth is, tumble up and down from one doctrine to another, there is no other doctrine will satisfy the guilty heart of a sinner in the point of salvation but only this, that God's utmost

end was to shew forth the riches of his grace. My brethren, this takes off all objections, and the stronger the objections are (give me leave to say it) it gives a man the more hope; he is the apter to believe it when once faith begins by the beams of the Spirit to enlighten him. Why? Because all objections become but matter for God's free grace to shew forth more riches of grace upon him. Therefore you know the Scripture runs upon that altogether: Isa. xliii. 25, 'I am he that blotteth out thy transgressions for mine own sake.' I do it for myself, not for anything in you. And God speaks this not only that his own glory should be advanced, but that our hearts should be settled and satisfied, and see reason why we should be saved, in that God's end, and highest end he could have, runs along with our salvation.

Obs. 4.—The next observation is this: You may see here the greatness and the exceeding riches of his grace. I remember when I handled the 4th verse, I made a reserve when I spoke of riches of mercy in God, to handle and speak further of that riches when I came to this text, 'the exceeding riches of his grace.' I handled it then causally; that is, as riches of mercy were the efficient cause in God: I shall handle it now demonstratively or manifestatively; namely, that God intended to shew forth the riches of his grace to the utmost. You may see, my brethren, how that here the expressions of the Apostle rise. He begins first low: 'God,' saith he, 'that was rich in mercy, for the great love wherewith he loved us, hath quickened *us*,' &c. But when he comes to shew forth the utmost end God had in saving of men, his style swells higher: 'exceeding riches of grace.' Let me tell you this, when thou wert first turned to God, and when thou wert quickened, thou didst find him to be rich in mercy unto thee; he pardoned thy sins beyond all that thou couldest imagine, the grace of our Lord Jesus Christ, as Paul saith of his own conversion, was exceeding abundant to thee: why, as the Apostle here, the further he goes on, the more he riseth in his expressions, from 'rich in mercy' to 'exceeding riches of mercy;' so shalt thou find goodness be; the further thou goest on, still the more gracious; and thou wilt still find that all God's contrivements and ways toward thee are but to spend still more riches of grace upon thee, until he hath exceeded. If he shewed rich mercy in converting thee at first, he will shew exceeding riches till he hath done saving of thee, he will spare no cost, no mercy, to procure all sorts or any kind of blessings for thee: whatever riches of grace he hath they shall all serve for the saving of thee, until such time as thou shalt say as the Psalmist doth, 'The Lord hath dealt bountifully with me, he hath indeed dealt exceedingly richly with me.' That grace which sprung at first in thy conversion was a little spring; but the longer it goes on to eternity, the more the banks widen, till it grows into a great sea.

Now, my brethren, give me leave to speak a little to the exceeding riches of grace that are in God, and that in our salvation.

The riches of mercy and grace, in respect of abundance and variety, I shewed you when I shewed you that God was rich in mercy. But I reserved then something to speak to this point; namely, the excelling properties of this grace, and the excellencies thereof, which the word *exceeding* hints to me. The word ὑπερβάλλων, which is here applied unto 'riches,' and which we translate 'exceeding,' rather signifies supereminent, excellent riches of grace. Whenever that word is used, it notes the excellency of that thing in its kind to which it is applied. You have it applied to his power in the 19th verse of the first chapter: ὑπερβάλλων, that is, the supereminent greatness of power that is in him. If it be applied unto glory, as in Scripture it is, it

implies a superexcellent glory: in 2 Cor. iii. 9, 'the glory,' saith he—περισσεύσει—'that excelleth;' it is a word of affinity with this. And the Apostle, speaking of the love of Christ in the 3d chapter and 19th verse of this epistle, useth the same word: ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην, 'a love,' saith he, 'which passeth knowledge,' which excelleth knowledge. I say, this word notes out the excellency of everything in its kind which it is applied unto. Here you see it is applied to riches of grace. Now then let me speak a little to that.

You shall find that the Apostle, in 1 Cor. xii. 31, speaking of the love that man ought to have to man, calls it a more excellent way—καθ' ὑπερβολὴν ὁδὸν—a word that hath affinity with this in the text, a way of an excellency; and then the 13th chapter, from the 4th verse to the 8th, you have him reckoning up the excellent properties of that love. 'Charity,' saith he, 'suffers long, envies not, behaves not itself unseemly, rejoiceth not in iniquity, beareth all things, believeth all things,' &c. You see when he would set out the excellency of that love, he doth it by these and these qualifications. Now, my brethren, I shall do the like; I shall mention some two or three of the properties and qualifications of excellencies, of supereminent excellencies, that are in the grace of God, which he manifesteth in our salvation, and I will do it briefly; and—

First, They are supereminent riches, in respect of the bounty and liberality of God, both in giving and forgiving. In 2 Cor. viii. 2, they are called 'riches of liberality;' and there are exceeding riches of liberality in God, seen both in forgiving and also in giving, and therein he hath a superexcellent riches of grace. And—

1. For forgiving. I will not insist much upon Micah vii. 18, 'Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?' and that because 'he delighteth in mercy,' —mercy pleaseth him. In Exod. xxxiv. 6, 7, he is said to be 'The Lord, The Lord God, merciful and gracious;' and what follows? 'Forgiving iniquity, transgression, and sin.' He heaps up words as lawyers use to do, when they would be sure to take in all things and exclude nothing, that there may be no exception; so doth the Holy Ghost, he is not content with saying, 'forgiving iniquity,' but he adds, 'transgression and sin' also. Yea, God therefore, to shew the superexcellency of his grace in forgiving, hath ordered in his providence that some elect child of his or other shall fall into all sorts of sins; there shall be found among the elect all sorts of sins, of what nature and degree soever, saving that against the Holy Ghost. Every blasphemy, every sin, saith our Saviour Christ, Matt. xii., shall be forgiven; he not only saith it may be forgiven, but he expressly saith it shall be forgiven. But I say, I will not insist upon the riches of his grace in forgiving, for that belongs more properly to mercy.

2. He is as rich, and exceeding rich, in giving. 1 Tim. vi. 17, 'Trust in the living God, who giveth us richly all things to enjoy.' The truth is, the Apostle speaks there of the common mercies which the elect partake of here in the world, and yet he saith he giveth us all things richly. My brethren, was it not a rich gift to give the sun to enlighten this world? What a mighty gift was it! Was it not a mighty gift to give this earth, which is full of so much riches? Go take the common things, which are pawns to the people of God of what they shall have in heaven, how doth God give all things to them richly! My meaning is, that all those benefits which poor and rich enjoy, how rich are they! The Apostle instanceth in them to help their faith; and know, saith he, this God is the living God, and he hath a

world of riches to shew you in ages to come, which there he speaks of afterwards. It is said in Isa. xxxii. 8, that 'the liberal man deviseth liberal things.' Go, take a man that is of a liberal heart, and his wisdom will be inventing of magnificent works, and he will consult with his power and with his riches what he is able to do, and what he is able to bestow. But, my brethren, when the great God, the liberal God, shall devise liberal things, what great things think you there will then be given? In 1 Chron. xvii. 19, saith David, 'According to thine own heart hast thou done all this greatness, in making known all these great things.' David speaks of the mercies which God vouchsafed to him: 'O Lord, for thy servant's sake,' saith he; so we read it: the Septuagint reads it, 'for thy Word's sake,'—namely, Christ,—'and according to thine own heart.' When God means to give, and to shew forth his grace in giving, what doth he consult withal? He consults with his Christ, and he consults with his own heart; and when he gives, he gives like the great God: for so it follows there, ver. 20, 'O Lord, there is none like thee, neither is there any God besides thee.' My brethren, think with yourselves now, when infinite wisdom, that is able to invent and devise what is best and to study liberal things; when that shall meet with a power answerable to do whatsoever it can devise; and both these shall be set in a heart full of all largeness, full of all bounty and generosity, that resolves to be gracious to the utmost of his wisdom and power; what may you expect from such a heart? Thus it is with God, who is God blessed for ever, who is the only potentate that hath a heart to give out of the riches of his grace whatsoever he can think of, who is able to do not only above all that we can ask or think, but he is able to do whatsoever he himself thinketh and conceiveth, —hath a heart to give according to his own thoughts; so saith David, when he viewed with the eye of faith the covenant made with him and with his sons.

The Apostle, you see, in the 19th verse of the first chapter, and in this 7th verse of this second chapter, joins two *exceedings* together, the one of his power, and the other of his mercy: ὑπερβάλλον μέγεθος τῆς δυνάμεως, and τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος. Why? Because whatsoever power can procure and do, that his heart, through the exceeding riches of his grace, is willing to bestow. Saith the Psalmist, in Ps. lxxxiv. 11, 'He will give grace and glory, and no good thing will he withhold.' For certain, God knows all the good things that are, he is inured to blessedness, the height of it; now he plainly tells us that he will not withhold any good thing, or he hath a heart to bestow whatsoever is good, to bestow all the good he can think of. If then there be anything better than other, you will find that God will bestow it. Consider but a little the riches of his grace in giving, for that indeed is proper unto grace.

He hath a Son to give. He deviseth with himself; I will give him, saith he, and I will give him in the best manner to make a gift of him, I will give him crucified, I will give him in all the relations he can bear to you, and I will give him for you besides. Is not here riches of grace? And when you have him, you shall have all freely with him; and there are unsearchable riches given with him, for God's Son must needs bring a great portion. There is one gift.

He hath a Spirit, and he 'poureth him forth richly,' so saith the text in Titus iii. 6, for so the words are in the original. He will not give half kingdoms; no, he will give whole kingdoms or none; and he will not give kingdoms only, but worlds, and he will give them freely.

He hath a heaven to bestow, and he will bestow it; and that heaven

shall be to exhaust, if it were possible, the exceeding riches of grace that are in him to eternity.

Secondly, As the excellency of his grace is shewn thus, both in forgiving and in giving; so also in this, that he giveth freely every way. And you must know that freeness is the superexcellency of grace; the freeness of grace is the riches of grace. Now his grace excels in freeness, and that in these things:—

The fewer motives that there are to move him, the more eminent his grace is in respect of the freeness of it. In 2 Thess. i. 11, all that God doth is said there to be the fulfilling of the good pleasure of his goodness. Oh, it is a good phrase that! All that he doth for his children, it is but the fulfilling of his good pleasure; he doth but act his own heart, he doth but please himself in it, he doth but please his own goodness in it. It is the fulfilling, saith he, of the good pleasure of his goodness. My brethren, let me say this to you: mercy and love may have something to move them in the things loved, or the things pitied. These things in God, I confess, import not anything out of God to move him; but in the nature of the things themselves, as amongst men, they do. But take grace, that always imports such a freedom as is moved with nothing, but it is merely out of the good pleasure of one's own goodness; that is properly grace. For misery now will move to pity, and some good in the creature may move to love; but to move to be gracious and to shew riches of grace, that denotes and imports merely the good pleasure of his own will.

Now then, that there are no motives, that grace is every way free, do but consider these particulars,—

1. There is no worth in any that God respects when he shews mercy, when he pitcheth his favour upon them. In Deut. ix. 4, 5, saith he, 'Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations, the Lord thy God doth drive them out from before thee.' Not for thy righteousness, saith he,—that is, not for any outward righteousness; or for the uprightness of thy heart,—that is, for any inward grace or holiness that is in thyself, any habitual grace; for under those two he comprehends all that is, or may be supposed to be, in man: for neither of both these dost thou go to possess their land. The truth is, saith he, that which moveth me to throw them out of the land—and all this is spoken in a type—is their wickedness; but on the other side, come to thee, and there is nothing of righteousness in thee, nothing of worth to move me. My brethren, that God should be moved to punish and condemn men and throw them into hell, as he hath motives within himself, anger, and wrath, and justice, and hatred of sin; so external motives in the creature, out of himself, to stir up these. But for his grace, there is nothing but what is solely in himself, that grace doth terminate itself upon. Hatred in him hath sin in us to terminate itself upon; but grace hath nothing in the creature, but merely that the creature is, and that is from God, for it was nothing; and when it is, that it is capable of God's favour and of being loved; nothing else in it. Yea—

2. The freedom of grace, and so the excellency of it in that particular, is shewn in this, that there is not only no worthiness, but nothing but unworthiness. You may read so in that of Deut. ix. 6. When he had not only stripped them of all worth in themselves, he adds, 'Thou art a stiff-necked people.' Mercy, my brethren, respects misery properly; but it is grace only that respects stiff-neckedness, obstinacy. Why? For what will

mercy say? I pity one in misery, but as for this man, he is wilfully miserable, and the fault lies in himself, and all that I can do will not help him. But now what saith grace? Grace comes with a sovereignty, and saith, Though he be stiff-necked, though he be obstinate, yet, as you have it in Isa. lvii. 18, 'I have seen his ways, and I will heal him.' I see he will never be better, I must mend him myself. This is the language of grace, which shews the freedom, and so the excellency of it. Yea—

3. The excellency of grace appears in this, that it doth subdue, and it shews favour, notwithstanding all abuses of favour and of mercy whatsoever. As God is said to be kind unto the evil and unthankful, so he is said to be gracious even unto them that abuse his grace: and herein lies the superexcellency of his grace. In 2 Sam. xii. 8, when David had run into those great sins of murder and adultery, what saith God to him? 'I gave thee thy master's house, and thy master's wives into thy bosom, and I gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given thee such and such things. Wherefore hast thou despised the commandment of the Lord?' Why hast thou despised my favour, and abused the mercy and grace I have shewn thee? And yet for all this, ver. 13, 'The Lord hath put away thy sin.' Here is exceeding riches of grace, that even pardoneth turning of grace itself into wantonness. When God's heart is wounded, broken with unkindness, yet he healeth such a soul; this is a superexcellency in grace. If you will take it in the importance of it, it is a strain beyond mercy, it is grace, it is the exceeding riches of grace. Again—

4. The excellency of his grace lies not only in forgiving and in giving, and in the freeness of both, but in a condescending also to the nearest and most intimate relations, and unions, and fellowship with those whom he hath set himself to love. Were not this supereminent grace in a king, that not only forgives murder and treason, yea obstinacy, abuses of pardon and grace itself, and not only gives gifts to the half, to the whole of his kingdom, but more than all this takes up him whom he thus favours into the most intimate familiarity and friendship, into his bosom, into all sorts of relation? God doth so. And this favour, my brethren, is more than all he giveth, or than all he forgiveth, that he is pleased over and above all to become a father, and a husband, and a friend, and a brother, and infinitely more transcendently than these relations are found to be amongst men. This is riches of grace indeed. When Saul had advanced David to be his son-in-law, to have that near relation to him, David accounted it more than all the rest of the favours shewn him. Now, we have fellowship and communion with God under all relations whatsoever. 'Our fellowship,' saith the Apostle, 'is with the Father, and with his Son Jesus Christ,' 1 John i. 3; and therefore, saith he, chap. iii. 1, 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!' to have so near a relation to him. This is exceeding riches of grace, this is more than heaven itself, my brethren.

Lastly, The grace of God is so eminent and superexcellent, that it contents not itself in giving and in forgiving, in entering into all these relations, and to do all these freely too; but it will be at the cost, at an extraordinary cost, to purchase all that which it means to give, and which it might give without that purchase. This is a strain, and the highest strain that can be thought of supereminent and superexcellent grace; merely because he would shew forth the supereminent and superexcellent grace. When Araunah did offer unto David oxen and sheep to sacrifice, in 2 Sam. xxiv.

24, saith David, 'Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing.' He spake this because he knew that would be more accepted by God to make it a free-will offering, not to offer that which was given him, but which he must pay for. So it is with God: saith God with himself, I could have saved these men and brought them to heaven; I could have entered into all these relations; I could have given them my Son to become a Redeemer, and a head for them, and so I might have become their Father; I could have given them my Spirit, and have given them grace and glory; I could have done all this immediately without any cost. No, saith he, I will be at a price, I will not shew favour unto these men out of that which shall cost me nothing. He would needs give his Son to death to purchase all that which grace itself could have bestowed, and bestowed without the death of his Son. And this he did merely that he might shew forth the more grace. Why? Because it is his own proper cost and charges he doth it at; and he triumpheth more that the grace he bestoweth cost him thus much, than in the gifts themselves which he casteth out of favour upon the creature. God did think it too little to give these things immediately. As when he would humble the creature, to have the creatures humbled simply as creatures, in that consideration, in the disproportion between them and him; the creature was not low enough, he would permit them to be sinners also, he would have them laid as low as hell, put their mouths in the dust: so when he would advance grace, to shew grace and favour immediately, and to give so out of grace as that it should cost him nothing, this was not to shew grace enough. No, his grace must be supereminent grace, it must needs have a deep dye, a higher strain. It was a small matter for him to give grace and glory to us as unto the angels; he must be at cost to purchase it, and purchase it at the highest rate, by that which is dearest unto him, even his Son. He is not only contented that he bestows on us all things for nothing, but he will not do it simply for nothing in himself, he will have his Son's blood for it. The death of Jesus Christ is so far from derogating from grace, or that God hath received a price, that because it is his own price, and he himself set the price, and he would be at the cost, and he would have his Son die in obedience to him, that here comes the ὑπερβάλλων, the exceeding riches of it. It is grace dyed in grain, if I may so express it, grace dyed in the blood of Christ. And the truth is, if I should speak of it never so largely, I could say no more to commend the supereminent riches, the ὑπερβάλλων, the exceeding riches of this his grace, than to take it in the superexcellency of it, as considered as grace. I may truly say of it, even as David saith, when he stands admiring at the grace of God towards him, in that place of Samuel I quoted even now, 'What can thy servant say more?' Indeed there is but this more to be said, that there is an eternity of time, and the riches of his grace doth require that eternity of time to exhaust these riches of grace laid up in him, and to spend them in.

The fifth observation that I make out of this first interpretation is this:—

Obs. 5.—That all the good that God bestows and bears us, though he aimeth at the glory of his own grace, yet it is in kindness towards us. My brethren, mark what I shall say unto you. The Lord requires that you should love him in a proportionable way, as he hath loved you, and loved himself in loving you: therefore do but see the reason how just it is that you should set up God above all; for mark the analogy, when God requires you should love him, and love him above yourselves, yet he so orders it

that you have the greatest self-love that you can bear to yourselves, whilst you do love him, and love him above yourselves. You could never be happy if that your happiness lay not in this, to love God, and so to delight in his happiness more than your own. Now, though God requires that you should love him above yourselves, yet he doth allow you in the uttermost latitude to love yourselves also. And all the motives, all the ends the Scripture runs upon, they run upon self-love. He would have you so in your hearts advance the riches of his grace as still to be kind to yourselves. So now, when God did seek his own glory, what doth he do? It is true as he would have your love above yourselves, so he did aim at himself above your salvation. The chief thing here is to shew forth the riches of his grace, but yet so as it is in kindness towards you; 'to shew forth the exceeding riches of his grace,' saith he, 'in his kindness toward us. And look, as he alloweth us to love ourselves in a subordination to loving of himself; so he, in plotting our salvation, had a subordinate proportionable love unto us concurring in his heart with aiming at his own glory. 'To shew forth the exceeding riches of his grace, in his kindness toward us,' saith the text.

The sixth observation I make out of this interpretation is this :—

Obs. 6.—That the shewing forth the riches of his grace unto any soul is so glorious a thing, as it deserves to be remembered to all ages by the parties themselves and others. 'That he might shew forth the riches of his grace,' saith he, 'in the ages to come.' The Lord, saith the Psalmist, in Ps. cxi. 4, 'hath made his wonderful works to be remembered,' especially his works of grace; for so it follows in the next words, 'The Lord is gracious and full of compassion.' Wherefore, 'Remember, and forget not,' saith Moses, having spoken of the grace of God, in Deut. ix. 7. If God had saved but one man, to praise him for that grace and riches of grace shewn in that one man's salvation, it had been worthy to have taken up the tongues of men and angels to eternity. 'That he might shew forth the riches of his grace in the ages to come.' And because that the ages to come of this world are not sufficient to magnify his grace unto men, therefore Jesus Christ will come on purpose, when he will break up and tell the story of free grace, as he will at the latter day. And as he will come to convince all that are ungodly of their ungodly deeds, which they have ungodlily committed, as Jude saith; so he will come, as to tell the story of your sinfulness, so to lay open the riches of his grace in pardoning. It is the great work which Christ will do then; and all the grace which God shews men here is, that in those ages to come there may be matter laid up to magnify that grace when our Lord shall come. When God did cast off Pharaoh, the text saith in Rom. ix. 17, that it was 'that his name might be declared throughout all the earth.' So now, God saved those primitive Christians, Paul and the rest of them, that all ages might ring of the exceeding riches of his grace towards them. Grace deserveth to be so much celebrated there. The whole earth, saith he, shall be filled with his glory, speaking of the kingdom of Christ, and the conversion of the Gentiles to it, in Ps. lxxii. 19.

Lastly, Here is *in Christ Jesus* added, for all God's kindness, and all his grace towards us, is *in Christ.* It is an infinite magnifying of the Lord Jesus, that he alone, being in heaven, is able enough and worthy enough to take into his possession all the glory and all the grace that ever God means to bestow upon his children. He hath done it, my brethren. Had not he been a person answerably glorious, we could not have been said to sit in heavenly places in Christ Jesus, or that the riches of his grace should be shewn in his kindness toward us in him. But so great a person is Jesus Christ,

God and man, that look as the sun, if there were ten hundred thousand stars more to be created, and the heavens to be filled with them all, there is light enough in the sun to enlighten them all; so there is in Christ. And therefore, my brethren, never think to set up without this Lord Jesus Christ. Do not think that he only serveth to bring you unto God, and there to leave you. No, he will never leave you to eternity. All the kindness that God shews you to eternity is *in Christ Jesus*.

SERMON XX.

That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us in Christ Jesus.—VER. 7.

WHEN I discerned that these words were the conclusion of that large and long continued discourse about man's salvation, first and last, which the Apostle had begun at the 18th verse of the first chapter and continued until now, and that the scope in these words was to hold forth God's great design therein, I concluded with myself thus, that these words must necessarily have the most vast and comprehensive sense, seeing into them all the parts of the foregoing discourse, as so many rivulets, fall and determine, as into a great sea. Now to shew forth the exceeding riches of grace, that that should be God's design is universally acknowledged, and the words themselves do hold it forth. But then this design of God's, to shew forth the exceeding riches of his grace, is said by interpreters to look three several ways.

First, Immediately to God himself, and to hold forth his utmost end, as it relates to himself and his own glory—namely, to set forth the exceeding riches of his grace in man's salvation; and that unlimitedly and generally, only exemplified in his kindness towards these Ephesians; the glory of his grace and riches of his grace to be such as is worthy in all ages to be celebrated: even as in the first chapter the Apostle had made the end and the burden of all in our salvation to be to the praise of his glory, and to the glory of his grace, as you often read it there.

Secondly, This design of God to magnify his grace is said to have a respect to all mankind in future ages, both of Jews and Gentiles, that God having shewn so much mercy, and so much grace, and so much kindness to these Ephesians, in converting them, whenas they lay in that miserable and inextricable condition with the rest of the world, his saving such as these with so great a salvation, is a pattern and an example—as the words *to shew forth* oftentimes signify—what a treasury of rich grace God had to bestow upon after-ages, which then he did begin to break up, and to give example of in these primitive converts.

Thirdly, It is also said that the design of God's shewing forth his grace here in the text doth respect these Ephesians and primitive Christians themselves, to have been added to raise up their expectations by what God had already done for them in themselves, (he had quickened them, when they were dead in sins and trespasses, together with Christ,) and what he had done for them in their head Christ, (he had in him raised them, and set them together in heavenly places, as the words before are;) that so by this their expectations might be raised what an exceeding riches of grace God had yet to be shewn to all eternity; that is, in all ages to come, in the world to come. So that the accomplishment of our salvation in heaven and after the day of judgment,—whereto the words before are but a preparation and a foundation,—is the meaning of these words.

I shall give you, in a word, the differences of all these senses, and compare them one with another.

The first sense makes the design to respect immediately the glory of God, to have a respect to him in all that he hath done about our salvation, to shew forth the riches of his grace.

The second makes the words to be intended for the comfort of future ages, in the mercy shewn to these.

The third, to be intended for the further personal comfort of these believers; by what God had done already, from thence to collect what infinite riches of mercy they were to expect in the world to come.

The first sense makes the words to be a doctrinal conclusion, holding forth God's whole and utmost design and contrivement about man's salvation, worthy to be celebrated in all ages.

The second makes the words to be as it were a note of encouragement, brought in by the way, as an inference, for the comfort of us that were to come and live after, that we may gather from his dealing with these Ephesians. And—

The third doth make them a use of application,—if I may so speak,—and to be a further enlargement upon what he had said of our salvation already, in the words before, of what great things afterwards were to be expected.

I have gone over all the words, and shewn you how that the coherence of the words before, and all the words in the text, will naturally and genuinely give themselves up to every one of these senses: so as indeed these words being the conclusion of the whole, I shall be exceeding loath to exclude any of them, if the one may consist with the other, as knowing by much experience how that the Scriptures have a various and comprehensive meaning.

But if you ask me now, which of all these senses I do in the first place refer to?—

I answer, clearly the first sense of all the rest; namely, that in these words is intended God's design, as it immediately respects the shewing forth or making known—which is all one, as Rollock well observeth—the glory of his grace. And my reasons are these:—

First, Because it is the most unlimited sense, and the most general.

Secondly, Because it is evident his scope is to set forth the final cause of man's salvation, and that in the heart of God. It is therefore to be preferred before the other two; for the second sense doth not make immediately God's glory to be the thing here so much shewn forth, as to be a note of encouragement to after-ages, that God would shew them the like grace. And the third sense doth not make it so much the final cause in the heart of God, as the event, the issue, the upshot, the conclusion of all that God pitched upon, the shewing forth of the riches of his grace. And then again, the two latter are more narrow and limited: the one is limited to the comfort of posterity; the other, to the comfort of these Ephesians, in the accomplishment of their salvation in heaven. But the first, which respects immediately the glory of God's free grace, is general, is universal, it is the whole adequate end of all men's salvation, and of all the parts of it whatsoever.

If you ask me, which of the two latter I prefer?—

I answer, the third. I shewed you, in the first sermon I made upon these words, my reasons that this interpretation was natural and genuine, viz., to interpret it of the manifestation of the riches of God's grace in the

world to come. Now I shall give you my reasons why I prefer that rather than the second, which would make the words to refer only to an encouragement to posterity that God in ages to come would shew the like grace that he had done to these Ephesians. And my reasons are these :—

First, Because if that second sense should be the only or the chief meaning, the words come in but as a parenthesis, or note of inference by the by; they come in but as a use of encouragement from the former narration of what God had done for these Ephesians. But if the Apostle should go on here still to comfort the Ephesians themselves, and in them all believers, with what great things in heaven they are to expect, the riches of his grace to be manifested there, by what he had shewn already; so the words come in more directly, they do not come in by the by, but more homogeneal, and in the way of a continued discourse made to the same persons, (so the former words were,) and concerning them also.

And then again, I prefer this third sense to the second, because his scope is to set out the final aim of God in man's salvation, as the words 'that he may shew' do import, and the greatness of man's salvation in heaven, on which God will expend such riches of grace, being the ultimate issue and crown of all in God's intentions. Therefore, I say, this should be rather intended and held forth.

Thirdly, His scope would seem to be rather to magnify the thing—namely, salvation itself—which he is speaking of, and the greatness thereof, which God had designed us in the world to come, which should hold a proportion with those exceeding riches of grace which we had in this world, whereof God had given assurance in Christ, both at his resurrection and sitting in glory, as the words before shew. And this is rather the meaning than merely to shew by the by that God would shew the like riches of grace to others in time to come. My brethren, methinks when I look upon that interpretation only, it falls too low and too flat, in comparison of the other two, to come in to the end of a discourse which had contained the greatest things that the gospel doth afford about the salvation of man; it would rather seem, therefore, to heighten the greatness of salvation itself.

Fourthly, That God would shew the like riches of grace unto all believers and others, is sufficiently implied in what he had done to these Ephesians, and it might be supposed. For these Ephesians are made the standard of all mankind for their natural misery and condition, in ver. 1–3, and so for their salvation in these. And therefore, although their example had not been propounded in a set way to confirm this to us, yet it is implied in the thing itself.

I have gone over, I say, all these senses, and I have shewn you that they are all in themselves such as both fully stand with the coherence, and do fully stand with these words which are here in this verse; and I have interpreted every word in the verse to each of all these senses. For my part, I plainly and truly conceive, to deliver my own opinion of this and many other scriptures, that the Holy Ghost hath a comprehensive meaning, and he hath penned the words on purpose that all these might be taken in. If he had left out these words, 'in ages to come,' the truth is, then the words had plainly referred to the glory of God, simply the shewing forth of the glory of his grace; but putting in that, and 'in his kindness toward us,' it makes the words to incline and to lean to this meaning, that he intends the comfort of posterity. And how it suiteth also with the perfection of salvation which he means to bestow in heaven, I shewed you in a whole sermon at large. I have weighed everything to the full, and I find nothing in the

one sense that will exclude the other, or in the words, that all these may not stand together. Unto all these three senses I shall now spend this discourse, in giving you observations thereupon, a story of observations. I gave you observations upon the first sense in the last discourse, and I shall now give you such observations as do give themselves up to the other two, which, for my part, I think are but two several degrees of accomplishment of the demonstration of grace: the one here, to millions of elect in after ages, whilst this life lasts; and the other to all his children, to break open a new treasury of grace in the world to come, and the one to succeed the other: even as you shall find many prophecies in the Old Testament, and in the Revelations also, to have several accomplishments.

Now then, to begin with that *second sense*,—namely, that God had pulled these Ephesians and those primitive Christians out of that condition of misery wherein they lay by nature, and had quickened them, and set them in heavenly places in Christ Jesus, that they might be examples, holding forth what riches of grace God under the gospel had begun to break up, and would shew to after-ages. The observations that do arise from this sense, as I have opened it to you, are these:—

First, That God doth give examples of his grace and mercy in others, to help our faith. God doth bless the consideration of what mercy he hath shewn to others, for the helping forward, if not the begetting of faith in us. There are promises of grace, and there are examples and patterns of grace; and the examples confirm those promises. That God hath riches of mercy in his own nature, there is one foundation of our faith; that he hath made large promises of mercy and grace to sinners indefinitely, and so put forth those riches out of himself, there is another confirmation and ground of our faith; and, thirdly, that he hath shewn riches of grace to others that have been as bad as we. Look now, as examples use to confirm rules, so do examples of mercy confirm our faith in promises. That he may shew forth, saith he, shew forth as in an example, as I shewed you in opening 1 Tim. i. 15, 'This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners;' there is his rule. 'Of whom I am chief;' there is his example. 'And for this cause I obtained mercy, that in me he might shew forth,' as in a pattern, 'all long-suffering unto others which should hereafter believe on him to everlasting life.'

Secondly, It affords this observation also: That the primitive Christians were intended as patterns of grace to us. He had shewn this mercy to these Ephesians, that he might shew forth in them the riches of his grace to all posterity afterwards. God did set them up as the great lights which after-ages should not exceed; they were the first-fruits, and after-ages should not exceed them, but be like to them. And therefore, you see, the apostles called upon Christians then to be followers of them; and so those that were first converted, others were the followers of them. In 1 Thess. i. 7, 'You were ensamples to all that believe in Macedonia and Achaia.' Those first Christians, God poured forth abundantly the riches of his grace upon them, and set them up as lights to all after-ages. And therefore, my brethren, let me exhort you to this. Read the story of the life of religion and Christianity in those primitive saints, read the Epistles of the apostles written to them; and there is nothing more effectual or more powerful to quicken your hearts in holiness than that. Sit down and view their graces, and those sparkles of light and holiness which break forth of their writings and of their examples, for God intended them as patterns unto us. But then—

Thirdly, God did not intend them only barely as examples or patterns,

but as pawns and pledges that he would go on as he had begun, in after-ages, to pour forth the riches of his grace. Paul's conversion was not only an example, but it was a pawn and a pledge, as he hath it in that 1 Tim. i. 16. And so is their conversion made here.

Now from hence, that it is not only a pattern, but a pawn and a pledge, you may raise these meditations to yourselves, viz.—

First, That the Scriptures of the New Testament are to continue in all ages, to the end of the world, and to be read and minded by Christians. For how shall God's making these Ephesians, and those primitive Christians, examples of his grace, and pawns and pledges of it, be apprehended to the comfort of posterity, unless that the Epistles themselves, and the story of these Christians, should continue, and be read, to the end of the world? It is evident,—I speak it to those that wickedly deny these truths, and make them but as other common writings that we see are lost in the vast gulf of time,—it is evident, I say, that before a word of this New Testament was written Christ meant it should be written; for saith he, in Matt. xxvi. 13, 'Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her;' and the Evangelists wrote not of a long while after. Saith Paul, in his first Epistle to Timothy, chap. vi. 13, 14, 'I charge thee that this commandment be kept until the appearing of our Lord Jesus Christ.' If the Epistle should not have continued, how could this commandment thus charged, not upon Timothy personally only, but upon all saints, and churches, and ministers to the end of the world, how could this be kept? And so likewise here, how could the conversion of these primitive Christians, yea, of these Ephesians, be intended by God, as the Apostle here writes of them to be, as examples and pledges of his grace to after ages, if that this Epistle was not ordained by God to be continued, and to be read in all ages throughout the Christian world, as indeed it is?

Secondly, It is not only what should be preached in all ages, but the words hold forth a promise that God would do the like. It is not only what we may comfortably ask at God's hands, because he hath shewed the like mercy in those primitive times, but it holds forth what we may confidently expect from him. The conversion of those primitive Christians, they were to God as the waters of Noah, as he himself speaks in the prophet, that he would convert of their posterity, as we see he hath done; for the Christian religion hath generally held its interest, though with much corruption, yet in the fundamentals, throughout the Christian world to this day; and where Jesus Christ did set in a foot for his kingdom, he hath kept that footing even till now. They have had, and might have, those that have and do tyrannise over them, as the Grecian Christians are by the Turks, but they remain Christians still, and even amongst those Grecians the fundamentals of Christianity are still professed. It was not only, I say, what should be preached, but what God would do, which is exceedingly comfortable to us. Therefore those primitive Christians were called the first-fruits, as we read of the 'first-fruits of Achaia;' and in the 1st chapter of this Epistle, ver. 12, there is mention made of 'us who first trusted in Christ.'

Fourthly, Let us consider, as a fourth head of observations out of these words, wherein the primitive Christians are patterns unto us, and that for our comforts.

1. They are patterns to us in respect of their natural condition. The Apostle had said they were dead in sins and trespasses, that they were chil-

dren of wrath, that they were slaves of Satan. So men in after-ages should be, and yet notwithstanding shall be pulled out of that condition, and quickened together with Christ. I was a blasphemer, saith Paul, but the grace of God abounded in me, as a pattern of long-suffering, πρὸς ὑποτύπωσιν; so the word is in 1 Tim. i. 16. It had not been a pattern of long-suffering if he had not continued in that estate, as many of God's elect do. Here is our comfort. And it may speak likewise a word of encouragement to those that apprehend their natural condition; all these Ephesians are patterns unto thee even in that, and of God's dealing with them. The most in heaven were once as bad as thou art, they needed as much grace to save them as thou dost, and thou needest no more than they; the same sort of Christians that were then are now. Not many wise, but the foolish, and poor of the world, God chose then; so he doth now, he keeps to his pattern.

2. They are patterns of the like grace. Whatever might advance the riches of God's grace, therein they were patterns unto us.

3. They are patterns of the same grace, for sanctification, and pardoning, and all those privileges. We receive like precious faith with all those primitive Christians, yea, with the Apostles themselves; so Peter saith, 2 Peter i. 1. We have the same, or may have and obtain the same fellowship with the Father and with the Son which those primitive Christians and the Apostles themselves likewise had. So you have it in 1 John i. 3, 'That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.' In Acts xv. 11, Peter, speaking in reference to them that were saved in former ages, saith, 'We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.' And so likewise we, even in these ages, we believe we shall be saved by the grace of God even as they. It is said even of the Apostles themselves, in Rom. viii. 23, that they 'received the first-fruits of the Spirit.'

Yea, let me add this to it, which is exceeding considerable, and it is the observation of one of the best commentators, Musculus. Wherein, saith he, are these Ephesians and primitive Christians patterns? Why, of the exceeding riches of the grace of God in the matter of salvation: in being quickened, in being converted, in having the same faith wrought in us, in having the same privileges, that we shall be raised up together with Christ, and sit together in heavenly places with him. But he doth not say they are patterns for their gifts in all things. It is for the exceeding riches of grace that concerneth salvation, my brethren, that these Christians are held forth as patterns to us. And the reason is clearly this, because that what concerns salvation is substantial, and all must come to the same union of the faith of the Son of God; as the Apostle saith, Eph. iv. And he hath therefore given pastors and teachers in all ages, and he hath kept his promise, for the pastors and teachers in all ages have kept the saints to the fundamentals of faith generally. But if the promise of the same extraordinary gifts which the Apostles had, as the gift of miracles and the like, which you have reckoned up in 1 Cor. xii., had been to all ages, certainly God would have given men in some age or other faith to have believed it; for God never gave a promise ordinary, that is, a promise that should always continue, but he gave faith ordinary. If therefore he had intended the bestowing of those gifts, and the promise of them for all ages to come, he would have given faith to some or other. Where is this faith of miracles, or who hath it, or who works them by virtue of that faith? Upon whom is the gift of tongues? And where are the signs of apostles as were then? No, my

brethren, it is for graces, it is for the substantial privileges of salvation, herein they are patterns indeed; 'that he might shew forth in ages to come the exceeding riches of his grace,' as the words are. And let me add this notion: that it is evident these extraordinary gifts were given for testimonies to settle the gospel at first. The Apostle, in Heb. ii. 3, clearly saith, that thus in the beginning of the gospel God did confirm it. 'At first,' saith he, 'it began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.' But now thus much common education doth do in the Christian world and in the church of Christ where religion is professed; for miracles then, what did they serve for? Not to beget a true faith, for that was the word, that was the promise. I say they served not to beget a true faith,—that is, a saving and justifying faith,—but to make men to attend to that word and to receive it, as that which might have truth in it. Now, I say, common education serves so far; it stands now instead of what miracles and extraordinary gifts did then.

Fifthly, Another meditation that ariseth from the interpretation of the words in this sense is this: You see the Apostle makes these Ephesians and other primitive Christians to be patterns to all ages to come. How comfortable is it to see how God hath fulfilled this promise! I confess this, that the reading of the writings of men in all ages hath always filled my heart with this comfort, that not only I see that God in all ages hath kept the fundamentals of Christianity that should save men, but that in all ages he hath still had a handful who have professed his truth and held forth his name, and have cleaved to the doctrine of free grace. We see, my brethren, how this promise hath been fulfilled; and in our age now we see the virtue of this very promise and prophecy which the Apostle here gives, in the preaching of the gospel and shining forth thereof from under the darkness of Popery, which had mingled with the grace of God abundance of corruption, even well-nigh to the overthrowing of it; I mean so to overthrow it as men should not have been saved, but that God did preserve so much truth as might save them, even under those corrupt opinions, whilst not held against light. We that live now in the sixteen hundred years or fifteen hundred years after Christ, as those that first began to preach the gospel with more clearness did, see this very promise and prophecy here fulfilled; God engaged himself that in the ages to come the riches of free grace should be laid open, and so he hath performed it.

And to our comfort we see wherein the main of reformation lies: it lies in opening the doctrine of the substantials of salvation, concerning the estate of man by nature, the work of conversion, the privileges we have in Christ; it lies in clearing the doctrine of free grace, and the way of faith which lays hold upon it. 'By grace ye are saved, through faith,' as it follows afterwards. We see the truth of this prophecy riseth up more and more to the view in the latter ages of the world, and we enjoy the fruit of it more clearly and fully than our forefathers did; and God will never leave till he hath brought his saints and children to that first pattern, to that doctrine of grace, in the purity and perfection of it, which was then taught.

You see likewise wherein the riches of the gospel lies. It lies in the doctrine of free grace, and therefore those that first preached it were called *Evangelici*, Gospellers, and their preaching was called a new gospel; because they did but begin to sever the grace of God from what was in man in point of salvation, which was abused by those blind guides that led the blind in those

former ages. And, my brethren, know this, that by virtue of this prophecy, the doctrine of free grace having begun to be cleared, and shining so abundantly upon us, it shall be cleared every day more and more to the end of the world; and as the Apostle saith, in Rom. xi., if the cutting off of the Jews be the riches of the world, what shall their restoring again be? The doctrine of free grace hath in all ages been opened and still cleared, and cleared more in these latter days than, as we find by the writings of men, it was in former ages. And in the latter days it shall clear up more and more; the nearer we come to the kingdom of glory, the more bright will the kingdom of grace shine. For Antichrist himself shall be destroyed by the brightness of the coming of Christ in the revelation of the gospel of him. God began sparingly in the world, and there was little of free grace taught; it was veiled and under types and ceremonies in the Old Testament, and before Moses; and it was called the law of Moses. That age of the world may rather be said to be under the law of nature, than under the law of grace; and Christ saith the law and the prophets were until John, but now the gospel is taught. God, I say, began sparingly, but he reserved to the ages to come the breaking open of the exceeding riches of his grace. As now he hath multitudes of elect, a catholic church, and saints over the Christian world, and hath had in all ages; so he also breaks up the doctrine of free grace more in their hearts.

Sixthly, Hath God engaged himself thus, when he converted these primitive Christians, to shew like riches of grace, exceeding riches of grace, not to that age only but to all ages to come, and still to the latter ages more than to the former? Then let this help your faith, and that in respect of yourselves. Did God shew grace to thee when he first turned thee to him; did he pardon thee then the sins of thy age past, out of the exceeding riches of his grace? He will continue, fear not, to shew mercy and to continue his grace in pardoning and keeping of thee for the residue of the age thou art to live. Thou seest he hath done it unto ages past, and hath promised to do it unto the ages to come to the end of the world. God is as rich as ever: and as the sun, that hath shined these five thousand years and upwards, hath as much light in it now as ever; so hath God of grace and mercy in him. Can God shew such mercy to the world that is evil and unthankful, to the world that hath persecuted his saints and children in all ages, that he still continueth to shew forth his grace age after age, as he doth, and cannot he shew mercy to thee for thy little span of time, having shewn thee so much mercy already? Certainly he will go on to do it, for he hath exceeding riches of grace for ages to come; so saith the Apostle here.

Lastly, I shall only add this meditation, out of these words interpreted in this second sense. When all these ages to come—that is, to the world's end—shall be run out; O my brethren, at the latter day, what an infinite riches of grace will appear that God had in him, which had saved men in all ages! When all men shall meet together, when all the accounts and reckonings of the world shall be given up, what a great expense will there be found that God hath been at, that in all ages he hath taken in so many and saved them; some as bad as these Ephesians were! And let the consideration of that help thy faith. If thou wert at the day of judgment, and sawest all the saints brought together before God, and all saying, We have committed these and these sins, and God hath pardoned us, and pardoned us all, (for that will be the conclusion of the accounts of the world;) when thou shalt see such riches of grace spent upon the saints in all ages, do but begin now and

by faith think of this, and never stand distrusting of God, as if thy case were worse than all these.

And so much now for that second interpretation, as it respecteth posterity, making the example of these Ephesians instances to posterity of the like grace and mercy.

I come now to the *third interpretation* and sense, which begins to take accomplishment when the other endeth; therefore I said that they are but several accomplishments of the same design. When God shall thus have shewn the exceeding riches of his grace unto his saints in all ages, in pulling them out of their natural condition, in converting them, in quickening them, and they shall all meet at the latter day together, and be gathered unto Jesus Christ; all this is for this end, that to the ages then to come afterwards, he may shew forth a hidden, an unknown treasury of grace, which he will break up in heaven and at the day of judgment, even unto eternity. The reasons for this interpretation are so strong, that if the other I gave last and this could not stand together, for my part I should certainly exclude the other, and embrace this. I gave you my reasons for it when I first opened it. The phrase here, 'in ages to come,' doth most naturally, according to what the Scripture saith, import the time of eternity, the ages of eternity in the world to come. Now the observations that flow from this interpretation I reduce to two heads:—

I. Such as set out to us something about heaven.

II. To shew how great that salvation must needs be, according to the scope of these words.

Concerning the first head, I give you these several particulars:—

First, That all the glory that God bestows upon his saints in the ages and world to come, and after the day of judgment, it is only grace that is the fountain of it. He shews forth therein his grace, yea, the exceeding riches of his grace. It is not only grace, but it is the perfection of grace, it is the richness of grace in the height, and the highest riches of it; it is the highest graciousness of grace, as I may so express it, to bestow heaven upon us. The Papists acknowledge grace in conversion; though they mingle much of man's will with it, yet they acknowledge a preventing grace. But when they come to speak of his going to heaven, there they thrust in merit; they do not make salvation to be of grace so much as conversion itself. But it is grace, and grace to eternity, and the height of grace. Rom. ix. 23, 'That God might make known the riches of his glory on the vessels of mercy.' The Apostle, you see, when he speaks of salvation and riches of glory, calls the subjects of it 'vessels of mercy.' And why? The coherence of the text here naturally clears it, and shews you why, when you are in heaven, you are eternally vessels of mercy, and all the riches of glory is therefore converted into the riches of mercy as the cause thereof. Why? Because you were once by nature children of wrath, and considered in yourselves you are ever so. As a man is to look upon himself after he is justified as ungodly in himself,—it is said of Abraham, that he believed on him that justifieth the ungodly,—so he is in himself to eternity. We were dead in sins and trespasses, we were children of wrath by nature, hell was our place. How came we hither then? It is the exceeding riches of his grace that pulls men out of that miserable condition, and sets them upon that height and top of blessedness and happiness in the world to come. It is thy mercy, say they in the Lamentations, that we are not consumed; thy mercies fail not. It is the mercy of God that we are not in hell; and when we are in heaven, it is mercy that hath

brought us thither; and because we were once thus and thus in ourselves, it is mercy and grace that continues us there for ever.

There are two treasuries, to which there are continual additions by men's sinnings. Take wicked men; they, as it is said in Rom. ii. 5, by abusing the goodness and long-suffering of God, treasure up unto themselves wrath against the day of wrath. Take godly men, or elect men rather; though indeed they, by sinning before conversion, considered as in themselves, did treasure up wrath unto themselves, yet all their sins did but serve to make room for, and a capacity of a treasury of grace the greater, when salvation should come to be revealed to them. And all their sins after conversion still increase this treasury; they need so much more of the riches of grace to save them. And therefore saith the Apostle here, that you who were dead in sins and trespasses, that you should be quickened and sit together in heavenly places in Christ Jesus, this shews and magnifies the exceeding riches of his grace in all that he will do to you, and for you, in the world to come. If I might compare heaven, and what God doth bestow upon us, and the glory there, with what he doth for us at our conversion; then certainly, if the one must be acknowledged grace, as the Papists themselves do, the other must needs be much more, or as much every whit. We are as passive in all the glory bestowed upon us as we are in conversion. Our bodies are raised again out of the dust by that power that subdues all things, and they are raised up spiritual, glorious bodies, that we may be fitted for glory. Therefore the resurrection is called in Scripture a regeneration, even as well as conversion itself. And when our souls are filled with blessedness in heaven, they are passive rather in it; nay, they are more passive, if it may be consisting with a liberty of will, and of a creature rational, and of understanding, than in all the actions of grace that here, when we are converted, are put forth. We say, we being acted by God, we act, and it is true in all the good we do in this life. But the blessedness put upon us in the world to come is rather a thing bestowed upon us, than acted by us; we glorify God here, we are glorified of God hereafter. Therefore it must needs be grace, and exceeding riches of grace. So Christ saith, 'I have glorified thee upon earth.' He speaks actively, when he speaks of what he did in this world; but when he comes to speak of the world to come, then saith he, 'Glorify me.' Therefore the Scripture, when it speaks of heaven, it speaks as if we were but passive there; all that is bestowed upon us therefore is of grace. Mortality is said to be swallowed up of life; and we are satiated with the river of his pleasure; we are watered, it is poured upon us, as the word signifies in Ps. xxxvi. The joy that the Holy Ghost works in us, which is the earnest of heaven, we are recipients, if I may so express it, rather than actors in it.

O my brethren, hate Popery; it is a cursed doctrine, that that wherein the height, the top, the riches, the graciousness of grace most appeareth, they should not only mingle works with it, but mingle them as merits too, as the cause thereof. That he might shew forth, saith the Apostle, the exceeding riches of his grace, in that world to come. There are many Papists that do indeed interpret these words of heaven; but how do they mince it to salve up their own doctrine of merit? What do they say? It is true, God gives glory, say they, for the merits of men, and yet it is grace. Why? Because that God doth glorify men far beyond their merits. Thank them for nothing; so men are thrown into hell, and there punished less than they merit and deserve; and so grace is as much seen in the one as in the other.

A *second* observation is this: That in the world to come, there are ages,

and many ages to come, in eternity. Unto the scriptures I gave you then, I shall only add that in 1 Tim. vi. 17, and compare it but with those other scriptures I gave you then. The Apostle, when he speaks of this world there, saith, 'Charge them that are rich in this world;' so we translate it: it is, 'in this age,' in this *now* world. He expresseth it in the singular number, and he speaks it plainly in opposition to the world to come, which, in ver. 19, we translate 'the time to come,' but in the original it is 'ages to come;' if he calls the one an age, he calls the other an age of ages. In Rom. xvi. 27, we translate it 'for ever,' but it is indeed 'for ages,' and so you have it in Eph. iii. 21. My brethren, the time of heaven, the eternity there, it is so vast that it is reckoned by ages, and by ages of ages. In this life here, time is reckoned by days and by years. 'The days of man,' they are so and so; and, 'Teach us to number our days;' and, 'The years of man are threescore and ten,' &c. They are easily numbered; for so the school-men use to distinguish the time that now is from that to come. The time that now is, is a duration that may be numbered, and that by days and months and years, because they are so few; few are the days of man, and fewer are the years of man, and therefore may be easily numbered. But the time of heaven is reckoned by ages, and by ages of ages, not by days and by years; and it passeth away so that, though it be ages, it is not numbered by ages of years, as our ages are, they are numbered in the lump rather; 'ages of ages.'

There is also this difference between God's eternity and ours. In this both of them agree, that as the essence of God is the same in all ages to eternity, so the substance of our souls and bodies will be still the same without alteration. But yet there is this difference betwixt his eternity and ours: his eternity is not divided into ages, as ours is. Why? Because, as Anselm well saith, speaking unto God, 'Thy eternity, O God, is always present to thee.' He possesseth the joys of all time in one instant continual; for all things, past, present, and to come, are present unto him. And as his immense being encompasseth all beings, so his immense duration doth all time, and there is but one *now* of eternity to him. But it is not so with us. *Nos habemus de nostra eternitate quod semper est futurum.* We have of our eternity that is still to come, for we can take in but, as creatures, one thing after another; and that is the reason why God hath appointed ages, eternity itself, to manifest the riches of his grace to us, for less will not serve the turn.

Thirdly, Another observation from this interpretation is this: That all our time spent in heaven shall be but passed away eternally in kindness. 'To shew forth,' saith he, 'in the ages to come, the exceeding riches of his grace in kindness.' It is not 'in *his* kindness,' but 'in kindness,' to set an emphasis on it, wholly in a way of kindness; it is *his* kindness too, for it is that makes heaven. I gave you an account of the addition, and the meaning of those words, when I opened them to this sense, that God doth not only shew his prerogative of grace for his own glory in heaven, but he doth all, bestows all, with the greatest heartiness, with the greatest kindness, with the greatest sweetness,—for the word implies all this,—with the greatest communicativeness of himself (rejoicing over us to do us good) that can be. As a king now is gracious to his subjects, but if he be of a loving disposition, he is kind to his wife, and all the grace he shews her is in kindness; so it is between God and his saints. All the converse we have with God in heaven, and all that God bestows upon us there, is with infinite familiarity and kindness and sweetness, and is so carried on; and therein doth lie, as to us, the height of blessedness. In Prov. xxvii. 9, Solomon call it 'the sweetness of

a man's friend,' for such the kindness of a friend is. You shall observe therefore, when heaven is spoken of, it is still spoken of in terms and words of kindness. Our Saviour Christ compares himself to a wooer, and that great day to be his marriage-day, and the church to be his bride, and he to be the bridegroom; and all that he doth there afterwards for ever is in the kindness of a bridegroom, in the heat, in the highest affection of love. He acts the part of a fresh wooer all along. When the new Jerusalem comes down from heaven, the bride is said to be made ready, and he, as a bridegroom, rejoiceth over his bride for ever, as the prophet speaks in Isa. lxii. 5, which indeed is a promise of the calling of the Jews, when God will take that people again into his marriage bed, yet so as in heaven it holds much more.

He continually acts the part of a bridegroom: saith he, 'I go to prepare a place for you;' as wooers do for their brides, to bring them home to their father's house: it is spoken in the language of kindness. And then he takes them, and brings them to his Father's house. 'In my Father's house are many mansions,' and there I will entertain you, saith he; all speaks kindness. In John xx. 17, when Mary would have come, and familiarly have embraced him, whether his feet or otherwise, saith he, 'Touch me not, for I am not yet ascended.' It is not a reproof, so much as a staying her from the present enjoyment, with the hint of a time wherein kindness was to be shewn yet to come; and is as if he had said, There is time enough, we shall be familiar in heaven; but now thou art to go about thy business, now tell my disciples that I am risen. This I take to be the best meaning of that place. In Ps. xxxvi. 7, 'How excellent,' or precious, 'is thy loving-kindness, O God!' He speaks of the loving-kindness which he shews to them that trust in him here, having compared this with that ordinary favour which he shews to man and beast in the words before, and shewing how it excels. But his shewing kindness indeed is yet to come, whereof this here is but the love-token; for what follows? 'They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink'—it is a passive word, as I said before—'of the river of thy pleasures.' He speaks in the language of kindness shewn us, entertainment. Jesus Christ brings them to his Father's house, and there the best things he hath he brings forth; there they shall have a banquet, yea, the choicest banquet, that which God himself liveth upon. 'Thy pleasures,' saith he, he brings them all forth, because he spends the time in kindness. 'Henceforth,' saith Christ, 'I will not drink any more of the fruit of the vine, till I drink it new with you in my Father's kingdom.' This is all the language of kindness and of entertainment.

And this, my brethren, is it which makes the entertainment so sweet in heaven, all the cost and glory there so sweet; it is the kindness, the sweetness of a friend, and of God a father, and of Jesus Christ a bridegroom, that rejoiceth over us to do us good. In Prov. xv. 17, a dinner of herbs with love, how sweet is it! How much more to be at a continual feast, with the river of God's pleasures to drink thereof, and to be fed with the fatness of his house, and all this out of infinite loving-kindness! This is better than life, it is better than the glory and happiness itself, simply considered, for it is this which makes it to be blessedness. When you were first turned to God, how kind perhaps was God to you then, or have you found him in some passages of your lives! and you think, If God should be always thus kind to me, how would it ravish my heart! Thou shalt have enough of it in heaven. God is angry sometimes here, and seems to take things unkindly at our hands, but in heaven nothing but kindness. It is an

excellent place, and it is the meaning of it, in Ps. xxx. 5, 'His anger endureth but for a moment, but in his favour is life.' Life is there opposed to a moment; it is life for ever, eternal life. You have the like in Isa. liv. 8.

My brethren, in heaven there are no affections but love and kindness on both sides, on God's part, and ours. In us there is no affection else stirring. There is no sorrow for sin, though that be sweet, for all tears are wiped away from our eyes; there is no fear, for perfect love casteth out fear; there is no desire, for there is continual satisfaction.

There is nothing but these three things in a man,—the knowledge and sight of God, the love of God, and joy in God; there is this trinity, if I may so speak, of dispositions in the soul. On the other side, in God, though there be power, and justice, and all attributes in him, yet they all have a tincture of loving-kindness. Therefore God is not said so much to be wisdom, in respect of us, as love; where have you him called justice or power? But he is called love. And though God is all in all, and all in him is ours, yet it is all in loving-kindness. He shews forth the riches of his grace, in kindness towards us, in those ages to come, in Christ Jesus.

I might add this, *in Christ Jesus;* for though God be all in all in heaven, yet it is God's love in Christ to us that doth make the union everlasting, and is the foundation of it. The creature could not stand under that love of God, if it were not conveyed to us in Christ; it would be too weighty for it. God chose us in Christ at first, when he ordained us this glory in heaven, and therefore he continues to shew kindness towards us in heaven, and that in Christ, to everlasting.

The second head of observations I make out of these words, upon that third interpretation, is this: to shew you from hence how great a glory heaven is. I shall do it exceeding briefly.

First, You see it is called *riches*. When the Scripture speaks of heaven, it still speaks of the glory there under the notion of riches, under the notion of a treasury. 1 Tim. vi. 19, 'Laying up in store for themselves a good foundation for the time to come.' When our Lord and Saviour Christ speaks of heaven, still he expresseth it under the notion of treasure and riches. Matt. vi. 20, 'Thou shalt have treasures in heaven;' and Matt. xix. 21, Luke xii. 33, Mark x. 21, and Luke xviii. 22. It is the familiar language of Christ, and still he calls them treasures, in the plural number.

Secondly, They are called *exceeding riches of his grace*, to be shewn forth then, in comparison of what God hath done for us here; for, in the clear natural coherence of these words with the former, the scope is this. God, saith he, hath pulled you out of that natural condition you were in; he hath quickened you together with Christ already; he hath in Christ representatively raised you, and set you together in heaven, Christ having taken possession of that for you which for ever you shall enjoy. This, saith he, is but a foundation, it is all but a preparation that he may shew forth the exceeding riches of his grace in the ages to come. He had said, God was rich in mercy, in quickening them. 'God,' saith he, 'who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ,' ver. 4, 5. And in chap. i. 7, that our sins are forgiven, he saith, it is 'according to the riches of his grace.' But what doth all this tend to that is done here in this life? It is but a foundation, it is but a preparation that he may shew forth the exceeding riches of his grace. He puts that in, when he comes to speak of heaven, that although God hath done much for us already, yet he hath hidden riches to shew forth then. Do but then consider with yourselves, my brethren, by what

God hath done for us here, and by what he had bestowed and expended upon these Ephesians, what a world of riches of grace, what a treasure that is that must be then broken up and shewn forth. Did it cost God nothing to pardon your sins? What expenses do you put him to every day? What riches of grace is there in pouring forth of his Spirit, in justification, in sanctification, in adoption?

And yet what are all these? What is pardon of sin to heaven? It is but so many riches buried in the foundation. What is the Spirit's pouring forth here? It is but the earnest of that riches which is to come. All that he hath done here, it is but that he might shew forth the exceeding riches of his grace on us, in ages to come, in kindness towards us in Christ Jesus. All that is done for us here, it is but like a lighter metal; as always in mines you shall have a lighter metal before you come to the mine itself. All the riches of grace expended upon us here, they are but that lighter metal to that great mine that is then to be broken up. 'That he might make known,' saith the Apostle, Rom. ix. 23, 'the riches of his glory on the vessels of mercy, which he had before prepared unto glory.' All that is done here, it is but a preparation to those riches of glory that are to be made known on the vessels of mercy. As the sorrows of this life are unto the wicked but the beginning of sorrows, so all that God doth for his saints in this life is but the beginning and the sprinklings of those riches he will expend to eternity, and which he hath laid up for them in heaven, as the Apostle phraseth it in Col. i. 5. Saith the Psalmist, Ps. xxiii. 6, speaking of this love, Mercy and loving-kindness shall follow me all my days. Take any of the elect children of God, what a world of mercy and loving-kindness doth follow him, and pursue him? Even as we are bid to follow after peace and to pursue it, so doth God pursue thee with loving-kindnesses, one after another; but when thou comest to 'ages to come,' loving-kindness shall overwhelm thee, swallow thee up.

My brethren, if God have done so great things in the bringing us to glory, as the preparation to it,—he did let us fall into sin, delivered us out of it, sent his Son to die for us,—if these be but the preparations, what will the riches be? And yet all this is but preparation, that he might shew forth the exceeding riches of his grace, in the ages to come, in kindness towards us in Christ Jesus.

Thirdly, What is it that God will expend upon us in heaven? He will expend upon us the *exceeding riches of his grace*.

My brethren, the exceeding riches of God's grace must be laid out in something which shall be proportionable to it. If a king should say, Go take all the riches in my kingdom, and expend it upon such an entertainment; if the maker of the entertainment be faithful and wise, the entertainment shall be suitable to those exceeding riches that are laid forth and expended. If we say that such or such a thing doth cost a man so much, we reckon it folly in him that is the purchaser or procurer of it at such a rate, if it do not hold some proportion to the cost. Now then, if God will shew forth the exceeding riches of his grace, that happiness and glory that must hold a proportion to this, and come up to it and be worthy of it, that entertainment which God himself is the maker of, and therefore he will not cast away any whit of his grace, but his saints shall have it out in glory, how great must that glory be! And it is to make a show, on purpose to shew forth. Saith God, I will shew how great a God I am, how gracious I am, how well I can love creatures, and how kind he will be when *he meaneth* to be kind. If Ahasuerus, being a great king, will make a

feast to shew the riches of his glorious kingdom, how great, how magnificent shall the feast be! If God will make creatures happy, and undertakes to do it, to shew forth the exceeding riches of his grace, and this before all ages, all men, when all the world is gathered together, how great must this glory be! And I beseech you consider who are the stewards of all these riches that are in God. Here is grace and loving-kindness; we are therefore like to be well entertained. You see grace is at the cost, and gives commission to loving-kindness to spare for nothing. If it be to shew forth the riches of grace, grace will be sure to provide for its own glory, to shew itself to the utmost; and when kindness towards us shall have the command of grace's purse, that will be sure to think nothing too good for us. If a prince should employ one to make entertainment that is of a profuse and prodigal spirit, and a deep observer and favourer of the persons to be entertained, he will be sure to lay on cost enough. Especially if the prince set open his coffers, and bid him take out whatever he will for that entertainment; what an entertainment will you expect shall be made by this man! Saith God to loving-kindness, Here is all my riches, take whatever you please. And, my brethren, to be sure that is profuse enough.

And then again, it is made God's ultimate design here of all he hath done for us; it was the first thing in his intention and thoughts, which he had in his eye as the end and conclusion of all. Therefore he did let us fall into sin, 'dead in sins and trespasses,' 'children of wrath;' therefore he sent Jesus Christ, therefore he quickened us in him, therefore he set us in heavenly places in him. What is the design, the ultimate end in God's heart of all this? That he might shew forth the exceeding riches of his grace in the ages to come. The truth is, this God that is rich in mercy, had so much riches by him that he thought of all profuse and expensive ways to lay it out; as if one should have so much riches by him that he knew not how to expend them. God might have brought us to heaven immediately, but he let us fall into sin, to draw out infinite riches in pardoning, and yet this is but by the way; what then is the goodness of God that is laid up for the sons of men for eternity!

Fourthly, It is so much riches of grace that God hath designed to bestow upon us in that world as requires ages to come to exhaust it. It is a notion of the highest comfort to us that God hath taken up so much love, the first moment he loved us, as requires eternity to manage it. Here you have a scripture for it: 'that he might shew forth,' even to eternity, 'the exceeding riches of his grace.' It was so much riches as required an eternity to manifest and to expend; so much riches as, though we shall ever be spending, they shall never be spent.

We say of hell, that the demerit of sin is such that therefore hell is to eternity, because that the creature cannot in a short time undergo all that wrath that is due to him for his sin, and therefore there is an eternity of time for him to suffer in. So it is here; we may truly say of heaven, of the riches of God's grace which he hath laid up for us, to spend upon us, it is so infinite a treasure that the creature being not able to take it in at once, must have ages to come to take it in.

My brethren, this is one of the highest exaggerations of the glory of heaven to us, that it is not only to eternity simply, but that it requires eternity to expend that which God hath designed to us. When thou comest to heaven, thou mayest, and thou mayest now by faith, say, Soul, take thy rest, thou hast goods laid up for many years, thou hast riches of grace laid up for ages of ages; which cannot be spent, spend as fast as thou canst.

In Ps. xxxvi. 9, speaking of heaven and of drinking of the river of God's pleasures, he calls God there the fountain of life; and why the fountain of life? Because the fountain is continually bubbling up new fresh water; it is ever doing of it. God himself hath infinite goodness in him which the creatures cannot take in at once; they are taking of it in eternally. All that God doth for us for ever is but the fulfilling of his good pleasure, as you have it in 2 Thess. i. 11. It is but filling up that good pleasure of his which he hath conceived towards us.

There are two things in God, simplicity of being, and infiniteness of being. Now although, by reason of the simplicity of his being, we see God at once every moment, and as his essence is simple, so that beatifical vision is one simple act; yet by reason of the infiniteness of his being, it is like sailing over an eternal sea, where you see nothing but sea, and yet you are to eternity sailing it over; you have a new horizon every hour's sail you sail. So is it here; therefore they are called rivers of pleasure, because in God and from God, by reason of his infiniteness, they are continually fresh. The Papists say that the saints in heaven see all things here below in God. What do our divines say to that? No, say they, it cannot be; though they see God, in whom all things are, and in whom all things may be seen, yet they do not see all things in God at once. The saints—even as Aquinas himself speaks, and reason acknowledgeth it too—see in God still things fresh, which they saw not in the beginning of their blessedness. The angels that see God's face in heaven, yet they stretch out their necks to learn continually even of the churches below the mysteries of Christ; much more in heaven.

My brethren, it is for *ages to come;* the infiniteness of this being of God holds us seeing, and knowing, and viewing over afresh even to eternity, and yet it is not, it cannot be comprehended by us; therefore ages to come are appointed.

Fifthly, It is in kindness towards *us.* My brethren, when God shall have shut out all the world, shut up all wicked men in hell, when he and his children shall be alone, and all the world besides excluded, and none else there but his children, and they all together with him, then will he break up the exceeding riches of his grace, and he hath reserved it unto that time.

Lastly, It is in kindness towards us in Christ Jesus, loving us with the same love wherewith he loved Christ Jesus. Look what glory he hath bestowed upon our head, the same he will bestow upon us, and with the same kindness, and how great must that needs be? Do but read the description of that glory, which the Apostle on purpose made of Christ, in the first chapter; out of the same kindness he will bestow the same glory upon us.

And so much now for observations upon that last sense and interpretation; and so I have done with this verse.

SERMON XXI.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—VER. 8–10.

THESE words which I have now read unto you are an additional piece, added to that discourse of the Apostle before, concerning the cause and parts of our salvation, in shewing the exceeding riches of grace, in the application of salvation to us, laid forth by free grace from everlasting, and purchased by Christ.

The words here are one of the great forts of the Protestant doctrine, a place which all our divines, in handling of justification, and salvation by faith and by free grace and not of works, have recourse unto, as wherein salvation by faith is spoken of *tanquam in propria sede*, as in its proper place. And therefore it is reckoned as the sum, as indeed it is, of all the Apostle had said concerning this, both in the 3d and 4th chapters to the Romans, and in the 3d to the Galatians.

I will not stand to repeat anything which I delivered for the opening of the words formerly, until I am over the 10th verse. I shall, though not much, yet somewhat more enlarge, because I conceive that the truths delivered therein are of exceeding great moment.

To begin therefore with the exposition of each word apart:—

Here is the Apostle's main assertion laid down, and that is, that *by grace we are saved;* and it is ushered in with this particle *for*. 'For,' saith he, 'by grace are ye saved,' which is a particle of coherence and connexion, and so must refer to the former words.

The word is sometimes used for an introduction to an assertion, or further explication of a thing formerly asserted; sometimes as giving a reason of what had been said before. And I take it that both do stand here, in relation to two several references that these words have.

1. They refer to what he had said in the 5th verse, when he had but begun to mention the application of salvation to us, in quickening of us; his heart being big with it, saith he there, by way of parenthesis, 'By grace ye are saved.' He lets fall there a brief word, which yet was the centre that all his motions and rounds about the text were directed to. Now then, he having but hinted this by the way there, when he had made an end of that vein of discourse which he had in hand and was engaged in, he now comes to reassume that which he had before but scattered by the way, and to hold up this as the eminent thing, as the centre and the upshot of what he aimed at in his whole discourse. And so he enters upon a new commonplace of matter, to shew how by grace we are saved, in the application of salvation to us; he clears it by way of several short *theses*. And so now the word *for* hath relation to what he had said before in the 5th verse, 'by grace ye are saved;' and it is a note of reassuming the same thing again, and ush-

ereth in a further clearing and explication of what he had there said, as if he should say, 'For you must know that by grace ye are saved;' and so he goes on to enlarge upon it.

2. If you take the words in reference more immediately to the words foregoing in the 7th verse, so they are a reason of what is delivered in that 7th verse. He had said there that the utmost end of God was, in the ages to come to shew forth the exceeding riches of his grace, in his kindness towards us in Christ: for, saith he, by grace ye are saved. One interpretation I gave of those words in the 7th verse was this: that to shew the exceeding riches of his grace was God's utmost end in the salvation of men. Now here follows a demonstration and evidence of it. 'For,' saith he, 'by grace ye are saved.' This being the fountain, the original, the *Alpha* and *Omega*, the beginning and end, the contriver of all the salvation of man, he hath contrived all so that the whole shall manifest itself to be by grace. And to evidence it to them he instanceth in the salvation we have in this life, in the application of salvation to us, shewing how in the whole, and in every part of it, it is so contrived as it shall eminently appear that we are saved by grace. And by that also, says he, you may guess that even to eternity, and in all the ages to come, God still drives on the same design, even to shew forth his grace and the riches of it more and more; and by what you have now found in this work of application,—'for ye are saved by grace,'—you may estimate what riches of grace in the world to come (which was another interpretation I gave of the words) are to be spent upon you. This as to the coherence in both these senses.

I may add this: I told you likewise, that in those words in the 7th verse, 'that he might shew forth the exceeding riches of his grace in the ages to come,' his scope was to shew forth the riches of his grace in converting us, in the example of these Ephesians. Now then the Apostle comes in with this word *for* as by way of exemplification, 'for by grace ye are saved;' if ever there was an instance of the riches of grace to after-ages, it is in you. Because he had propounded them as the pattern, as the model of like kindness to others in after-ages, he doth now enlarge, and shew how that in them, and in their conversions, men that were so eminently wicked and sinful, God had shewn forth so great and rich a grace in saving of them. 'For ye,' saith he, 'are saved by grace.'

Only I shall make this observation by the way. In that the Apostle doth reassume and dilate upon it; viz., salvation by grace, and that through faith, and not of works, &c.; in that he so indigitateth this, and insists on this, having let it fall before, and now again prosecuting of it,—you have scarce the like in any epistle,—it argues that this is the great point of the gospel, salvation by grace, through faith, and not of works, which is the sum of these verses. It is that great point which all the writings of the apostles, and of the prophets before them, centre in. There are two things to which all the prophets are said to give witness. And the one is, the coming of our Lord and Saviour Jesus Christ, and the glory which shall follow upon his coming; which you have in Acts iii. 21, 'As he hath spoken by the mouth of all his holy prophets since the world began.' And it is called in Rev. x. 7, the mystery which shall be fulfilled, which, he saith, hath been spoken of by his servants the prophets. Now the other point that all the prophets have testified,—and if we search them we shall find,—it is salvation through grace, and through Christ, by faith alone. You have it in one place of Paul, in Rom. iii. 21, 'The righteousness of God without the law is manifested, being witnessed by the law and the prophets.' And, Acts x. 43, 'To him

give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins,' or have justification by faith, or by believing, and without the works of the law; which is both Paul's scope in that Rom. iii. and Peter's scope in this Acts x. This is a point which all the prophets gave witness to, and therefore, in Rom. i. 17, the sum of the gospel is delivered to us by this, that 'the righteousness of God is therein revealed from faith to faith.'

For by grace ye are saved.—I confess, I thought I should have found no difficulty at all in this; for when I viewed the words, I thought the Apostle's scope, when he said, 'by grace ye are saved,' had been comprehensively to mean all the benefits we have, which belong and appertain unto salvation, and all the standing works of God upon us, calling, and quickening, and sanctification, and whatever else that are all by grace. And so, 'by grace ye are saved,' runs currently from first to last, both because these are all things appertaining to salvation, and because that they are all by grace. That grace that justifies and adopts us sons, that grace it is that also calleth us, sanctifieth us; electing grace doth the one as well as the other: and all proceed immediately from that grace which is in the heart of God towards us, freely, and without works. And that which did incline me still to think this should be his meaning is, because that 'by grace ye are saved' comes in presently after quickening, ver. 5, and so it would seem here also to include the very work of regeneration, and the new creature, which he in this very paragraph speaks of, ver. 10.

Now the truth is, this interpretation would run currently but for one thing, and that is this, 'by grace ye are saved *through faith*.' Mark it, now this addition here crosseth it, taking salvation here for the whole work of God in us, and upon us, and towards us, comprehensively. Why? Because, first, faith itself is a part of salvation, it is a work toward salvation, and unto salvation in us. And though it is true, as the Apostle saith in Acts xviii. 27, that men believe through grace, as the efficient cause of their believing; yet notwithstanding we cannot be said to have faith through faith. And therefore at least here faith must be excluded out of these words, when he saith, 'by grace ye are saved through faith;' for otherwise there were a *processus ad infinitum*, as we use to say.

But then again, I thought, as the Apostle saith in another case, when he saith, 'all things are put under him,' it is manifest that he is excepted which did put all things under him; so now faith is excepted here, because he saith afterwards, and that as an addition, 'and not of yourselves.'

But then, on the other side, there are many things besides faith,—if you will take salvation for the whole, and all that God doth in us and for us,—that though all is by grace, yet all is not conveyed to us by faith, for regeneration itself is not. A man doth not first believe, and then is born again; but a man must first be born again before he believeth, as you have it in 1 John v. 1, 'He that believeth is born of God.' It is true indeed that regeneration, whereof one principle is the principle of faith, is not of works, it is wholly of grace; for the new creature is created unto good works; but yet still it is not through faith, (mark it,) unless you would make, as some do, which to me is unnatural, that the first act of faith is without any principle at all in us; which is to make a man see without having an eye. Now it is true, I say, that all these are by grace, but they are not through faith. You must give grace leave to go further than faith: and yet notwithstanding here, when he saith, 'by grace ye are saved through faith,' he makes them adequate and commensurable one to the other.

Then again, that which narrows the words yet more is, that take all the sanctification and new obedience that is wrought in us after we are born again, although it may be said in some sense it is through faith, yet it is not through faith alone; but the salvation which he speaks of here, it is by grace through faith. 'We are justified freely by his grace through faith,' &c. Now oftentimes in Scripture 'saved' is taken strictly for justification; as, 'He shall save his people from their sins,' in Matt. i. 21, and 'saved from wrath to come,' in Rom. v. 9. And many like instances might be given, though here he states all under the first word, 'saved.'

But then methinks this should be too narrow for the Apostle's scope here, whereas we find that salvation may be taken more largely: and let us enlarge it as far as possibly we can, so we make these two meet together, 'by grace ye are saved through faith,' and *through faith only.*

I do lay, for the interpreting of these words, having shewn you wherein the stress lies, these three things, as premises to assoil this difficulty:—

1. That only that of our salvation is here spoken of, which, as it is given by grace, so it is received by faith, as I said before; these are both adequate. Therefore we must not extend salvation here further, or think anything is included in it further than what is conveyed to us by faith, though all be of grace.

2. That methinks the whole of our salvation should be here meant,—how, I shall shew you by and by,—a whole and a complete salvation. 'Ye are saved by grace,' that is, ye are fully saved, or else the Apostle's scope would not be here satisfied, and made fully up, unless his expression should reach to this; he having spoken such great things in the words before of God's shewing riches of grace in the world to come, and making this as a proof of what he had said before.

3. That he speaks of salvation as applied in this life; it is not the possession of salvation in heaven, that must necessarily be left out: for he speaks, I say, of salvation as it is applied; and it is manifest, because, saith he, it is through faith.

Now then, to assoil this difficulty in a word, that I may make this clear to you, for upon it depends the understanding of these words in the text; I conceive that salvation imports two things, or, if you will, salvation hath two parts:—

The one is, of such benefits as do consist merely in the actions of God upon us and towards us, which indeed and in truth are properly salvation, in comparison of the other, as making us sons and heirs, pronouncing us just, redeemed, reconciled, graciously accepting our persons in his Son, giving us a right to heaven and to life.

And the other is of the workings of God in us, which are unto this salvation, as calling, and sanctification, and obedience, &c.

I find *saved* is thus distinguished, when he speaks, as here he doth, of grace, and not of works. And that text which we have often occasion to recur to in the point of free grace, is an opener of this place; it is in 2 Tim. i. 9, 'Who hath saved us and called us, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus.' Here, if you mark it, 'saved us' is made distinct from calling; he hath both saved us and called us, and both by grace, and not of works. Now if you take in the whole work of calling, God doth not call us by faith, not by faith alone, for calling includes sanctification and regeneration; we are saints by calling as well as believers by calling; yet we see that he distinguisheth salvation

which is the work of God upon us, from calling which is the work of God in us.

Or if you will, you may take this distinction to clear it, which may help your understandings more in it; and that is, that that salvation which is applied here in this world, for we exclude heaven, is not through faith, not through faith alone; for in 2 Thess. ii. 13, we are chosen to salvation through faith and sanctification both: it is a medium through which he carries us.

Or if you will, we may also distinguish thus of salvation itself; that there are two sorts of degrees of the application of it, and both called salvation:—

1. One is an investing us with a right, a title, a tenure, an interest in all benefits of salvation, be they what they will; to give us a formal, sure, legal, authentical interest, according to the rules of the word, to all benefits of salvation, whether in this world or in the world to come.

2. Or in the second place, there is an actual possession, or, if you will, rather call it an accomplishment of all the parts of salvation and works of God in us, which God carrieth on in us by degrees, works holiness in us by degrees, whereof quickening is the beginning; works glory in us by degrees, first raising us and then filling us with glory in heaven, as I shewed out of the 6th verse.

Now these are evidently distinct, and yet they are both called salvation. There is salvation in hope,—that is, having the title of it, Rom. viii. 24. And there is σωτηρίας τύχωσι, an obtaining of salvation, or salvation obtained; as you have it in 2 Tim. ii. 10. There are some benefits indeed which we have not only a right to, but we do as fully possess them as we shall do in the world to come; and that is being justified: we are as much righteous as ever we shall be in heaven, and have as full a possession of it; only at the latter day there shall be a fuller enjoyment of it, therefore sins are said to be pardoned in the world to come.

This distinction of salvation thus, in the right and title of it, and of salvation in the full accomplishment of it by degrees, time after time, is evident in Scripture. 1 John iii. 2, 'Now are we the sons of God,'—now the whole right of sons is ours, and God himself can give us nothing which he hath not given us a right unto; and yet, saith he, 'it doth not appear what we shall be.' Look, what our right to sonship gives us a title to, that is yet to be manifest; what it will bring with it, we know not. 'It doth not yet appear what we shall be; but when he shall appear, we shall be like him.' So take sanctification itself; you are not perfectly sanctified, you have not that part of salvation completed and accomplished as it shall be in heaven; you have as much right to all the sanctification that you shall ever have now, as you shall have in heaven. All that is prepared by grace in election from eternity, the whole title to it is given us at once, and God doth but parcel out by degrees that salvation which he giveth in the title of it at first. I will not stand to enlarge upon this.

Accordingly now you shall find that our divines do distinguish, and exceeding rightly. Say they, when we are said to be translated from death to life, and our state is altered from the state of nature to the state of grace, from damnation to salvation, there is a double change wrought in us.

One is *a relative change*, which consisteth merely in title. And—

The other is *a real change*, which consisteth in works in us.

The relative change in us consisteth in all those things which depend upon

God's accounting, and reputing, and actual reckoning as such. As now, go take justification, in Rom. iv. 5. It is said there to be an accounting and reckoning for righteousness to us; therefore it is opposed to condemnation, in Rom. viii. 32. Reconciliation, or reckoning us friends, it lies in accounting us so: 2 Cor. v. 19, 'Reconciling the world to himself, not imputing their trespasses unto them,' but accounting them friends, for that is the position of it. So take adoption, it lies in reputing, in God's accounting us sons, in giving us the right and title to it: 1 John iii. 1, 'That we should be called the sons of God;' that is, reckoned such: as the child that is in the cradle hath the title, and interest, and right of a barony, or of a kingdom.

Now all these benefits, in which the main and indeed the whole of salvation lies in this life, are in a way of reputation, and consist in a right, in a title, before the possession; such a right as will bring all the possession after it. And therefore to see the wickedness of the Church of Rome, how one absurdity draws on another. They, to maintain that we are justified, not by being accounted righteous, but by being inherently righteous, say that our adoption doth not consist in a relation to God as a Father, but in the image of God wrought in us. Why, if that adoption did imply a real change in the person that is made a son, it must make a real change in the father, for father and son are relatives; and so when God becomes a Father to us, you must make a real change in him, for always for things that are *relata* there is the same reason, as we use to say. Therefore now being a son, what doth it lie in? It lies in a title, in an authority, in a charter, in a commission, as we say; as it is in John i. 12, 'He gave them power'—that is, he gave them a charter, a commission—'to be the sons of God:' as the king gives a man a charter or a commission to be a nobleman or to be a judge; gives him a title to be so. In 1 Cor. viii. 9, and in 1 Cor. vii. 37, the same word is used for a privilege or for a liberty.

Now take salvation thus, as it is endowing us with all the title and interest of whatsoever God means to bestow upon us, and this is wholly by grace, and wholly through faith. These three are adequate:—1. Such benefits as are by imputation or reckoning; 2. by grace, out of us; 3. received only by faith.

Here now is the solution of the text: here is whole salvation in the very lump, it is all given at once, given at first; the whole of it as it lay in the womb of God's decree and free grace, it is completely, according to the right and title of it, bestowed upon us at once, and it is received through faith. 'By grace ye are saved through faith,' saith he; that now solves all the difficulty. They are, I say, all bestowed upon us at once; all that are, or as they are, acts of God upon us; that great salvation, 'so great salvation,' as the Apostle calls it, is given all at once: and by grace ye are *thus* saved, completely and fully, and this as soon as you believe, *eodem die*, as Jerome speaks. Here is the greatest gift that ever was given; 'not of yourselves,' saith he, 'it is the gift of God.' The Apostle hath penned the words so that they will refer as well to salvation as to faith. It is not of yourselves, it is the gift of God, the whole lump of salvation is. And by grace ye are *thus* saved; salvation in the lump of it, it is given to you by grace, and received by faith.

Now there is this difference between these two, that the one is given at once, and the other the Lord doth give by degrees, and go on to perfect it one after another: the one is an act of God upon us, towards us, and therefore is a mere act of free grace, immediately residing in God, and doth not

import infusing anything into us. In Rom. iii. 22, the Apostle, speaking of justification, (mark his phrase:) 'Righteousness,' saith he, 'unto all and upon all them that believe;' not in all, but unto all and upon all.

Now then, this same right to salvation, and to the whole of salvation, and all that ever you shall have, it is truly and properly called salvation. Why? You were once sinners: for you to be saved from your sins, saved from wrath, to have a kingdom added to it, and to have a right to all the blessings that ever the grace of God means to bestow, and to have all this reputed yours, this is to be saved truly and properly; it is to be saved in title, as the other is to be saved in execution. You know the word 'saved,' in our ordinary phrase, is taken in a double sense: we either say a physician saveth a man's life, or we say a king saveth a man's life if he pardons him, and especially if he advanceth him to any great place. Now when he saith God saveth us, his meaning is, he saveth us as a judge, as the sovereign Lord of heaven and earth, by endowing us with the pardon of all sin, and righteousness, and adoption, and whatever else; which are all forensical actions, actions of a judge, without us. Therefore now when he saith, 'by grace ye are saved,' he means these acts, which indeed are properly salvation. As we use to say of institution and induction into a benefice, the man hath the whole given him by institution, but he hath not possession but by induction; so here, 'by grace ye are saved;' all that belongs to salvation comes immediately through the hands of free grace, and is communicated to you by faith.

And, my brethren, salvation taken thus, in this sense, agrees with the scope of the Apostle and the words of the text every way.

First, He saith, 'Ye are saved,' completely saved. This now can be no way meant but in respect of the whole title and tenure of salvation. He saith not, Ye *shall be* saved, but, Ye *are* saved, fully and completely saved.

And then again, if you mark the words, the Apostle doth sever this salvation in the title, conveyed to us by faith, from the workings of God upon us. For after he had affirmed, 'by grace ye are saved through faith,' he then shews how over and above all that is wrought in us in this life, it is by grace also. He severs therefore the whole of salvation, in the title and in the right of it, from those things which are the means of salvation, as taken from the possession, which are both faith, and the new creature, and good works, and the like. This, I say, is natural to the text, that besides giving salvation by grace at first, which faith only receiveth, it shews that grace doth all in all in us besides; it maketh that faith, and the new creature, and everything else in us.

And let me add this: you will not find a scripture where believing or where sanctification is called salvation itself; they are said indeed to be unto salvation, and they are means, but they are not called properly and strictly salvation. And accordingly as there is salvation in the title of it given to us in one lump, and the works of salvation wrought in us; so you shall find that the Scripture puts the same distinction between grace. There is either the grace that brings salvation, in the offer of it, as it is called in Titus ii. 11, that is big with it, that hath all salvation in the lump to bestow, and which it offers to invest us with when we are called; and there is grace also taken for that dispensatory grace, as I may so call it, which doth work grace in us, and gives us a possession, by a power in us which grace sets a-work. And this is called grace too, in 1 Cor. xv. 10, 'Not I, but the grace of God which was in me,' or, 'with me.' He means there the grace of God as working in him, or with him. Therefore let me tell you this, though it

is grace that saveth, and grace that sanctifieth, and it is grace that glorifieth, yet grace saveth not in the same manner that it sanctifieth and glorifieth. For how doth it sanctify? It is the same grace efficiently indeed, and immediately; the same grace that doth justify us doth adopt us, but how doth it sanctify us? It sanctifieth us by infusing grace into us; and there is, as the Apostle saith, the grace of God which is in me, and which is with me; which is in God working with what he puts into me, which is the grace of God with me, or in me. But when grace is said to save or to justify, there it is pure grace; that is, it is not by working anything in me, but by a mere act that resideth in God, yet entitling me and investing me to the whole of salvation. And this is said to be received through faith; all this whole salvation is so received. And as it cometh immediately and purely through the hands of free grace, and doth not consist, doth not mingle itself with any workings in me; so faith is that which doth immediately receive it, receive the whole of salvation, as I shall shew you anon.

As now, take justification, being saved from wrath, and saved from sin, the Scripture is clear in it that you receive it by faith. 'Being justified,' saith he, 'by faith.'

And so adoption and sonship, being made heirs of life, which you may in some sense make a part of justification, and so the Scripture doth, yet notwithstanding we are said to receive it by faith, Gal. iv. 4, 5, and Gal. iii. 26.

Take both in, remission of sins, and being heirs of life, you receive them both through faith, and through faith alone. You have a place for it in Acts xxvi. 18, a speech of Christ, since he went to heaven, unto Paul. Saith he there, 'That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.' He divides the whole of salvation into these two things—into forgiveness of sins, and inheritance among them which are sanctified; he cuts off from these two faith and sanctification; he makes sanctification a qualification of that person God means to save; but he makes faith the thing that receiveth the right and title, and so receiveth salvation completely, both the one and the other, and this from the hands of free grace immediately. But I will not stand to enlarge these things, being clear and evident. And therefore, although I might shew you that faith hath a great hand in all parts of salvation, yet I could not shew you that it had a sole hand. I could shew you how it causeth repentance, how it is the spring of all good works, of all obedience, how it is that which goeth out unto Christ to fetch in holiness and strength, how it sanctifieth and purifieth the heart, how it brings in assurance of salvation, which is called salvation: all this might be shewn that faith doth; how you are kept by the power of God unto salvation, and that through faith. But none of these, or the most of these which I have named, are through faith alone; they are not, I say, communicated to us through faith alone. Faith alone doth not sanctify us, as the Papists would slander us, though faith alone justifieth us and saveth us. Now here the Apostle sheweth what faith alone doth, and therefore we must exactly keep to that whole lump of salvation which at first is bestowed upon us. And so now you have the meaning of these words, 'for ye are saved.'

By grace.—It implies the principal cause. By *grace* is meant the free favour in the heart of God out of us, as I shewed at large when I opened that scripture, 'by grace ye are saved,' ver. 5.

And therefore to add but a confirmation or two to it. In Tit. ii. 11, where he saith, 'The grace of God hath appeared to us;' in chap. iii. 4, he saith,

'The kindness and love of God hath appeared.' And in Ex. xxxiii. 19, that which is said there, 'I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy:' in Rom. ix. 15, it is, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion;' implying not a grace in us, but a grace that is in God.

The Papists anathematise those *qui statuunt gratiam quâ justificamur, esse tantum favorem Dei.* (Conc. Triden., Sess. vi., c. 11.) Now when we say, 'by grace,'—that is, the favour of God out of us,—the question is not, Whether, first, grace in Scripture be taken sometimes for the gifts of grace to us? We grant it. Nor, secondly, is the question, Whether inherent holiness, &c., be joined with salvation, or to flow from grace? but, Whether we are saved thereby? And therefore it is the greatest height of the mystery of iniquity that ever was among the Papists, who do not hold that we are justified at all by the grace of God out of us; no, not so much as the forgiveness of sins, not that part of salvation. Although they seem to pretend to it, and talk of forgiveness of sins, yet in truth they do not hold forgiveness of sins to consist in a free favour, pardoning as one man pardons another; but they make remission of sins to be nothing else but the deletion, the blotting out of a man's sins. And therefore Vasques, one of their greatest schoolmen, speaks out; for he saw it is that which must necessarily come upon them, according to their tenets. For what do they say? They tell you that there is but one cause of justification, and that is the infusion of holiness into us. Now mark it, if they held a forgiveness of sins by grace, then they must hold two parts or two causes of justification: one to lie in remission of sins by the free grace and favour of God, and the other in God's making us righteous inherently in ourselves. And so our justification should have two heterogeneal, two uniform parts, which were not like one to the other; one part of their justification must lie in the grace of God, without them wholly and merely, and the other part must lie in inherent righteousness infused into them. Now, to avoid this absurdity, they do clearly and plainly say, and argue for it, that the true remission of sins lies in the blotting out of sin; and as darkness is done away by the coming in of light, so there is no other pardon of sin but holiness and righteousness infused, which doth expel it. And this, I say, their greatest school-man, Vasques, doth expressly and clearly say. I do not say, saith he, that sin is pardoned by a grace and favour out of ourselves, but it lies in this, (he says it expressly, without an addition of a new favour,) in having an inherent holiness infused into us. What a damnable and desperate doctrine is this! (besides the derogation that is in it to the grace of God,) for no man then can believe that his sin is pardoned until he see it expelled out of him. And therefore, my brethren, hate Popery, for this is the tenet of it.

'By grace ye are saved,' not only by having sin pardoned, but being accounted sons, and being accounted righteous. When you come to have the whole of salvation bestowed upon you, it is merely the grace that is in the heart of God about which faith deals immediately.

Now there is the grace of God in election, which is the original grace; and there is the grace of God which doth make application of all to us. It is for substance the same love, only I make this distinction, as the Scripture also doth. I say, there is first the grace of God in election, which doth bestow all that salvation upon us, and that in Christ; so you have it in 2 Tim. i. 9, 'He hath saved us according to his own purpose and grace, which was given us in Christ Jesus before the world began.' There was a

grace given us, and bestowed upon us in Christ, before the world began; this is the original grace. Now, saith he, when God comes to save you actually, he doth it according to that grace. Mark that phrase; it is used there, and it is likewise in Tit. iii. 5, 'According to his mercy he saveth us:' so in 1 Pet. i. 3, 'According to his abundant mercy he hath begotten us again;' that is, according to that original grace which from everlasting he bestowed upon us, that favour which he did cast upon us in his Son, that love continued now, the very same, according to the model, purpose, and design thereof, is salvation bestowed upon us. And of this grace he speaks here, a dispensatory grace, as I may so call it; that is, when elective love continued to us, doth upon the same terms out of which he first chose us bestow all that salvation upon us. The use of this distinction you shall see afterwards in the next discourse.

I will not stand to lay open to you the riches and greatness of this grace, for that I did before. I shewed how all of salvation depended upon it; I shewed you the riches of this grace; I have done it again and again.

Now when he saith, 'by grace,' you must take in the grace of all the three Persons, the favour of them all. He doth not say by the grace of God only; he doth not mention Jesus Christ in this; therefore, I say, take all in, the grace of the Father, which is called the grace of God, who is said to be the Saviour, in Isa. xliii. 3, 'I am the Lord thy God, the Holy One of Israel, thy Saviour:' and the grace of Jesus Christ; it is his favour also that we are saved by. It was the grace of God that gave Jesus Christ, he died by the grace of God; so you have it in Heb. ii. 9. It was his love, or a grace in the heart of Jesus Christ, that caused him to become the author and purchaser of all salvation to us. 'You know the grace of our Lord Jesus Christ,' saith the Apostle in 2 Cor. viii. 9, 'that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' And, Gal. i. 6, it is called the grace of Christ. And then it is the grace of the Holy Ghost likewise, for all three Persons concur in it; and because the Apostle doth fasten it neither upon the Father, nor upon the Son, nor upon the Holy Ghost, let us take them all in. Rev. i. 4, 'Grace be unto you from the seven Spirits,'—that is, from the Holy Ghost. For, to say that grace should be wished from any creature, or to take 'seven Spirits' for created gifts, or for angels, as some have done, and to join them to the other two Persons which he had spoken of before, is extremely absurd; therefore he means the Holy Ghost, who is therefore called the 'Spirit of grace,' in Heb. x. 29. Now it is grace alone—that is, the free favour of God the Father, and of God the Son, and of God the Holy Ghost—that bestows all salvation upon us. Why? Because this whole of salvation consisteth in a reckoning us to be heirs and sons; now, whatsoever is thus by way of reckoning and account, it is by grace.

When he comes to bestow salvation upon us, is it not an infinite thing, my brethren, that that God who loved us from everlasting, when he comes to call us and work faith in us, should in a moment, in an instant, respecting nothing in us, possess us of all salvation? Respecting nothing in us, it is therefore grace. Rom. iii. 24, 'We are justified freely by his grace.' The word there, *freely*, is to shew that it is merely grace; it is without cause, it is grace dyed in grace, as I use to say, gracious grace: for so that phrase, 'freely by his grace,' will warrant such expressions; *prorsus gratis*, as Austin calleth it, that bestows all of salvation.

And as it doth do it without respecting anything in us, so he doth do it notwithstanding all that he seeth in us. A soul may say, O Lord, thou dost

freely give, not finding something why thou shouldest save, but all why thou shouldest damn, and yet bestowest the whole of salvation upon us. And what an infinite gift is this! that the poorest believer that is hath the whole of that salvation in that moment that he believeth, and he receiveth by it the whole of salvation! It may not only be said of him that he shall be saved, but that he is saved. It is made sure to all the seed of grace, as the Apostle's expression is in Rom. iv. But I will not stand to enlarge upon these things now.

You have had these two things expounded:—

1. What is meant by *saved.*

2. What by *grace;* and how the whole of salvation is given to us by the free grace of God towards us.

The next thing now that I should come to is, *to shew you how all this is conveyed to us by faith;* that the whole of it, I say, is conveyed to us by faith.

In the opening of this I shall—because it is the main—spend a little time upon it now, and in the next sermon. And, first, I shall open to you all these particulars which are natural and proper to the text—

1. That as the whole of salvation is given by grace, so it is wholly received by faith, and by faith only; and there is nothing in man that could have received this whole gift of salvation, or lay hold on it, or apprehend it, or have been capable of it, but only faith, not works, nor anything else.

2. I must shew you what this faith is, and that out of the text, that this faith which hath the grace of God and the grace of Christ for its object, and hath salvation for its aim, this faith and no other doth receive and doth possess us of the whole of salvation.

3. I must likewise shew you how this faith doth possess us of all this, that it is conveyed through this faith, and what kind of consideration this faith should have in our being saved by it, whether as a condition, or an instrument, or what.

I shall speak to all of these things briefly; and the first two are implied in the word *faith,* and the other in the word *through faith;* and so I shall clear it to you what is meant by this, through faith, and shew you how through faith it is conveyed to us, which indeed are some of the controversies and agitations of these times.

That which I shall do at this present is only this,—for I see I cannot finish it,—that as the whole of salvation doth come immediately out of the hand of God and his free grace, so there is no principle in man, or that can be supposed to have been in man, which could have received this whole of salvation, but only faith. As grace, I say, is the thing that gives all, so this principle in man, faith, is that which suits this grace wholly and fully, and nothing else could.

You read in Rom. iii. 24 of three causes, as I may so express them, but I will not call them all causes; I shall shew you what influence faith may be said to have into our salvation by and by. 'Ye are justified,' saith he, 'freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood.' You have these three—'by grace,' 'through the redemption that is in Christ,' and 'through faith in his blood.' Now by 'grace' there is meant all the favour in God's heart toward us, which did contrive and intend all sort of benefits to us, to the praise of itself. But yet this grace that was in the heart of God needed Jesus Christ as a Mediator (if you will have me so speak) in respect of compounding it with justice; therefore it is added there, 'through

the redemption that is in Jesus Christ.' And grace pitched upon the fittest instrument, the fittest servant it could have, to execute all its will, and to derogate nothing from itself; that is, Jesus Christ. Look what salvation you do design, saith Christ, I will purchase, and notwithstanding my purchase you shall give all freely; for though it be given through the redemption that is in Christ, and so as in respect of Christ it is not free, yet as it is to us it is free: and, saith he, grace shall not be robbed by me one whit, but advanced; the revenue of it shall not be one whit impaired by me; no, the giving of me, and that I die by grace, (as the phrase is, Heb. ii.,) shall magnify grace so much the more, and make it double grace. So that now the grace that was in God hath a Saviour for us fitted to his own heart. Well, but now saith God,—that I may express it in this familiar manner,—I see how that the giving of Jesus Christ, and his redemption, will very well stand with my grace and advance it. But I must come and apply this salvation, the whole of salvation, out of mere pure grace, respecting nothing in the creature; and I must make the creature sensible of this, and what is it that I shall do it by that shall magnify both my grace and this Christ? If I can now but get an instrument, something in man's heart, that doth no more derogate from grace than Christ's redemption doth, then grace is advanced indeed. Now, my brethren, as Jesus Christ was so fit an instrument, and a servant to all free grace's ends and purposes, the truth is, so is faith every whit; it is suited to the very spirit and strain, it is according to free grace's own heart too, let me tell you so. As grace is the eminent thing in God, so faith in us, suited to it, doth serve all its ends. As grace gives all that is in God without us, so it is pure faith that receives it. As the whole of salvation bestowed, the right to it, is out of us, and consisteth in God's reckoning and accounting of it to us, so this faith is a mere going out of a man's self to grace for this salvation; it is conformed to all the contrivements of grace, to give glory to it. As it is not of a man's self, so faith doth not look to a man's self. Even, as I may so express it, as the marigold opens and shuts with the sun, and turns continually round, and holds a correspondency with it, so doth faith to grace.

The Papists say, wickedly and wretchedly, that love is the form and soul of faith. The truth is, the free grace of God is as the form of faith, if we may so speak; and what is faith in a man? It is just like the first matter God created, in Gen. i. It hath no form, no shape in itself at all, but capable to take in and to receive all the free grace that is in God, and all that salvation which he hath proposed to bestow, and to give unto free grace the glory and honour of it, that nothing but grace shall shine and be as the soul of it. It will take no form and impression but what free grace stamps upon it, and it will return its own impression to himself again in glory. Free grace can say nothing to magnify itself, but that faith in the heart of a believer, acted by the Spirit, can take it in, and give him the glory of it his own way. The truth is,—that I may in a way of similitude make a parallel in this case,—as the human nature of Christ, being united to the Son of God, had that instinct, and that law in his heart, as it is called in Ps. xl., that he did not act as a person by himself, he had not a will of his own, but was resolved wholly in the Godhead, being united to it; so faith doth not take upon it as a grace, and as a work, or any of these things; it loseth itself, it resolves itself, and merely takes the forms and impressions that the free favour of God moulds it into. And the property of it is thus to advance the grace of God, and that is the reason—I shall give you a scripture for it by and by, than which to me nothing is stronger—that grace in bestowing the whole of

salvation will brook faith well enough. It will go and save through faith; it riseth up against works as all rebels. Salvation, saith he, is of grace, through faith, not of works. And free grace will trust faith with all its glory in bestowing of salvation, when it will not endure works to come in sight, not in point of giving salvation and the right of it.

In Rom. iv. 4, 5, and compared with ver. 16, saith the Apostle, 'Now to him that worketh is the reward not reckoned of grace, but of debt.' Why, might not a man say, I wrought it? But works, you see, will not stand with grace, and grace will not stand with works; but if God means to bestow salvation out of grace, by way of reputation, and accounting us righteous, and sons, and heirs, &c., faith will quickly serve the turn of free grace; therefore it follows, 'But to him that worketh not, but believeth on him that justifieth the ungodly.' But there is a more full expression in the 16th verse, which is more clear than this, and truly to me it is a strange one, and I wondered at it when I considered it. 'It is of faith,' saith he, 'that it might be by grace,' speaking of the whole inheritance of salvation; for as he calls it 'saved' here, he calls it an inheritance in the 13th and 14th verses. I take the meaning of the words to be this, that when God was to apply salvation, and to give the right of it, and that purely and merely out of grace, he did as it were consult with himself, what in man he should take that still it might be grace, and nothing of it might be impaired, and so he pitched upon faith; for that is clearly the Apostle's scope; he ordained faith, saith he, that it might still be of grace. That look, as it was merely grace when it was in God's own heart to give, so when he works faith in a man, and causeth him to believe, it is as much grace as it was before, and nothing is derogated from grace at all. It is therefore of faith, saith he; therefore God chose and singled out faith, that still it might be by grace, that grace might stand unimpaired, and be as fully by grace as if there were no faith, as if grace had saved a man without working anything in him. Though God doth work faith, which is an act of his, and an act of the soul too, yet it is as much by grace, saith he, as ever.

My brethren, although we hold all the tenure and actual right to all of salvation 'through faith,' (for so the Scripture speaks, it is 'of faith,' and 'through faith,' &c.,) yet still it alters not the tenure one whit; it is only and merely by grace still, it holds as much upon the original grace as before. And faith is taught to cause the heart to do so, even as if God had wrought no faith, nor nothing else as an instrument, but had saved him without any act of his at all. Thus you see that faith suits with grace, and it suits with grace in bestowing salvation.

I should now enlarge upon this, giving you the reason why by faith. And then, secondly, by what faith: the faith that is pitched upon grace, this faith. And then, how through faith, and how that nothing is derogated from grace by it.

As the whole of salvation is a mere free gift of grace, so is faith a mere receiver, and faith only could receive. For if there be anything given by grace, and grace be acknowledged the giver, you must have something that must receive, and in receiving must give all back again to grace, and that is nothing else but faith;—for now I am shewing you the reason why grace pitched upon faith when it would bestow the whole of salvation upon us;—I say, as faith suiteth with grace only, so it is faith only that can receive; it is that grace alone that can receive the whole of salvation from God. And therefore you shall observe in the Scripture, how that still receiving is put upon faith, as giving upon grace. 'They received abundance of grace, and

the gift of righteousness.' The gift of righteousness, the whole of salvation is of grace; now what in the Scripture is it that is said to receive it? Not your love, nor your works, nor your holiness; no, they have nothing to do with it in the point of salvation, but that principle of faith doth it. You shall find it through the whole Scripture. 'As many as received him,'—and that is interpreted to be those that believed on him,—'to them he gave power to be the sons of God.' Sonship is said to be received by faith, Gal. iv. 5 Remission of sins, which is a part of salvation out of mere grace, is said to be received by faith, Acts xxvi. 18. The inheritance of heaven and life, the whole estate of it, is a free gift of God, purely and merely; it is said to be received by faith, in the same place. The righteousness of Christ is called the gift of righteousness, in Rom. v. 17. Faith is said to be that which apprehends it; it is called an apprehension or laying hold of righteousness.

I say, run throughout the whole New Testament, you shall find mention of this act of receiving, and it is only ascribed unto faith.

And how doth it receive? It merely receiveth, it doth not give to God anything, it doth not return, as love doth. It was a speech of the ancients, that faith only is the apprehending and receiving principle, takes all in; but charity is that which gives out, and returns something to God. Now God did not like that; he would not go and say grace should save us by that which should return something to him, but by that which should be only a receiver. If he had said he had saved us through love, or saved us through holiness, and given us the whole of salvation through these, or any part of them, or the right unto it, what would love have said? I have given you love again for your love. God doth not like that; for who hath given unto him, and it shall not be recompensed unto him again? But God takes that which is but a mere receiver, that returns nothing again; and that is faith.

Therefore though you would say, Is not faith an act?—

It is true, it is, in a grammatical signification, an act; but in the sense, in the true, real import of it, it is merely passive. Faith doth not give anything to God, as charity and love doth, but it only suffers God to be good to it; it takes in that salvation which grace would bestow upon it. My brethren, the hands of all other graces are working hands, but the hands of faith are merely receiving hands; now saith the Apostle, 'Not to him that worketh, but believeth.' So that this faith, as it believeth to salvation, it is not reckoned a worker, nor doth it look upon itself as such, but a mere receiver, a mere emptiness, a mere first matter and chaos, the form whereof is grace, if I may so allude. No grace could have been chosen in the heart of man suitable thus to the grace that giveth, and to the gift itself, as this grace of faith is.

And there is nothing in man that answers the promise. For this grace hath put itself out into promises; as the original lies in the heart of God, so he hath made a copy out of himself in the promises, and nothing answers this but faith.

And, indeed, nothing could have given the entire glory unto grace but only faith. It is just as a mere looking-glass, when the sun shines it is a glorious thing. Oh, how glorious is that looking-glass when it shineth! But what is the glory? It is nothing else but the very sun's shining on it: so is faith, and the soul believing the free grace of God in Christ, receiveth salvation from him.

SERMON XXII.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—VER. 8–10.

THESE words do contain the great contrivement of God's free grace in the application of, and bringing us to salvation through faith. As the words before had spoken of the manifestation of an unknown treasury of grace to be broken up and spent in after-ages, in heaven, for ever; so amongst other coherences of these words with the former, they come in as a demonstration to raise up their minds to consider how infinite God's contrivements will be in shewing riches of grace in heaven, and when that time is come, seeing that in the way and in the foundation of it laid here in the works of faith and application by the Spirit, he had shewn forth and given so great a declaration of the riches of his grace. And so now the word 'for,' as I shewed last discourse, I refer even to the words immediately foregoing in that sense.

My brethren, the doctrine of the free grace of God in the application of salvation to us, hath been in all ages subjected to corruption, and a derogating from that free grace, either by denying of the application at all, or not regarding it; or else by attributing that to the thing wrought in us which should be attributed to free grace itself which works it.

The free grace of God, take it in the spring and fountain of it,—give me leave to preface this by the way,—that is, as it was in God's heart from everlasting, purposing and contriving our salvation, as it resideth in God's own breast, it is most pure and crystalline: for as so considered, it had no other spring but only the pure thoughts of his own love. And again, consider this grace in the current and streams of it, as they run through the heart of Christ, and are manifested in the works of his mediation, performed by himself; although there they are mingled with a full price paid for all that free grace hath done for us, yet still there is nothing lost of its glory, nothing of its freeness, but ran on clear, pure grace still, notwithstanding a price of Christ's blood mingling with this grace and paying a satisfaction to it. And the reason is this, because still it was in the hand of one that was God, who would detract nothing from it. But the hazard of prejudicing this grace is when free grace shall come to apply and bring home the salvation purposed by God and purchased by Christ to our hearts; when, through grace wrought in us, he shall endow and invest us with the whole and entire title to salvation, in our own persons, through faith. And, my brethren, as it runs through our hearts, as it comes there, there is a danger of contracting mud from the mixture of man's will, and self, and leaven of grace wrought in man, with this free grace of God brought home to man. And this comes to pass through the pride and self-conceit of man, which is apt to attribute those works of grace in us, without which salvation cannot be applied and

made ours, to something or other that shall be to the diminution and impairing of that grace that saveth us and is the author of all.

In all ages, but especially in these latter ages of the world, there hath been many attempts and devices in the hearts of men to detract and diminish from the sovereignty of free grace: and if not to pull down that sovereignty, yet to weaken it, and to undermine that throne which God hath invincibly erected for it; and it is evident in all those goings forth, in all the progresses of it towards our salvation, especially in these of application of salvation to us, whereof the text speaks.

Now, although in God's heart grace runs pure from everlasting, yet notwithstanding, attempts have been made to detract from that grace, even from electing grace, either by making it universal, or making faith foreseen to be a motive to God of this grace, or to make Jesus Christ's merits to be the foundation of his love to us; which it is certain they were not, for he did give his Son out of that love. Yet all these attempts have been to corrupt even that very grace which is in the heart of God towards us from everlasting. Now if men will dare to defile these springs of grace, as residing wholly in God's breast, as they are immanent acts contained within himself and rising out of himself, if they will go and mingle their dirt and dung, for so faith and works and all things else are in comparison of this grace,—give me leave to use the comparison that Paul doth, speaking of his own righteousness in relation to Christ's, so I speak in relation to this grace,—I say, if men will dare to mud this pure spring as it runs in God's heart, and mingle faith and works and Christ's merits; how much more the streams of grace bringing salvation to us, when they shall come to run and flow into the heart through faith, and run through holiness, carrying us on to eternal life, till it hath made us possessors of it,—how much more will, I say, the heart of man corrupt the doctrine of grace here? The danger doth specially lie when it comes to this. Therefore the Apostle here speaks so eminently of grace, it being the controversy of those times, for so it was. It was the great controversy in those two churches of Jerusalem and Antioch, viz., about works and grace, in Acts xv. 11; where Peter before the whole council delivers his opinion: 'We believe,' saith he, 'that through the grace of the Lord Jesus Christ we shall be saved, even as they.' Mark, 'through the grace of the Lord Jesus Christ,' that was all they believed to be saved by. It was in opposition to works. This controversy likewise troubled the church of Galatia, therefore Paul spends whole chapters upon them concerning it; it troubled the church of the Romans too, and he spends whole chapters in his epistle likewise upon them. But these Ephesians were not tainted with it; but yet, to fortify them against it, he draws in this piece here, 'By grace ye are saved through faith, and that not of yourselves, it is the gift of God,' and states the controversy as exactly as it can be stated for the exaltation of free grace.

My brethren, many of those who have kept the doctrine of God's free grace in election pure and unstained with any thing in man, yet in the application of grace unto us they have miscarried, attributing more to faith, or to repentance, or to the new creature, than the free grace of God and Christ's blood will bear. Many of the Papists have been sound in free grace as it hath been in God's election; yea, they are as right as can be in the business of redemption, take it as it hath been wrought by Christ: they give as much worth to his merits, and value to his satisfaction, as any other, and cry up both as much as we, and upon the same grounds. But when it comes to *the application* of salvation, and to this 'ourselves,' as here, and when it

comes to what salvation shall be attributed to, whether to faith or works or what else, in this they miscarry, this is the great stumbling-stone they all fall upon, and which multitudes are broken to pieces with; and so it hath been in all ages. When it comes that this same grace and Christ's redemption should be applied to us, then what do they do? They set up the new creature, this workmanship of God created in Christ Jesus unto good works, to be made our righteousness, and not the righteousness of Jesus Christ. They set up grace within us, and not grace without us. It will not be yielded so much that Christ's satisfaction is reckoned ours for the pardon of sin. And with others, those good works which are the fruit of the new creature must be preferred to the honour and title of merit, to procure heaven for us. And the truth is, with them God's free grace and Christ's righteousness may very well think themselves satisfied, if they be remotely, and at a distance, and at second-hand taken notice of. It is enough honour to Christ's merits with them, to have so much worth in them as to merit as our good works merit: and so free grace is, they think, honoured enough if it be faintly acknowledged that all is from grace, because the new creature and all is from grace assisting us.

And, my brethren, even when it comes to the work of the new creature, they go half-share with God. They say it is of ourselves as well as of grace. Yea, they make our wills the lords of grace therein; that is, that grace doth but merely like a servant help us, either to choose if we will, or we may refuse if we will; but our wills are the masters.

And others, that of late years seem to distinguish themselves from Popery by denying the merit of good works, yet in the meantime teach works to be for justification as much as faith, and both equal and alike evangelical conditions of salvation.

And those again that would reject works, yet notwithstanding will needs set up faith even whether it will or no; whereas faith is the most modest grace that ever was in this point; but, I say, they would set up faith or something that must have a throne and share with Christ and grace. Some would have the very habit of faith, whilst asleep,—a miserable thing; they will take it asleep, when it hath neither done good nor evil, and say we are saved by faith in that sense. And others would have the act of faith; yea, and in so doing would put off grace with this, that it is and shews the more of grace to take so small a thing as faith, a peppercorn, and they think that Jesus Christ is enough honoured, and all is for his sake.

Thus I say, in the way of application, still free grace hath been subject to lose its right. I will not stand to enlarge upon it. The Apostle therefore, in regard of this aptness that is in the heart of man to encroach thus upon the grace of God, doth here set down the royalties of free grace in this respect, reduceth all that is wrought in man to their due place or bottom, there to keep them from lifting up a hand, or raising up a thought, or taking in above what is meet or due to them. And, my brethren, it is a matter of as great concernment to preserve the doctrine of grace in its sovereignty in the work of application, as it is to attribute a sovereignty to it in election and redemption. And our comfort is this, that God hath entrusted one that is God too even with this work also, who will be sure to carry it on, and work out all mud in the hearts of his own people, if they mingle any with it; and that is the Holy Spirit. And were it not a great deal of pity, that after all the glory of God which grace hath in election, and which Jesus Christ hath in redemption, when it shall come to dispensation and application, in the winding and closing of all, he should be robbed of it again? As if a king or great prince, his whole and entire revenue should

be truly recorded and set down, and by his treasurer faithfully raised and collected, yet when it comes to be expended and laid out in his family, as it goes through under-hand officers, he should be cheated, and that wasted and spoiled to his dishonour. This dishonour is the grace of God and of our Lord Jesus Christ subject unto. It concerned therefore both God and Jesus Christ to look to this back-door. Therefore they have shewn as great a wisdom in its kind in this work of application, as in the contrivement of the work of election or redemption; and as in creation, they created all in number, weight, and measure, so they ordered all here, lest they should lose anything; that though they had it given them in the lump, in that work of redemption, they should by retail come short of their glory and honour: that when free grace should come to be minted and stamped in our hearts, it should come to be embased and lose of its value. The Apostle therefore is vehement in it in all his epistles; you see here how he heaps up negatives one upon another. Not of yourselves, not of works, saith he. It is one of his masterpieces, and indeed the masterpiece of God himself, for to set down the right limits, and what is to be attributed to grace, and to shew how that our salvation is so ordered and contrived, that nothing of grace is diminished or impaired at all. I may compare this free grace of God to a diamond; as it came out of the rock it came pure and whole and fair, and it was as curiously cut, as I may so express it, by our Lord and Saviour Jesus Christ, that all the lustres of it might have their utmost advantage: but now all the hazard is, when it comes to be set in the ring, set in our hearts, set in faith,—though faith be gold,—lest it should be so unskilfully set as that any of the lustres of this diamond should be impaired, that though there be never so much in us, good works or whatever it be, yet all may say,—faith speaking in the name of all the rest,—We do but serve to hold forth the glories of this grace, and the full brightness of them, without obscuring any. And therefore, I say, God hath entrusted one that is God, and that is his Spirit; and the Spirit hath here through Paul's hand delivered to us the truth herein; and the Apostle doth prevent all the corruption of the hearts and spirits of men in this doctrine, as I have in part shewed, and as in the opening of it will appear. And so now I come to the opening of the words, having thus given you by way of preface the scope of them.

Here are two things, which I spoke to in the last discourse:—

I. What is meant by '*grace.*'

II. What by '*saved.*' 'By grace ye are saved through faith.'

By 'grace,' as I said, is meant the free favour of God out of us. He useth no less than four words to express it by, from the 4th verse to the words I have read to you,—mercy, love, kindness, grace. You have all the very same words used in Titus iii. 4–7. You have kindness and love, ver. 4; 'after that the kindness and love of God toward man appeared.' You have mercy, ver. 5; 'according to his mercy he saved us.' And you have grace, ver. 7; 'being justified by his grace.' All these are synonymous; if mercy, if love, if all these be things out of us in God himself, grace is also.

Only there is one question which I did not speak to so fully in the last discourse, and that is, Whether that applying grace,—as I may call it, that being the subject of this text,—dispensatory grace, that applies salvation to us, be the same with electing grace, yea or no?

For answer to this,—for it is a matter of moment, and the want of considering it is the ground of mistakes in some,—I take it that there is—

First, The grace of God—that I may give you the distinction the Scripture gives—purposing of salvation and all things to us, which you have in

that famous place, 2 Tim. i. 9, 'Who hath saved us according to his own purpose and grace.' And this is proper to the Father.

But then there is, in the second place, a purchasing grace, which we are saved by too; and that is the grace of our Lord and Saviour Jesus Christ, as you have it in 2 Cor. viii. 9, 'Ye know the grace of our Lord Jesus Christ,' saith he, 'that though he was rich, yet for your sakes he became poor,' and thereby did purchase all that God did purpose towards us.

Then again, thirdly, there is, as the Apostle to Titus expresseth it, chap. ii. 11, the grace which bringeth salvation; both that which revealeth it, as in 1 Peter i. 13, 'Trust in the grace that is brought to light'—it is translated, to be brought to light—'at the revelation of Jesus Christ,' not the revelation of Christ to come, but it is that of the gospel. And then again, it is a grace bringing salvation; because as it reveals it, so it actually bestows it.

Now if you ask me, Whether it be the same grace that electeth that also doth call us and save us?—

I answer, first, it is certain it is the same love, the same grace, that justifieth, sanctifieth, glorifieth, and electeth, and all; it is the same love continued to us. In the 4th verse of this chapter, saith he, 'For the great love wherewith he loved us, he hath quickened us,' &c. And in 2 Tim. i. 9, 'According to the grace given us in Christ, he hath saved us, and called us,' &c.

Yet, secondly, you must consider this, that this grace of election merely *nihil ponit in nobis*, it wrought no alteration at all in the men, in the persons themselves; but this grace, when it comes to apply, it works an alteration in the persons. And therefore in that respect it may truly be said to have a difference; a difference, namely, between electing love, and that which justifies and sanctifies, though it is but the same electing love continued to us. As it imports the same love in God that doth elect and that doth justify, so withal it imports a love working a work in us, even in application. As now by way of parallel, it is the same love that doth sanctify which doth justify; yet in the work of justification God works nothing in us, but only reckons some things ours; it is an act out of us, in God himself; but grace sanctifying is a work in us. So likewise is it here; electing grace, it did *ponere nihil in nobis*, it did put nothing upon us at all, for we were not; only we had that grace given us in Christ, who then was in existence, as you have it in that 2 Tim. i. 9. But this, I say, doth *ponere aliquid*. We are saved by grace through faith; and though not of works, yet there is a workmanship created. It is the same question as if you should ask me, Whether that love of God which was from eternity was the same, and no other, that gave Jesus Christ up to death in the fulness of time? How would I answer it? I would say, it is the same; for that God, as the Apostle saith, did in the fulness of time send his Son, it was out of that love that was from everlasting. 'God so loved the world, that he sent his only-begotten Son,' &c. Yea, and it may be truly said, that Jesus Christ's coming into the world was but the manifestation of that grace which was given us before the world was, as you have it in 2 Tim. i. 9. But yet withal, for all that, to send Jesus Christ into the world was a new grace too; and therefore in Heb. ii. 9, he is said to be put to death by the grace of God. And so now, though electing grace is the same with that which justifies, yet when the Holy Ghost cometh to work and to apply,—for all three persons must have a like honour,—it may be said to be a new grace, even as the sending of Christ into the world was; for so far forth as there is a newness in the one, there is a newness in the other. As now, it is a grace of God to make a promise long before of

any mercy to his creature; and when he performs it, it is all according to his promise, yet it is a new grace for him to do it. So it is here.

And therefore, in the third place, I desire you to consider, that still when the Scripture speaks of calling us, it useth this expression, 'according to the grace given us before the world began.' So you have it in that place so often quoted, 2 Tim. i. 9, which indeed is a place parallel to, and openeth this. 'He hath saved us,' saith he, 'and called us, according to the grace given us in Christ before the world began.' That place sheweth—1. That it is a grace out of us, for it was given us before the world began; 2. That it is a grace without us; and, 3. That calling likewise is a grace, the Holy Ghost therein working according to the pattern of what was given to him. Now add to this that in Rom. ix. 11, 12, a place pertinent to this purpose,—the end why I speak this you shall see by and by,—'The children being not yet born,' speaking of Jacob and Esau, and of the prophecy that God gave out of them long before, 'neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.' I quote this place to this end.

You have here, first, a purpose of God in election, which was towards Jacob.

Secondly, you have a purpose that stood; the very same when Jacob was in the womb, it did continue to stand. 'That the purpose of God according to election,' saith he, 'might stand,' and out of it he called Jacob in the end; and that is called the 'foundation of the Lord.' But yet—

Thirdly, if you mark it, he addeth these words, 'that the purpose according to election might stand, not of works, but of him that calleth.' Here is grace now; when it comes to call, it hath an eye to that purpose which was from everlasting, which purpose standeth still, and out of it calleth. And as the grace of God looked not at works in election, so when it comes to call, it looks neither to good nor evil. And therefore prophesying of the calling of Jacob, and not of Esau, he saith, it is 'that the purpose of God according to election might stand, before they had done either good or evil.'

Therefore I conclude thus with it, that as speaking of Christ's redemption we would use this phrase of speech, 'that the purpose of God according to election might stand, not of works, but of him that redeemed us;' so in like manner, when he speaks of application, 'that the purpose of God according to election might stand, not of works,' saith he, 'but of him that calleth us.' Look therefore now, as Jesus Christ did act the work of redemption according to the platform laid, and so it was according to that grace which was given us in him before the world began, and yet it was a new grace too; so when the Holy Ghost cometh to call, he acts according to the pattern of the grace of God in election.

Now then here lies the question, Whether that God did love us with the same love from everlasting, which he loves us withal when he calls us?

My brethren, it is clear that it is the same love, the same grace continued; yet let me say this withal, that there is a new grace in it. The instance of Christ's redemption so clears it, as nothing more; for it was according to the eternal purpose of grace that Jesus Christ came to redeem us, yet it was a new grace. Jesus Christ came not only to manifest the love of God, though he did that, but he came to work salvation for us. So likewise here, when the Holy Ghost cometh to apply, it is not only the manifestation of this grace of the Son and of the Father, or it is not only the same grace; it is a new grace, though according to the old grace.

And let me tell you this, that the Holy Ghost is as great a person as the Son, and therefore there is a work left for him that shall have a new grace in it, as well as in the Son's work. It shall be left for him to do us as great a favour in his kind as Jesus Christ did do us in his kind.—And so now I pass from that, 'by grace.'

Ye are saved.—I told you, that the whole right of salvation was here intended by 'saved,' but I will not stand upon that. Only let me decide this question too by the way, which follows immediately upon the other:—

Question.—Whether is a man saved so, when the work of application begins through faith, as he was not before?

I answer clearly, that it may be said of him that he is now saved as he was not before, and that it is not a mere manifestation of his salvation. The text is so clear for it in the coherence, as nothing more; for do but mark it, 'Ye are,' saith he, 'by nature children of wrath;' 'by grace ye are saved:' there is an opposition between these two words, for salvation hath relation to wrath, as you have it in Rom. v. 9; we are 'saved from wrath through him.' Now if, when we are said to be saved, it were only the manifestation of salvation to us, then when we are said to be children of wrath, it were only the manifestation of wrath to us too: but we were children of wrath really, and therefore we are saved really now, in a true, real sense. And if it were a mere manifestation of being saved, and we were always saved in a true and proper sense, then we were children of wrath metaphorically and not really; if the one be real, the other is real, or both are not so; and if so, then I say this was not a real truth, that we are children of wrath by nature.

Now then if you say, Did not God love us? Doth not the text say, 'You hath he quickened, for the great love wherewith he loved us?'—

I answer, He hath saved us, and called us according to his grace given us, as he saith in that 2 Tim. i. 4. It was given us in Christ indeed, and it is out of that love he now calleth us and saveth us; and yet there is a true sense, in which respect we are not to be saved till now. A king in saving a traitor, privately bears a good-will to him, yet there must be a legal act pass from the king before this man is said to be pardoned; not till such time as his pardon is read at the bar, and he is acquitted; yea, though the king had sealed the pardon before, yet this man is not reckoned pardoned till this legal sentence of it. And therefore, in Rom. v. 11, we are said 'by Christ to have now received the atonement.' It is an emphatical expression. And in the 19th verse of that chapter, there is a notable variation of the phrase, which is observable. Speaking there of the parallel of Adam and of Christ, saith he, 'By one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.' The one is in the future, the other in the preterperfect tense. What is the reason of the variation of the phrase? Because that all men, as soon as ever they are made men,—he speaks of that multitude,—in Adam they are all sinners; but there are a multitude of elect, that are men, and do exist, that shall be made righteous.

My brethren, when the Scripture saith we are saved by faith, and justified by faith, and not of works, there must needs be more meant than a manifestation. Why? Because our salvation is manifested to others by good works as well as by faith; as you have it in James ii. 24. But what shall we say to all those places? 'He that believeth not is condemned already,' John iii. 36. It will be said, 'he shall be condemned.' It is true, but yet you see that text speaks further, and is express in it, that he is 'condemned

already, and the wrath of God abideth on him.' And it must not be put off with this, that he that believeth not hath the apprehension of wrath; but he is really under wrath, and that is his state.

How we are saved, and how we are not saved, I shall give you a distinction by and by.

The Holy Ghost hath left unto him a share, as we say, to effect about our salvation, as really as the Father or the Son had before. We were elected to salvation before the world was. I ask you this, When Christ came to redeem us, whether did he save us by his redemption? You must needs say, Yes. If we were saved before, I ask, How we are saved by Christ? Did Christ only save us manifestatively? Did not he do it really? We shall otherwise make Christ an improper Saviour. I ask again, Was not God's love as much to us before Christ died as after? Assuredly his love was as much to us before as after. Why? Because he did out of that love give Jesus Christ for us, and Christ did commend his love to us.

If it be said, as it is by some, that Jesus Christ was only for the continuation of the love of God for ever, I ask, When we were chosen in Christ before the world began, was not that grace then given us for ever? What needed then the death of Jesus Christ for the continuation of the love of God? Now, my brethren, if notwithstanding God's purpose of grace from everlasting, Jesus Christ be really a Saviour, and he saveth his people from their sins, then notwithstanding grace from everlasting, and Jesus Christ's dying, there may be still left a true sense in which the Holy Ghost saveth us too, when he cometh to apply salvation to us; for he doth run an equal share in honour with the Father and with the Son. Were it his work only to make manifest what the Father and the Son hath done, his share were less. So that whilst men set up free grace in this respect, they detract from the Holy Ghost, and the grace of God in Christ.

As Christ became the author of salvation unto all them that obey him, it was not a bare manifestation of salvation to them, but an alteration of their state: so it is when the Spirit saveth us.

But you will answer me, How can this be, that we should be children of wrath, and yet that God should love us, and out of that love call us, and yet the love be the same?

If they will answer me another question, I will answer that; and that is this, How was Jesus Christ beloved and a curse at the same time? Do but answer me. How were they, in Rom. xi., 'enemies' and 'beloved' at the same time? Whether did not God actually and really lay the sins of us all upon Christ, who yet at the same time was without sin? And again, Was not Christ when on the cross really made *sin;* and yet now he is in heaven he is without sin, even in that very respect wherein before, when on earth, he was sin? Was not Jesus Christ once made sin in a true, real sense? Certainly he was. And is not now Jesus Christ without sin in the same sense? So the Apostle saith. Now then answerably we may be enemies, and yet loved of God: we may be children of wrath and condemned already, in respect of that state we stand in, and afterwards saved as truly as once Jesus Christ was made sin. 'He will appear the second time without sin,' saith the Apostle, Heb. ix. 28. Is there such an alteration made in Christ's condition, and a real one? Certainly there may be the like in ours. In 2 Cor. v. 21, the parallel is exact. Him did God 'make to be sin for us that knew no sin, that we might be made the righteousness of God in him.' As on Christ's part there was a time when God laid all our sins upon Christ, *and then* another time in which he took all our sins off from him, when he

had satisfied for them; so on ours there is a time when God doth lay the righteousness of Jesus Christ upon us, and takes off that state of wrath that we were in in our own persons. And as it were absurd to say, as some, that our sins are translated upon Christ then when we believe; so that we were then made the righteousness of God in him, before we are called and believe, in that sense that the Apostle there speaks. The parallel then lieth in this, that as there was a time when God laid our sins on Christ, made him sin which was on the cross, when also at the same time he was personally without sin; so there is a time when God accounts personally to us Christ's righteousness. And again, as there succeeded a time when Christ, that was made sin and remained under it for a while, is without sin, as now for ever he is; so there was a time when we, who are now justified, were not justified, but were sinners and children of wrath, and that truly before God, as truly as that now we are saved before God. And that is certainly to me the meaning of that in Rom. viii. 4, 'The righteousness of the law is fulfilled in us.' Do we fulfil the righteousness of the law? No, but as it was fulfilled in and by Jesus Christ before, so the same being applied unto us when we believe, is said to be fulfilled in us; that is, is made good in us, as we may so express it. In that discharge of his, we, as considered in him, are made the righteousness of God.

But you will say, How are we saved in Christ and justified in Christ upon believing, when we were justified from our sins in Christ when he rose, &c., and had sin taken off from him; did not he represent us then?

Adam's instance will clear all. Were not all mankind condemned in Adam? Yet no man is condemned in his own person till he is born, yet representatively in Adam all died. So it is here. So far as we take Christ as a common person representing us, what was done in him was done for us in him, and so from eternity, before Christ died, we were saved in him in that sense. 'According to the grace was given in Christ before the world began,' saith he in 2 Tim. i. 9. Christ himself purchased it, with a reserve till we believe and repent, or else we are not to have the benefit of his death. The bond lay in God the Father's hand till we should come in to him for it. I do not know that the Scripture useth the word 'saved from everlasting,' but only that the grace was given us in Christ, and that Christ died representatively. But when we come to exist in our own persons, then it is applied to us, and we are saved in our own persons by that grace which once made Jesus Christ a common person for us.

The great mistake in this thing to me is this. It is one thing what God doth in his own breast as God, simply considered, and another thing what he doth as a judge, as he will come forth to the world, and proceed by a rule in the eyes of all mankind, and give an account of all at latter day; what acts are in his own breast, and what are in his breast with relation to the creature externally. Now to save and to condemn, these are acts of God as a judge. Justification and salvation is a forensical act; it is an act where there is an accusing and where there is an acquitting, as in Rom. viii. you have it, and often in other places. Now though God as God hath saved us from everlasting in his own breast, yet take him as a judge, that professeth therefore to go by a rule, and so we are not saved, according to that rule, till such time as he applieth salvation to us by his Spirit. 'By grace ye are saved through faith,' saith he.

Take the instance of Jacob and Esau. God might prophesy, as God, that there should be a Jacob and Esau, and that his love should be upon Jacob, before he was born, before he had been conceived; he might have done it,

and after he was born, if he lived in an unregenerate condition, by way of prophecy he might have said, 'Jacob have I loved;' yet notwithstanding still, if he will proceed as a judge, according to that rule which he hath set in his word, Jacob is not saved till Jacob believe.

The ground of this mistake lies in this: men do not distinguish between the grace of God decreeing, and the grace of God executing according to his decree. Application is the execution of God's decree; and as he decreed our salvation, so he decreed this order and this way of execution. My brethren, God doth not save us merely by predestination, he doth not glorify us merely by predestination. Would you never be otherwise glorified than now you are in God's decree? But he saveth us by predestination that works faith. 'By grace ye are saved through faith.' The mistake lies in this: that because it is out of that love, and because that when God begins to work it is out of that grace he chooseth, therefore they conclude there is no other grace, there is no alteration of the state of a man, when this grace comes to apply all to him.

Again, another ground of the mistake is this: the not considering of this distinction,—I speak this to clear it as far as I am able, though I shall do it largely;—it proceedeth, I say, from the ignorance of this distinction, that, first, there are immanent acts which lie in God's breast, as we call them, abiding in himself. 'The Lord knoweth who are his,' and this is called 'the foundation of the Lord;' which he purposed in himself. And then, secondly, there are acts which though they do reside in God's breast, wherein yet he doth proceed by a rule external, as he is a judge; as now to give us the right of salvation, of heaven, and glory, and happiness, and to acquit us from condemnation, it is an act merely in God's breast, and consists in his account; yet so as withal it is an act relating to an external rule given forth, by which he doth this, for it is an act in which he doth go by a rule which he hath set in his word. But then, thirdly, there are acts of God which are out of the same love that both these, and yet they work somewhat in us, as glorification and sanctification. Now to me here lies the pure and true mistake, that men do not distinguish between those acts that are purely in God's breast as God, known to himself; and those which though they are in his own breast, and work nothing in us, as justification and adoption do not, simply considered; they are acts towards us indeed, but are not acts in us, but in God only, yet they relate to an external rule, they are in God as a judge: and upon that respect there is some legal act passeth in our hearts upon which the Lord doth as a judge acquit us. Of which by and by.

And so much now for the clearing of that, 'by grace,' in this sense, 'ye are saved,' of which I have given you my thoughts briefly.

Now then to proceed.—*By grace ye are saved through faith.*

What is the reason that God, when he came to apply salvation to us, chose out faith? I shall only mention the reasons in the text.

1. Because there is a special sympathy between faith and free grace; so as that faith, and faith only, will give free grace all its due and honour. So that if the Holy Ghost must have a work upon us, by which we must be saved, that he may have the glory of salvation as well as Christ and the Father, there could be nothing else chosen but faith. I shewed you this in the last discourse. You have it in Rom. iii. and iv., where the Apostle saith plainly and clearly that it was of faith that it might be of grace; it was of grace because it was of faith. I am now to apply this salvation, saith he, to this soul, and I would have my grace exalted still, therefore I will have

faith. It was of faith that it might be of grace. But I will not stand to open that.

2. The Apostle, you see, maketh salvation a gift, for those words, 'it is the gift of God,' the Holy Ghost hath so penned them, that the grammar of them may refer as well to salvation as to faith. Now if that salvation, the right to salvation, be an entire gift that is given at a lump, then there was no grace that was so fit in the heart of man to answer this gift as faith. For faith is a mere receiver. That which is said of Lydia, in Acts xvi., that God opened her heart 'to attend,' it is in the original, 'to take them to her,' namely, the things that Paul spake, and he opened her heart to take them in, she did but receive them; so elsewhere. 'That they might receive remission of sins and an inheritance through faith,' Acts xxvi. 18. I could give you many places for it. Now—

(1.) It is faith of all graces else that doth first receive; and it receiveth by a revelation. 'The righteousness of God is revealed from faith to faith.' Love and joy, that are other graces, do but flow from this. It is faith that gives the first entertainment to that grace, and salvation brought by grace, and others take it in by faith.

(2.) It is faith that is only a receiver; that is, it doth nothing else but receive; it returns not. Doth the hand of a beggar that takes an alms, return anything to the man that gives? No, it only takes it. The beggar indeed doth other actions, puts off his hat, he bows to him and gives him thanks, and in these there is a return, but the hand that takes it is nothing but a receiver, and that act is only receiving. Love doth reverence to God, and it is officious and laborious, the labour of love as it is called; but faith doth nothing else but receive.

(3.) No other grace could receive it immediately but faith. *Fidei cum solo Deo ex Christo res est, caritatis cum Deo et proximo.* Faith worketh by love; love therefore ariseth from faith, but it is faith only that immediately receiveth. For the right of salvation cometh immediately out of the womb of free grace, as it lay there from everlasting, purchased by Jesus Christ; what is there in the soul that immediately receiveth it? Only faith. There are two acts of faith; the one is upward to God, and the other is downward. *Actus elicitus*, as we call it, and *actus imperatus*. The one brings forth without the help of any other grace,—that is, to receive the grace offered in the gospel,—and the other works by other graces. It is faith only glorifies God immediately; other graces by the help of faith.

(4.) There is nothing else but faith could have taken in the whole of salvation completely. We are sanctified by degrees, we shall be glorified many years hence; it is glory reserved to the latter day; we have it by parcels in the possession. What grace is there that could take in the whole at once? that could look to all that is to come and to all that is past? Nothing else but faith. The Apostle, when he saith here, 'ye are saved,' he referreth to what he had said before: we sit, saith he, 'in heavenly places in Christ,' and we are 'risen with Christ;' these are things to come, if we respect the actual bestowing of them. The right we have now, what can take this right in? Nothing but faith can make me see myself sit in heavenly places with Christ, and see myself risen with Christ. Faith can take in all that was done before the world was, can take in all that God means to do, yea, and give a subsistence thereunto. Love cannot do this; love may make a fancy of the party, but it cannot make the party present; but faith makes all these things present.

And then again, the Lord hath put all salvation and grace that he means

to bestow, in the promise: nothing else in us answers the promise but faith; so you have it in Rom. iv. 13, and Gal. iii. 22. I will not stand to enlarge upon this.

By grace ye are saved through faith.—Ye were children of wrath before, ye are saved by faith. I told you there was an alteration of the state of a man, from being a man condemned, according to the rule of the word, which God, as a judge, will go by; and it is upon believing.

Now what of salvation doth faith then receive, which we had not before, and to which works add nothing? 'Not of works.'

I answer, The whole right of salvation. This is clear out of the words, when he saith, 'through faith, and not of works.' Upon believing, or with believing, (I shall explain it by and by,) the whole right of salvation is given us; but all the holiness and works we have do not serve for the right, but only we are led through them to the possession of it. You have it said in 2 Thess. ii. 13, that we are saved through faith and sanctification. But the Apostle here orders them, how through faith, and how through sanctification. He speaks in common of both there; here, so through faith as not through sanctification. 'Not of works,' saith he. How shall we solve that? This is the clear distinction of it. We are saved through faith, as that which gives us the present right, or that which God doth then give as a judge, when we believe, before faith hath done a whit of work else; but we are led through sanctification and good works to the possession of salvation. Distinguish the right and the possession, and you have clearly the Apostle's meaning; for, saith he, 'he hath ordained good works, that we should walk in them,' as being already 'saved through faith,' which he speaks before that.

But had not we the right before, you will say? Truly, my brethren, as copyholders have the right to their land when their fathers die; but yet they must take it up at the court of the chief lord before they enter upon the actual possession: so it is here. We enter into rest by faith, as the Apostle saith. It is a mighty expression that in Acts xxvi. 18, 'By faith we receive remission of sins, and an inheritance.' Let any one now go and interpret those words. How is a man by faith said to receive an inheritance? He doth not receive the possession of heaven by faith; for vision, not faith, gives him that possession. How doth he receive it then? I answer, in the right of it. For upon believing, God, as a judge, doth pronounce this man an heir of eternal life, and, as a judge, he will own him to be so at the latter day. He had before bequeathed him an inheritance by the will of Christ, who died to make a testament; he had a right bequeathed him from everlasting, but the actual possession he enters upon by faith. It is called an inheritance, when he giveth the reasons why it is by faith. In Rom. iv. you shall find that he useth that expression of an inheritance. Abraham, saith he, was justified by faith, that the inheritance might be by promise; and in John i. 12, 'to them that believe he gave power.' The word is, he gave 'dignity,' as a king doth create a baron; it is a legal form and act. He gives them a dignity, and then bestows it upon them.

Therefore clearly to me, those that say that faith only serveth for the manifestation of justification or salvation are mistaken. Saith Paul, in Gal. ii. 16,—and he spake it as guided by the Holy Ghost, in the name of all the apostles,—'Even we believed, that we might be justified by the faith of Christ, and not by the works of the law.' If faith be only the manifestation of justification itself, then they believed that they were justified to be justified; but, says he, 'We, knowing that a man is not justified by the

works of the law, believed, that we might be justified.' Did they know only that justification would never be manifested by the law? No, they knew that they could never have a real justification by the law, and therefore, 'We believe,' saith he, 'that we might be justified;' that is, really, as the opposition carries it, Acts xiii. 39,—which being added to the other, clears it,—'By him all which believe are justified from all things, from which ye could not be justified by the law of Moses;' as really by the one, as we could not really by the other.

Again, that opinion must needs make all faith assurance, and so condemn a multitude of the generation of the just; for if faith be only the manifestation of justification, every man that believeth hath his justification made manifest to him, and so is assured of his salvation. And it makes justification also an improper thing, as I shall shew you by and by.

When the Scripture speaks of our being justified, it doth not mean a justification manifested to us only. Read but the 3d, 4th, and 5th chapters of the Romans, and mark the coherence. When he had proved that we are justified by faith, and that before God—it is not only in our own consciences—in chap. iv., he doth by this prove that Abraham was not justified by works, because then he had not been justified before God, and he would have had wherewith before God to have boasted. If he had not spoken of a justification before God, and but of the manifestation of it to us, this had not been a good argument of the Apostle's. And that he clearly distinguisheth between justification really given to us when we believe, and the assurance of it, is clear by chap. v. 1, compared with the former: 'Being justified by faith, we have peace with God,' saith he: 'by whom also we have access by faith, and rejoice in hope of glory,' &c. So that he makes peace with God, and assurance of salvation, and the love of God shed abroad in our hearts, and joy in God, &c., to be the fruit of faith. Now this could not have been, if our salvation and justification had been only the manifestation of our justification, and of the love of God to us.

The truth is, this opinion, first, makes our justification a mere trope and figure in rhetoric, whereas glorification is not; these would not be glorified by a trope only. 'Whom he hath predestinated, them he also justified; and whom he justified, them he also glorified.' Why should not justification be taken in a real sense, as well as glorification, or calling?

It, secondly, makes all faith to be assurance, as was said.

Thirdly, If you will say that there may be any kind of manifestation of election and salvation by signs, be it but probable; and so far all grant, and a use of them all do grant, after the revelation of justification by the Spirit, which is immediate: then if justification be only the manifestation of salvation, so far as they may serve to concur to the manifestation of justification, we must needs hold that we are justified by works; but the text saith clearly that we are justified by faith, and not of works. 'By grace ye are saved through faith.'

Next you will inquire, How through faith?

First, some say, by it as an instrument. The truth is, when you resolve that phrase into its right logic, it is the habit of faith is the instrument, rather than the act of faith.

Many queries may be, How through faith? As—

First, Whether it be to be considered as an instrument of God's justifying of us?

The truth is, when you resolve that assertion into its right logic, it is the habit of faith, rather than the act, must be called the instrument of

either. And thus the most judicious divine I know in that point, and in the point of justification, acknowledgeth it.* There is, saith he, the principle of faith, and there is the act of faith; now properly it is the principle of faith that must be called the instrument, the act is the way or means thereof. And if so, then more is attributed to the habit than the act.

Then again, Whether through faith as a condition, or not?

I would have this word laid aside; I see both parties speak faintly about it. Perkins upon the *Galatians* will hardly acknowledge it a condition; another, in a book called *The Triumph of Faith*, saith it is improperly a condition. If it be not, why do they use the word? There is a danger in it.

First, A condition may be pleaded. I may go and plead this, I have believed, &c. Will any man make this a condition between the giver and receiver, I will give you an alms, if you will receive it? It is not a condition.

Secondly, All those expressions, If a man believeth, he shall be saved, &c., import that he that doth so shall be saved in the event, which the elect only are, to whom he giveth faith. And it is a phrase that imports a pleading. A prisoner is not pardoned unless he plead his pardon, or hath his pardon read at the bar; will you say this act of his is the condition of his being pardoned? It is that without which he is not legally pardoned, he doth not stand absolved else. 'Wash, and be clean.' He could never have been cleansed if he had not washed; was his washing a condition? No, he did not stand upon a condition with him in it. It was indeed a duty, it was likewise a means or a manner by which God did cleanse him.

My brethren, the nature of faith is modest, it never makes a plea for itself, it wholly pleadeth grace, and nothing else. The truth is, if it were a condition, a man might plead it before God, as the Apostle saith, Rom. iv.

That it is called the law of faith, and therefore this must be the condition, it follows not. It is the duty, and it is the command of the gospel, without which God saveth no man; and is not that enough? It seems to me to import as if there were a universal grace, and that it is the condition terminateth it to this man, and not to that.

Then again, Whether it be the act of faith that justifies, or that is accounted a man's righteousness, when we are said to be saved through faith?

Surely no, for God might have taken works as well; if he would have taken it as an act, he might have taken any act, love itself.

There is this reason lies in the bottom of my spirit against it, besides all that else the Scripture saith against it: that if when I go to God to be justified, I must present to him my believing as the matter of my righteousness, and only Christ's death as the merit of it, what will follow? Two things clearly to me: first, that the heart is taken off from looking upon the righteousness of Christ wholly, and diverteth to its own righteousness, in the very act of believing, for righteousness, and presenteth that to God which the Scripture is clear against. I say, it doth take the heart off from the righteousness of the Lord Jesus, or the eyeing of that, and causeth it to divert into itself, and present its own faith to God. Secondly, every man that will believe to be justified, and go to God and say, Lord, justify me, he must have an evidence that he hath faith, for how else can he present that as the matter of his own righteousness? Now millions of souls cannot do this; they were in a poor case if they should be put to it.

* *Vide* Gerard Loc. Com. de Justif., p. 1325:—'Habitus est instrumentum, actus ratio, et modus,' &c.

The Apostle saith, it was 'of faith, that it might be sure.' If justification had been founded on the act of faith, it had been as sure on works as faith; for that faith that draws out an act of love is as apt to fail as that act of love. But here is no uncertainty, while I believe to be justified by the righteousness of Christ, but my faith is swallowed up there; though I may doubt of my faith relying on him, yet I have a sure object, I have a sure matter to represent to God for me; whereas if *believing* was that I had to represent to God to be justified by, suppose my faith fail me, I have not a sure matter of righteousness to represent to God.

The very object faith believes on is a contradiction to this, that the act of faith should be the matter of my justification. I yield this, when God doth justify, he takes notice of the act in its kind, of the degree of it. Abraham was strong in faith, but in the point of justification he takes notice of Christ in the heart. The truth is, boasting would be as much of faith as of works, if I were justified by the act of faith; whereas the Apostle saith, 'Not of works, lest any man should boast.'

But how shall we understand this thing, *through faith?*

It is not for faith, it is through faith. This word denotes out causality, then it notes out a way. What is faith? It is the way he saves us by. 'Prepare the way,' Matt. iii. 3. It is also aptly expressed by entering in at the strait gate, Matt. vii. 13.

How are we saved by grace through faith?

Faith lets in that salvation, lets in that grace whereby we are saved, as the sun comes in at the window when the shuts are open, and the soul receives that grace by faith, and take John's expression, John xx. 31, 'that believing you might have life,' by grace you are saved, and that through faith; because faith lets Christ into the soul, and he comes to dwell in the soul; God sees Christ there, and he so justifies us and saves us in and through Christ, through faith, and that not of yourselves. This word, *and that*, refers to faith, it is the gift of God, that is a diminutive phrase; he saith, he saves through faith, and this little thing faith is the gift of God; he magnifies grace, he took the least thing in us, whereby to account us saved, which is our faith. If Christ were now to appear, what is the least thing you could do, or could be expected that you would do? You will say, it were to look up to see him, and to hope for salvation from him. Isa. xlv. 22, 'Look unto me, and be ye saved, all the ends of the earth:' I require nothing else; by grace you are saved, it is but a look, and that not of yourselves, and you shall be saved by that grace. How much of self is against faith I have shewn; his scope is here to magnify grace in application. There is a great controversy in the world, which is the greater grace; this, or for God to vouchsafe a man that he should go and make a universal grace and love to mankind, and give every man means to assist him by degrees, so that if he will not refuse those means, he shall be saved, his own grace having a share with God in it. And he shall be copartner with God, so it shall be of his free-will; this puts much on the spirits of men, and it serves, say some, greatly for the clearing of God. Though I think, to clear God there need not be this doctrine; but we say, it is not in him that wills, or runs, but in God that shews mercy; he works the will and the deed, and by grace you are saved, and you are saved through faith, and the working of this faith is of God, not of yourselves; he carries on the will of man, opens the understanding by a spiritual light, which the common works of the Spirit give not.

The question is, which of these two magnifies grace more? Sure the latter. If the way of salvation had been through faith, partly of ourselves,

and partly of free grace, all mankind would have fallen every day one after another. There is the greatest instance that can be, that of the old world. Noah was a preacher of righteousness; the Spirit of Christ preached unto those souls of men that are now in hell. And, says God, 'My Spirit shall not always strive with man,' Gen. vi. 3. The Holy Ghost did strive with man, gave him assisting grace; there was not a man saved by that grace. It is the highest instance that can be; only one man saved and his family, when all mankind thus fell, and every one fell, one after another. How came he to be saved? It was not with that common grace; it is said, 'Noah found grace in the eyes of the Lord,' Gen. vi. 8. By grace he was saved, not of himself, it was by a special grace that gave him faith; it was not of himself. When all the rest fell away by that common grace men plead for, he was saved by the special grace of God. The text hath another instance; by faith ye are saved, you that were without God in the world, without the promise, led away with dumb idols, in whom the devil ruled, you were remote from faith; if you had been left to free-will, what would have become of you? How comes it to pass that you are saved who are Gentiles, when the Jews are cast off? If common grace would have got it, the Jews had the advantage: but 'by grace you are saved, not of yourselves.' What is the reason that Christ when he came, said that after his ascension, then the world should come in, and that God should say in ages to come he would save men through this grace? It is merely his free grace. By grace you are saved, and that through faith, which is the gift of God. It is given to you to believe, you are not able to think a good thought of yourselves; 'to you it is given.' Salvation is a gift, Christ a gift, and faith is a gift; when I have found out a Christ, I must find out a faith to lay hold on him; all our whole salvation goes by gift. The grace given before the world began gives Christ for us, and us to Christ. Thus Christ is a gift, and faith also is a gift; God gives that to us. 'By grace you are saved through faith; and that not of yourselves: it is the gift of God.'

SERMON XXIII.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—VER. 8–10.

I SHALL proceed still, as I propounded in the opening the nature of that faith which saves and justifies us, and never ceases till it hath put us into the hands of Christ. I handled something of it in the last discourse. I shewed you what a glorious grace this is, and how it will of all graces else be found to the praise, honour, and glory of Christ, 1 Peter i. 7.

I shall now demonstrate the greatness of it in respect of its workings, and shall also discover the vast disproportion that is between ourselves and our hearts in which it is wrought, and this grace itself; how hardly it is attained, and that it is fetched out of the rock by an almighty power. To that end I have chosen this text, and it is the particular head, 'that not of yourselves, it is the gift of God,' which I will by way of commonplace explain to you.

Only in general, take the scope of the Apostle before in this chapter. His scope is to magnify the free grace of God as the sole author of our salvation, which he magnifies in two respects:—

1. By shewing that misery which man lay in, when God first set his heart upon him: dead in sins and trespasses, deserving a thousand deaths, children of wrath, as you have in ver. 1, 2, and yet that God had provided a salvation, and a great salvation, for such a forlorn creature.

2. He magnifies it in respect of the way of bringing us to salvation, and imports thus much to us, that since free grace was the contriver of our salvation, its great end was to magnify itself, and being to make its own laws, it would be sure to order man's salvation so, that though of necessity something was to be wrought in man, or else he could not be saved, yet it would pitch on something that should have an ingredience into salvation, and yet so that as little as could be should be attributed to man, and all should be ascribed to grace.

There are two things required of us, faith and works. He puts a difference between these two, in that faith is taken up into commission with grace, 'by grace you are saved through faith;' which works are not, 'not of works:' the works are required as well as faith, yet God saith he will not own you in commission with his grace; 'not of works.' The reason is, this faith, as I shewed you, is that grace which so glorifies God, that he was not jealous to put it into commission with himself. Now when God required but as little as could be, yet he must require that we should know his grace and lay hold on it, since otherwise free grace will be lost, but yet in this laying hold on it faith will give all to free grace. But you will object, May not a man step in, and say, I have faith, and I have contributed something by faith to my salvation? No, saith the Apostle, it is 'not of yourselves,' but it is 'the gift of God;' and this is enough for the opening of the words.

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He compares unbelief to a special prison; suppose this man had life that he could help himself, yet if he be shut up, he is utterly disenabled. It imports, in the first place, that God hath in a special manner shut up all in unbelief; other sins are the sins for which God imprisons us, but that we may be surely imprisoned, he makes unbelief the gaol; we are shut up with a door of unbelief on us, and therefore he makes the greatness of the mercy of God to lie in giving faith. God hath shut up all in unbelief, that so he may have mercy: he hath shut them up in unbelief over and above all other sins. Gal. iii. 22, he saith there, that the Scripture hath concluded all under sin, that he might have mercy upon all; there are outward prisons of all men's other sins, but here he makes unbelief the inner prison; so God shews a further mercy in giving faith than any other grace. So that I may express it thus to you: the Scripture hath concluded all under sin, that the promises by Christ might come. The promises may come, and knock at the prison doors, and say, We have come to all other sins, and may come and say to a poor sinner, Believe, and tell him thus, If you will come and but believe, do but come out of your dungeon you are in, and you shall be set at freedom and be saved. Now saith the poor soul, if all other prisons be open, though there be free access to God from all other my sins, yet, saith the poor soul, I cannot come out of this prison; I am shut up, I cannot believe. The promise of faith in Christ is given to them that believe, and as the promise is given to them that believe, so the text saith here, faith is the gift of God; all the promises may knock at the prison door, but in vain, unless God open the door, as there the expression is, in Acts xiv. 27. We are in a special

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Gentiles, when the … the proving these words to you, *it is not of your-* the Jews had the … *about* to shew you the greatness of conversion in general, What is the rer… *ourselves*; but I shall keep close to the point of believing. then the worl… *shall* not speak so much to the workings of the habit of faith, would save … *to the* acts of faith, as clearly renouncing a man's self, &c. you are s… *perform* these particulars by shewing you that all that is in man, to you … *can* no way help a man to this faith; yea, all that is in man, 'to y… *man*, is against it; therefore certainly it is 'not of ourselves,' but wh… *the gift* of God.' These two heads shall be the particulars I aim at: al… *only* in the general I will premise this, which I will but touch on; that *if* we take our nature in innocence in Adam, to believe such things as *believe* would have been above such a nature. I will not stand to dispute *Adam*, yea or no, had that habit or principle which we have; only *is* that I say, that if he had that same principle of faith we have, yet to *those* things which, when we believe to salvation, we do believe, it infinitely above what his faith was put to believe. If that the wheels the same, yet if there be a new spring put in, that turns all the wheels another way. So whereas Adam sought salvation by doing, and continuance in well-doing, and the faith he had set all the wheels going that way; here to us under the gospel comes a new spring that turns all the wheels another way, and is as a new instinct and genius to carry the heart to Christ to be saved, different from what the genius and instinct of Adam's faith carried him to. The law of faith is different from the law of works.

Adam believed that God made him, and that he made the world, for he did not see it was made. I will not dispute whether his faith may be resolved to sense, or sanctified reason, yea or no. But this, I say, was an easy thing for him to believe, that all that was made was by him that said, Let us make the world. But if he had this same principle of faith, yet I believe it was so low that he could not try it further without new principles. Indeed, for him to believe that 'the soul that sins shall die,' and that he should die that day he did eat; it was easy for him to believe this, because he found that by doing the will of God he lived; therefore he might believe the contrary, that if he transgressed he should die. But what if God had said to him that God himself should die, and that he should be 'made sin who knew no sin?' If such a thing as this is should have been propounded to his faith, and the devil should have come and contradicted it, it would have put

to it. For Adam to believe that while he pleased God in all things, ontinue in his favour, it was easy for him to believe it; because ciple in his conscience which told that he should have peace if re was the justice of God, whereof he had the image in his ight assure him. But to believe that God will justify the rehend myself ungodly, and yet to believe that he will that God will account an ungodly person as godly and ls in heaven, this would have posed his faith. Fur- rson justified shall continue holy, and yet not have ut he must go and fetch it from another,—'With- —all these would have been paradoxes, and those to believe. Therefore well may it be said, 'Faith is the gift of God.'

second consideration may be this: that in the beginning, if er to do all these things, yet now it is above ourselves, for we it, and have so lost it, that of all things else we are weakest in t of believing. Beside the general reason which is common to all e, there is a special reason why that, in losing that which he had, we are utterly disenabled for ever, of ourselves, as to any power of believing. For consider where was it that the temptation entered in? It was certainly in a way of unbelief. The devil first destroyed Adam's faith, and through that breach wounded him to death: 'Hath God said, Thou shalt not eat,' &c. If a man be killed with a shot in his eye, though that shot piercing the eye, it kills the whole man; it must be almighty power to raise that man to life; yet there is a further power required to raise that eye than to raise the man: so it is with us, Rom. xi. 32. We are said there to be 'shut up in unbelief, that he may have mercy upon all.' God hath concluded, or hath shut them up altogether,—that I may fit it to that thing I have in hand,—namely, that we are disenabled to faith of all things else.

He compares unbelief to a special prison; suppose this man had life that he could help himself, yet if he be shut up, he is utterly disenabled. It imports, in the first place, that God hath in a special manner shut up all in unbelief; other sins are the sins for which God imprisons us, but that we may be surely imprisoned, he makes unbelief the gaol; we are shut up with a door of unbelief on us, and therefore he makes the greatness of the mercy of God to lie in giving faith. God hath shut up all in unbelief, that so he may have mercy: he hath shut them up in unbelief over and above all other sins. Gal. iii. 22, he saith there, that the Scripture hath concluded all under sin, that he might have mercy upon all; there are outward prisons of all men's other sins, but here he makes unbelief the inner prison; so God shews a further mercy in giving faith than any other grace. So that I may express it thus to you: the Scripture hath concluded all under sin, that the promises by Christ might come. The promises may come, and knock at the prison doors, and say, We have come to all other sins, and may come and say to a poor sinner, Believe, and tell him thus, If you will come and but believe, do but come out of your dungeon you are in, and you shall be set at freedom and be saved. Now saith the poor soul, if all other prisons be open, though there be free access to God from all other my sins, yet, saith the poor soul, I cannot come out of this prison; I am shut up, I cannot believe. The promise of faith in Christ is given to them that believe, and as the promise is given to them that believe, so the text saith here, faith is the gift of God; all the promises may knock at the prison door, but in vain, unless God open the door, as there the expression is, in Acts xiv. 27. We are in a special

and this righteousness which we have now is a borrowed righteousness, by virtue of a new covenant, the covenant of grace, and therefore it can never avail to justify, as works under the covenant of works did, for I say it is but borrowed. And therefore see what the Apostle saith, in this Eph. ii. 9, 10. Do but mark the scope of those two verses; it is punctual to what I drive at, and now have mentioned. We are not saved by works, saith he, lest any man should boast. Why are we not saved by works? Have believers no works? Yes, but they can never be saved by works. Why? 'For,' saith he, 'we are his workmanship, created in Christ Jesus to good works.' Here is his reason, and his scope is manifestly this: saith he, There was a time when you had no grace, no holiness, nor nothing in you, you were utterly dead in sins and trespasses; so he saith in the former verse. Well, now you have holiness wrought in you, you are a workmanship created in Christ Jesus to good works, but because it is newly created in Christ Jesus, hence therefore you can never be saved by it. This is a manifest and clear corollary and deduction from this truth, that once they were in a natural condition, as we all were. For if we receive a new workmanship created to good works in Christ Jesus, it is then merely by grace; and we therefore receive it by Christ Jesus, because once we were dead in sins and trespasses; we were in our natural condition, hence therefore these works that flow from this new workmanship can never save or justify a man.

3. It doth teach us in the way of believing one lesson, which we should never have learned but only for the consideration that we were once in the state of nature. It is the highest lesson in faith's school,—so I may call it,—and it is this: that whensoever a man comes to Christ for justification, he should look upon himself as an ungodly person; that although he have never so much grace in him, yet because he once was in the state of nature, and an ungodly person, he is to consider himself, as in himself, so for ever. There is that clear place for it, in Rom. iv. 5. The Apostle had proved, and he doth prove there, that we are justified only by faith; and he proves it from the example of Abraham our father, and he takes the example of Abraham after he had lived long in the state of grace; for he quoteth that scripture in Genesis, 'He believed God, and it was counted unto him for righteousness,' ver. 3. Now what saith he, 'Not unto him that worketh, but to him that worketh not, but believeth on him that justifieth the ungodly,'—he works this out from Abraham's example,—'his faith is accounted for righteousness.' So that now Abraham when he did come to believe twenty thirty years after he was converted unto God, he still believed upon that God that justifieth the ungodly. Saith Abraham, I was an ungodly person once, and an idolater, and whatever grace I have now in me, whatever I have done since, that goes upon another account; but still as in myself, when I come to look for justification and for righteousness, I look upon myself as an ungodly person, as if I had no works at all. And that is the meaning of it, 'To him that worketh not,'—that is, that regardeth not in the point of justification, that is, as if he wrought not, but believeth on him that justifieth the ungodly,—'is his faith accounted unto him for righteousness.' This is the faith that is the faith of righteousness, and we should never have had occasion for such a faith as this, had not it been for that condition in which we all lay in by nature.

4. It may help us against temptations of all sorts. Thou that livedst in thy natural condition, it may be many years, and didst begin to see thyself a lost man without the Lord Jesus, it was a very bold adventure of thee

when thou didst first put forth thy hand to lay hold upon Jesus Christ. Thou camest then trembling to Christ for pardon of sin, when thou sawest nothing in thyself, nothing at all, there was not any suspicion of grace to be in thee, nothing but the contrary; and yet thou didst believe then. It may be God fell upon thy soul, assured thee of his love too, upon thy believing and throwing thyself upon him. Mark, thou canst never be put more to it—take thy whole course to thy dying day—than thou wast then; for the worst temptation that can befall thee is that thou art in such a state and condition. Why, when thou didst first begin to believe, thou wert in that condition, that is certain; therefore now it is but putting forth such an act of faith now in the midst of such a temptation as thou didst put forth at first, or as all believers do put forth at first; it is but to live by that faith at worst which thou didst at first begin to live by. My brethren, men use to ease their faith by looking to what is in themselves: but look upon yourselves as ungodly; suppose yourselves so, suppose the worst,—I do not say, take it for granted that your state is such, in yourselves you are such;—but suppose it; it is but making that venture upon Christ which you made at first. So that now that first act of faith thou puttest forth upon the consideration of thy former state and condition, doth but teach thee and prompt thee what faith thou art to live by in all temptations whatsoever.

5. It is a great help to strengthen a man's faith for perseverance. Thou wentest on perhaps, as many of the saints have done, many years in a way of sin; thou canst not be, nor art now, in a worse condition than thou wert then in; the Lord did then, when thou wert broke, set thee up again. Why, he will do so again though thou art fallen into sin: all the sins of thy whole life lay upon thee then, and thou camest to God for the pardon of them. What doth the Apostle say in Rom. v.? It is a use he makes of this very thing. 'If when we were enemies,' saith he, ver. 10, 'we were reconciled unto God by the death of his Son.' Did God pardon you, saith he, when you first came to him, having lain in your natural condition all your days before, being enemies unto him? Now, saith he, being reconciled, being now entered into an estate of covenant and friendship with him, 'much more,' saith he, 'being reconciled, we shall be saved by his life;' that is, he putteth the emphasis both by comparing the effectualness of Christ's death and Christ's life in us, as I have elsewhere shewn. But what I quote it now for is, that if God pardoned you then, when you were enemies, and came to him out of your natural condition,—therefore remember but that condition,—surely now having reconciled you to himself, you shall be saved by the life, by the intercession of Christ. My brethren, if we should remain in a mixed condition of sinning, such as we have here in this life, even to eternity, God could pardon us, and he would do it. But relieve your hearts thus, make but a comparison of what you were in your former estate before you were converted, and make the comparison thus: I went on many years in such a way of sin, I knew not God; God all that while loved me, his heart was upon me, and he relieved himself all that while with this: I will let him alone, for I shall have him come to me in the end; and, my brethren, it is certain that God did so. Before ever Paul was converted, God had an eye upon him all that while; he had appointed the time in which he would turn him. Answerably now, thou hast still sin in thee which breaks out again and again, and thou thinkest it will undo thee. How doth God relieve himself now? There is a time, saith God, that I will take this soul up into heaven, free him from all sin, and it is but bearing with him, and pardoning of him

till then; I did it before, I did but bear with him, and forbear him till my Spirit turned him to me; now it is but bearing with him so much the longer, till such time as my Spirit shall fully sanctify him, and he be taken up unto myself. Thus, I say, help thy faith: and the consideration of God's love to thee and to his children before they were converted, is an evident strengthening of our faith.

6. And lastly, it may help our faith, by moving us to take the faster hold upon Christ. My brethren, though it is the power of the Holy Ghost that doth help us to believe, and gives us strength to believe, yea, every degree of strength,—that we take a faster hold upon Christ every day than other, it is from the Holy Ghost,—yet the Holy Ghost useth motives and considerations, he deals with a man herein as with a reasonable creature. Now, when a man shall look back upon his whole life, and consider the sins of his unregenerate condition, and all his sins since; may that man think with himself, If all these sins should now be mine, and I should answer for them myself, what a condition should I be in! But here is my Lord and Saviour Christ, who frees me from them all. This moves a man still to run to him as to a city of refuge, to lay faster hold upon him, to renew stronger acts of faith every day than other. And remember it for that end. If a man hang upon the top of a pinnacle, as I may so express it, the further off the ground it is, and the more danger he sees in falling, the faster hold he will be sure to take; so is it here. And that is the reason, my brethren, why poor souls when they come first out of their natural condition, make so eagerly and desirably after Christ, and after faith; it is because they have all the sins of their unregenerate condition at once before them, which doth drive them to the Lord Jesus Christ: to him they run as unto a city of refuge, the cry of their bloody transgressions pursuing them. Therefore now that faith should grow every day stronger and stronger, we have a greater motive unto it, for we have every day before us a greater prospect of sins. And so in all these respects it may serve to help forward faith. 'Wherefore remember,' saith the Apostle, &c.

Thirdly, Another benefit is, love unto Jesus Christ. These advantages which I mention, many of them may arise from sins committed since God called you, as well as before, and so may this. You know that Mary loved much because, it is said, 'much was forgiven her.' I will give you an instance of Paul, in that place I quoted even now, 1 Tim. i. 13, though not to that purpose I now quote it. I, saith he, before was 'a blasphemer, and a persecutor, and injurious, but I obtained mercy,' &c.; 'and,' saith he, 'the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.' What means he here by faith and love? Doth he mean the faithfulness and love of Christ unto him? No, but faith and love in himself wrought toward Jesus Christ; and his meaning is this, that look as I, having been a persecutor, and a blasphemer, and injurious, as I had abounded in all these before, now when God did turn me, the grace of Jesus Christ did make this advantage of it, it made me love him the more. 'The grace of our Lord was exceeding abundant in faith and love.' And remember this: the love God shewed thee when he first turned thee to him, all the time before, as I said even now, his heart and eye was upon thee, himself had appointed a time, a fulness of time, in which he resolved to turn thee; and as he set a fulness of time for Christ Jesus his Son to come into the world and to take our nature upon him, so he hath set in his eternal purpose and decree a fulness of time in which the Holy Ghost shall come into every man's

heart to turn him, and he faileth not a moment of the time; as Christ failed not a moment, but he came in due time, as the text saith, Rom. v. I say, all the while before still his heart was upon thee; and as he saw Nathanael under the fig-tree, so he saw thee when thou wast in such and such courses, and he thought with himself, Well, this sinner will come home one day, and oh, as the prophet Jeremiah speaks, when shall it once be! He longed for that time, for that time in which thy soul should actually be married unto Jesus Christ by his Holy Spirit; and when that time was come which he longed for so much, when that thou didst but begin to think of turning to him, and, as it is said of Ephraim, in Jer. xxxi. 20, didst but smite upon thy thigh, when thou begannest first to express but the least affection to God, the least purpose of turning to him, his bowels stirred within him: 'I do remember him still; I will have mercy upon him, saith the Lord.'

Fourthly, It likewise may be a treasury to thee for matter of godly sorrow. My brethren, it is a very great error that we may cease mourning for sin when it is once pardoned. No, it is the fittest season then to mourn; and of all graces else take your fill of that. As I heard one once say, when he was upon his deathbed, a day or two before he died,—and as he did indeed spend the time before,—saith he, 'I shall not mourn in heaven,' and so he took his fill of mourning, out of the sense of the love of God for the sins he had committed here. Therefore now be humbled for sin, mourn for it; if not in order to the pardon of it, which thou art assured of, yet to the further manifestation of that pardon; if not in relation to that, yet because it is pardoned; as you have it, Ezek. xvi. 63, 'That thou mayest be confounded,' saith he, 'and never open thy mouth more, when I am pacified towards thee for all thine abominations.' It is a very great question whether the love of God should break our hearts more for the sins we have committed since we have turned unto him, or those committed before? There are aggravations on both sides, which we may take in their proportion, to work upon our hearts. If we consider the sins since God wrought upon us, there is this to aggravate them, that we have sinned against that God that hath manifested his love to us, and we have sinned against the manifestation of that love. But then, on the other hand, the sins before conversion have this heightening in them too, to make us mourn, that though we knew not then that God loved us, yet certainly he bore a love to us all the while, and out of that love he forbore us, and out of that love he intended to convert us and to turn us unto him.

Fifthly, We may improve it for this end, to make us more zealous for God. It is an improvement which may be made either of our living long in our natural condition, (we may remember it for that end, to quicken our zeal for God,) or it is an improvement also of sins committed since we knew God. It was this that fired Paul so much, inflamed his heart so much, that made him labour more abundantly than all the apostles. None of the apostles persecuted the church of Christ. Peter denied him it is true, and it was a means certainly to intend his zeal; but, saith Paul, none persecuted it but I: which, as it laid him low, so it made him labour more than they all; he thought he had never done enough. It is the motive which the apostle Peter useth, 1 Pet. iv. 2, 3, 'That he,' speaking of a Christian, 'should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God; for the time past of our life may suffice us to have wrought the will of the Gentiles.' As if he had said, If it were fit for you to have the pleasures of sin, yet you may be content with what you have had; let

that suffice you, that you have spent so much and so long time in it; you owe nothing to the flesh, therefore it may very well suffice that it hath had so much of your time already, that for the time past of your life you have wrought the will of the Gentiles; that is, have wrought the lusts of the Gentiles. Now, saith he, you should no longer live the rest of your time in the flesh to the lusts of men, but to the will of God. As it is a strong motive to be more holy, the less of a man's time remaineth in the flesh,—that is the Apostle's argument; 'The day is short,' saith he, and so in Heb. x., 'by how much the more the day approacheth,'—so it is as strong an argument, by how much more of his time past hath been lost unto God. As by how much the less is to come, for the time to come, should be a motive unto holiness; so, so much of the time past spent in a vain conversation should be a motive too. In 1 Pet. i. 18, having been 'redeemed from our vain conversation,'—that is the Apostle's expression there,—'therefore,' saith he, 'pass the time of your sojourning here in fear: therefore be holy, as he is holy.' That is the exhortation he makes, and these are the motives he useth; compare but the 15th, 16th, and 18th verses together. Such grounds as lie fallow, when you till them you expect the greater crop from them; and so doth God from those who have spent much of their days in sin; and certainly that soil that doth bring forth weeds most, will also be fruitful of herbs when it is sown; and this God expects.

Lastly, You may make this improvement of the remembrance that yourselves were once Gentiles in the flesh, as the Apostle here speaks. Hast thou any friends that thou hast prayed for long, that are still in their natural condition, and thou thinkest there is no hope of them? Do but remember what thou thyself once wert, and how long; remember how long many of those that are now in heaven did lie in that condition ere God called them. 'Such,' saith the Apostle, in 1 Cor. vi. 11, 'were some of you.' This is a certain truth, that there is never a sermon that hath power in it but the devil is afraid of every man in the church that is in his natural condition; he knows not but that the Holy Ghost may seize upon that man at that time: answerably, have thou hope at every sermon of those whom thou hast prayed for. In 2 Tim. ii. 24, speaking of the ministers of the gospel, he saith, they must be 'gentle, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure,' saith he, 'will give them repentance to the acknowledging of the truth.' If there be but a peradventure that God may do it, and though they oppose too,—for so the Apostle's expression is,—yet be patient, saith he, wait; so the ministers of God should do for those they preach to, and so shouldest thou do for those whom thou prayest for, and hast sought God to turn them. As Paul saith to wives, he bids them not to leave their husbands, in 1 Cor. vii. 16; sends them home to them again with a 'What knowest thou, O wife, but thou mayest be a means to turn thy husband?' So, hast thou prayed, and prayed long, for a child, for a husband, for a friend, and still they oppose,—put the case so, for so Paul doth in that place of Timothy,—yea, suppose they have been under a powerful means, and have not been won by the word; the apostle Peter puts that case too, in 1 Pet. i. 3; yet after all this, 'What knowest thou?' Still pray, still use means; it may be, some little cross, though they have had many to break their hearts, shall work more than all the rest; some by-speech spoken may fall into their hearts, and turn them, when many pertinent exhortations that respect their conditions avail not, though it may be thou hast wondered how they could sit under such exhortations without

being moved. And when they have not been won by the word, saith Peter, 1 Pet. iii. 1, 2, they may be won by thy conversation.

And so much now for this point, which is indeed a point of great use unto us, and which we are apt, when we have lain long in the state of unregeneracy, to forget, and sail out of the sight of it. You see the Apostle here exhorts these Ephesians to the remembrance of it, and himself, the highest Christian that ever was, lived in the continual sight of it. These and such like uses are to be made of it.

EXPOSITION

OF

VARIOUS PORTIONS OF THE EPISTLE TO THE EPHESIANS.

PREACHED ON SEVERAL OCCASIONS.

TO THE READER.

THAT I might not be wanting to your satisfaction, I have here added some sermons of the author, preached on several occasions. I have chose them, rather than other of his treatises, because more congenial to the foregoing parts of the book; the first four especially had a right to their place in it, being sermons on some verses of the second, third, and fifth chapters of the Ephesians. They do not indeed complete the exposition of it; nor were they designed so by the author, who pursued the exposition in his lecture-sermons, which you had before; but being called from it by Providence, he stopped at the 11th verse of the second chapter, and never proceeded further afterwards. But these sermons that follow were preached on other occasions. This I thought necessary to inform the reader, lest he should think that the author had gone through the whole Epistle, and that having lost part of the Exposition, I had set before him the remaining broken pieces; but I can assure him that here is all that ever was preached by him on that Epistle.

To satisfy any one that is so curious as to inquire when the following sermons were preached, since the title of them tells him it was on several occasions, he may know that the first of them, on Eph. ii. 14–16, was preached at St Mary's in Oxford, and was formerly printed, and may be found added very often to his works published before. The other sermons on several texts of Scripture were preached in his younger time at Cambridge in his lecture at Trinity Church. Those two on Col. i. 26, 27, an. 1625. The first sermon on Zeph. ii. 1–3, was preached on a solemn fast, 1628, and the other in the following course of his lecture.

T. G.

The above address "To the Reader," by Dr Goodwin's son, is given as it appears in the folio edition, though it partly refers to some discourses which, with a view to a more perfect classification of subjects than was originally observed, will be given in another volume of this series.

EXPOSITION

OF

VARIOUS PORTIONS OF THE EPISTLE TO THE EPHESIANS.

A SERMON ON EPHESIANS II. 14–16.

For he is our peace, who hath made both one, and hath broken down the wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby [or, *in himself*].

It were a manifest folly, in the judgments of most knowing men, to go about to use in any set way exhortatory motives to persuade to peace and reconciliation the people of God amongst us. The provocations are so high, and exasperations so fresh and increasing, that if I had an audience made up of those alone that have the swaying power of either, and together therewith their most favourable attention, and interest in affection, without prejudice, I should not know how to attempt it with any hope of success. But though the animosities of men's spirits, augmented by coincident circumstances, are gone beyond the power of the persuasions of men in this present paroxysm, yet they are not above the power of God's wisdom and providence, nor the force and efficacy of Christ's blood. You may therefore, in the midst of all contrary appearances, give me leave, though I cannot hope to persuade, yet to believe, (the Catholic Church, and the Communion of Saints, they are in my creed,) and because I believe, therefore to speak, and so to give you an account of my faith as to this issue. Let your faith but wait, and give God time for it, and leave him to effect it his own way. And to this end I have taken this text, *Christus pax nostra:* 'For he is our peace, who hath made both one,' &c. And my inference is, that therefore the saints shall, and must be one, and reconciled in the end. And this is the best news which in these times can be told you, the seasonablest we can hear of, and is indeed one great part of the glad tidings of the gospel itself, without which it were imperfect, which Christ himself, our peace, who came to purchase it, as these words shew, so came to preach, as the very next verse, ver. 17, hath it.

The main and principal intendment of these words is, to give an eminent instance of the efficacy of Christ's mediation, in slaying the enmities that are amongst the people of God themselves, and of his being 'our peace' in that respect; instancing in that, the greatest that ever was, between Jew and Gentile, whom yet, as here, he hath made both one, and hath broken down the partition-wall between us. And however he mentions, in the 16th verse, our reconciliation made with God, of which elsewhere he treats more largely, yet here but by way of confirmation of our faith in this other, of reconciliation amongst ourselves. For the aim of its introduction here is but to shew, how that Christ, in reconciling us to God himself, carried it so, and did it under such a consideration and respect, as necessarily drew on and involved our reconciliation one with another; namely this, that he 'reconciled us unto God in one body,' among ourselves. It is a happy clause, that addition, 'one body,' and on purpose inserted thereinto, to shew that when God was to transact our peace and reconciliation to and with Christ hanging upon the cross, he would not, nor did not, acknowledge himself to him, then reconciled to us by him, upon any other terms, than as withal we were looked at, and represented to him by Christ, as one body, and therein reconciled one to another, whilst we were reconciled to himself.

The connexion of the 16*th verse with the* 15*th discussed: and how that reconciliation to God in one body, ver.* 16, *is to be understood; whether of that reconciliation wrought for us, or in us.*

I meet but with one eminent difficulty in the coherence and contexture of these words, and that is the connexion of these two verses, ver. 15, 16; as namely of these words, 'and that he might reconcile us to God,' ver. 16, &c., with the former, ver. 15, 'having abolished the enmity,' &c. Now this enmity mentioned, ver. 15, is evidently intended of the enmity between Jew and Gentile, as is clear by its connexion with ver. 14, 'who hath made of twain one, and broken down the partition-wall; having slain the enmity.' Now the twain, or the two, thus made one, between whom this enmity was, is not God and we, but the Jews and the Gentiles, of whom he had spoken in the former verses, for he adds, 'that he might create both in one new man,' which could not be said of God and us.

Now then the difficulty is, What reconciliation to God in one body that should be, ver. 16, which the Apostle makes the consequent of having slain the enmity between these Jews and Gentiles? For the connexion seems to import the one a consequent of the other, and the words to run thus: 'Having slain the enmity between themselves,' ver. 15, 'that he might reconcile them unto God,' ver. 16. Now this reconciliation to God must be either meant of the work of reconciliation wrought *in us*, whereby we turn unto God, as 2 Cor. v. 20, 'Be ye reconciled unto God;' or that reconciliation which Christ wrought *for us* unto God. And whether of these should be intended, is the question; and so withal the question is, Whether those words, ver. 16, 'and that he might reconcile both unto God,' are to be cast unto the 15th verse, as a part of the discourse thereof, or do not rather begin a new and entire discourse, full and complete within themselves?

For the first stand many interpreters, and the chief reason for that opinion is the coherence of these words with those next immediately foregoing. 'Having abolished the enmity, that he might create (κτίσῃ) in himself, of twain, one new man, and that he might reconcile both unto God,' &c. The resolve of which seems to be this, that Christ having on the cross wrought

in himself this great work for us, to slay the enmity between us, and make both one, by the sacrifice of himself, and this as the antecedent work; that yet there remained two other, as consequent works, as the effects that follow therefrom: namely—

1. To create both one new man, so making actually peace between themselves. And—

2. To bring them both into an actual state of reconciliation with God, by working reconciliation in them towards God; so making them one body.

And the reason for this interpretation further is, that both these two are brought in and yoked in the like tenor of speech: 'that he might create,' &c., 'and that he might reconcile;' as if they were like parallel fruits of that antecedent work, 'slaying that enmity,' mentioned, ver. 15. And according to this parallel, look as creating them both into 'one new man' is, and must be acknowledged to be, understood of a work wrought in them, viz., the new creation; so also that other, the reconciling them to God, must be understood of the work of reconciliation unto God wrought in them also. And so the new man they are created into, ver. 15, answereth but unto that one body they are reconciled unto, ver. 16, being one and the same.

And that which increaseth the difficulty is, that if it should be understood of reconciliation unto God himself, wrought by Christ upon the cross, how such a reconciliation should be the consequent of his slaying first the enmity between the saints themselves; so as it should be said he slew the enmity among the saints, that he might reconcile them to God? This is not consonant to reason, seeing rather that, according to the harmony and dependence of theological truths, his reconciling them unto God upon the cross is the antecedent and cause of his slaying the enmity of them mutually; because our reconciliation one with another is rather depending upon, and the fruit of reconciliation with God himself, who being first reconciled to us, all things else are reconciled one to another: as subjects that have been at variance, when reconciled to their prince or head, become reconciled one to another among themselves.

But yet I rather incline to think that other kind of reconciliation between God and us, wrought by Christ for us on the cross, to be intended, ver. 16, and so to be brought in as a parallel with that former reconciliation wrought by him also on the cross, between and on behalf of the Jew and Gentile mutually: and so this 16th verse to begin a new and entire discourse, apart and sejunct from the other, namely, of our reconciliation with God, as the former verses had discoursed of that reconciliation which is wrought for us between ourselves.

And so the main proportions of this parallel are these: That as that reconciliation between Jew and Gentile, wrought by Christ on the cross, had two parts, 1. Positive, making both one; 2. Privative, the removing the impediment that caused the enmity, ver. 15, the consequent of which is, the creating of both into 'one new man:' so the Apostle discoursing, ver. 16, of this other reconciliation with God, he therein intends to make like two parts thereof, answerable to the other, only with a transposition of speech. 1. Positive, reconciliation to God in one body; 2. Privative, 'having slain that enmity,' namely, against God. The resolution of all which is as if he had said, Whereas there was a double enmity, one to God, another among ourselves, Christ that is our peace hath dealt with both. He having slain the enmity between themselves, hath made both one; and having slain in like manner the enmity to God, hath reconciled us unto God.

Now that which clears and confirms this connexion is—

First, That this renders a more full and just analysis of the words, which is this:—

1. That in ver. 14 he in general proclaims Christ our peace. And then—

2. In the next words proceeds to the two particular branches wherein Christ is made our peace:—

(1.) Between ourselves mutually.

(2.) Between God and us. And then—

3. In the handling of either, observeth this parallel in either, namely, between a privative part, *slaying the enmity*, and a positive part, *reconciling*, and making one, so enumerating the complete requisites to either.

Then, *secondly*, To shew that these are indeed two disjunct and complete discourses, of two such heads of reconciliation, he severs the first, ver. 15, from the second, ver. 16, by adding a full period, and as it were a *selah* to the first, thus sealing up the 15th verse, 'so making peace;' namely, fully and completely, that peace which had been spoken of among Jew and Gentile, that so he might enter anew and distinctly from this, upon that other, of reconciling both unto God, which he doth, ver. 16.

Then, *thirdly*, For the close of that 16th verse, that he should in like manner bring in a second time these words, 'having slain the enmity,' upon occasion of his mentioning our reconciliation to God, argues still more his aim to be to cut off the 16th verse from the 15th. For if those words, ver. 16, 'that he might reconcile us to God,' had referred to that other, 'having slain the enmity,' ver. 15, as a part of that sentence not made complete; then this second, 'having slain the enmity,' needed not to have been: but doth rather shew that there is another enmity between God and us, distinct from the former intended by him; and so the slaying thereof, joined properly and genuinely with its fellow-conjugate, namely, reconciliation unto God, as the former, ver. 15, had in like manner been connected with its conjugate also, making both one among themselves. If indeed the Apostle had carried his speech in ver. 15 thus, Having abolished the enmity between them, that he might create one new man, and that he might reconcile both unto God in one body, and so ended his discourse of it, then these two in their reference could not have been parted; but he moreover adding to their reconciling to God, a second time, these words, 'having slain the enmity,'—namely, that between God and us,—he so maketh the 16th verse an entire sentence and period of itself, as the 14th and 15th do make in like manner a full period of themselves: and so the 14th and 15th are to be read and joined thus: 'Christ hath made both'—Jew and Gentile—'one, having slain the enmity' that was between them; thus Beza and others: and answerably the 16th to this sense, with an easy and fair transposition, 'and having slain,' or, 'and hath slain the enmity,'—namely, between God and them,—'that he might reconcile both unto God in one body by the cross,' on which he also slew that enmity.

And whereas it will be said that the word καὶ, or 'and,' which the 16th verse begins with, seemeth to cast the reference of this upon the former 'slaying the enmity,' ver. 15, and so the latter to be but an emphatical repetition of the same; I answer, that that 'and,' ver. 16, is but all one with 'moreover,' as it is often used, as introducing a new and distinct discourse, added to a former. And so—

Fourthly, As thus understood, the parallel is rendered yet more full; for as there is here found a double enmity, and an answerable double slaying of each, in order to a double reconciliation, so to make up the parallel, which

the Apostle intended, yet the more full, there are two further clauses added to each, fitly answering one to another. For as of the one he says, 'having abolished the enmity in his flesh,' ver. 15; so of the other, the latter, in like manner he speaks, 'having slain that enmity in himself,' ver. 16, as the Greek bears, and the margin varies it.

Now as to any difficulty proposed, that which is left as material to be considered is only this, How his having slain that enmity between us ourselves first, should be conceived to be the antecedent to reconcile us to God.

Now for answer hereunto—

First, Besides, that according to that connexion which I have given, the 16th verse should thus make up a full period of itself, and doth keep itself entire within itself, as the fourteenth and fifteenth verses also do, and so not at all referring to the 'slaying enmity,' ver. 15, as hath been explained, which coherence doth at once cut off the whole of that objection at first made: but besides this,—supposing it might take in, and refer to that slaying the enmity, ver. 15, among saints, as the antecedent, or at least, ingredient unto their reconciliation with God,—there may perhaps this just assoilment be given thereto—

That, secondly, in order of nature, all enmity must first be supposed removed ere friendship, or, as here, reconciliation can be supposed to be procured: the reason of which is obvious to any judgment; first, peace, by slaying enmity, and then good-will. And so upon this and the like grounds, these words, 'that he might reconcile unto God in one body,' may well be supposed to have a secondary aspect to his having first abolished the enmity between ourselves, ver. 15, as well as our enmity against God, ver. 16. And the Apostle's adding 'in one body,' which he studiously hath done, shews that they being under that notion and respect reconciled unto God by Christ upon the cross, that then withal at the same time, yea, in order of nature, first their enmities one against another were removed, as well as against God himself. All sorts of enmities being to be removed ere any sort of reconciliation attained, surely under that notion they cannot be considered reconciled to God, but withal it must be said, they are at peace, and so made one among themselves; at least, these two do mutually argue each the other. If indeed there had been room left for us to conceive that our reconciliation with God had been so wrought by Christ for us, as for each person considered only single and apart,—though even so it was intended, namely, for each and every person; and this is involved in that other,—then indeed it might have been supposed that their enmities to God had been slain and done first away, and reconciliation wrought with him first by one primary act, and then after that, *ex consequenti*, as a secondary work, our reconciliation amongst ourselves had been cast in, and followed thereupon; or, which is all one, wrought and procured by a second act or intention of Christ's. But if in one and the same very individual act and intention of their being reconciled to God, they were considered as 'one body,' and that this was put in as an involved ingredient thereinto; so you must necessarily suppose their own mutual enmities done away also, at least, together therewith, by one and the same individual act also; and this consideration, if there were no other, is a sufficient salvo to the forementioned difficulty. Now how this reconciliation unto God in one body was performed by Christ on the cross, I shall handle afterwards.

I shall trouble you no further with untying this knot, or the drawing out into one smooth and continued line the series of this coherence. For, however, take the 16th verse in which of these senses you please, the words in

the 14th and 15th verses are sufficient bottom for the heads of that whole discourse I intend; for these words, ver. 14, 15, do undeniably, as all must confess, treat of the reconciliation of the people of God among themselves, and sufficiently hold forth these two generals:—

1. The work of Christ upon the cross to procure it: 'He hath made both one, having slain the enmity in his flesh;' and hath virtually, in the virtue of his death, broke down the partition-wall that occasioned it, which in his providence he after ruined. And—

2. The work of Christ by his Spirit in us, creating both one new man in himself.

And now take the other words, ver. 16, in either sense, or in both, which are not inconsistent; however, this is observable even therein, that the Apostle was not content to have setly pursued the saints' reconciliation among themselves, in those two whole verses, the 14th and 15th, but when he speaks of reconciliation with God also, ver. 16, he must needs add and put in that clause also, 'in one body;' the mutual reconciliation then of the saints is, upon all accounts, the principal intendment of the Apostle here.

The division of the words.—The principal heads of this discourse set out, which are four.

Now for the division of the words, that will fall according to either the larger, or else the more special scope of the words. If we take them in that first and largest comprehensiveness, as treating of both our reconciliation with God, and between ourselves also, and how Christ our peace is both, so they admit of this division and analysis:—

I. That the general theme and argument of the whole should be premised in these words, *Christus pax nostra*, Christ is our peace; which is the inscription of a proclamation of him under one of his eminent royal titles, Christ the great and perfect peacemaker. And then—

II. Proclaiming him such, in all the branches or particulars thereof that may argue him such.

First, As a universal peacemaker, as both being a peace between all sorts of persons at variance, and also extending his mediation to the removing of all sorts of enmities. First, persons; as—

1. Between us—that is, among ourselves—abolishing τὴν ἔχθραν, that enmity, ver. 15.

2. Between God and us, slaying that enmity also, ver. 16; thus an universal peacemaker.

Secondly, The establisher of a thorough and perfect peace, both for time past and time to come.

1. Who hath already made and concluded it, as in his own person, ὁ ποιήσας, he hath made it, λύσας, he hath dissolved and broke down, and so not now to be done. And—

2. The same secured for the future, even for ever; these enmities being abolished, ver. 14, 15; that is, utterly abolished, as never to get head; slain, ver. 16, never to revive.

Thirdly, Our complete peace, as in respect to all parts that concur to it, and ways of peace to accomplish it, and make it sure. First, in respect of parts: both—

1. Negative, by removing and destroying even the very occasion of the enmity, the partition-wall of ordinances, breaking that down; and again, ver. 16, slaying the enmity itself.

2. Positive, expressed in two words, 'reconciling,' ver. 16; 'making both one,' ver. 14, 15. Then—

Fourthly, By all sorts of ways accomplishing it:—

1. Representing us in his person, as in one body, ver. 16, personating all his people, and under that consideration reconciling them to God and one another.

2. Meritoriously, taking on his person, as representing their persons, all their enmities 'in his flesh,' or the human nature, says the 15th verse, hanging on the cross, ver. 16, and so offering up that as one common sacrifice to God for all; he is said to 'reconcile all in one body by the cross,' ver. 16.

3. Efficiently, by his Spirit, creating both into one man; of all conjunctions the nearest, and that creation wrought in himself, of all foundations of union the firmest; for they being both created one new man, and united in and to himself, he is able, and will be sure to hold them for ever together. And to put the more evident notice upon all he had said, or should say of him in this respect, he intermingleth in the midst of his discourse this *selah*, or note of observation, 'so making peace:' take notice of it, says he,—*so*, or thus, universally, perfectly, completely, and eternally.

And this is one account of the words, and indeed of the whole, and every part and particle thereof.

But if we single forth that more special and principal aim before mentioned, *Christus pax nostra*, as in relation to making peace amongst us, the elect of God; so, instead of any accurate division of them, I shall only draw forth these four propositions, which will suck into themselves the strength of what these words have in them as to this great point. Namely—

I. The story of the greatness of that enmity—the greatest that ever was—between Jew and Gentile, before Christ's coming, and a while after, by reason of those Jewish rites and ordinances of the ceremonial law, which the Apostle by a metonymy termeth therefore the enmity.

II. The story of Christ's transactions on the cross, by which he virtually slew and abolished this enmity, and meritoriously made them both one, and reconciled both in one body.

III. The story of their actual accord, and becoming one, as the records of the Acts of the Apostles, and they in their Epistles, have presented it unto our view; and the principles by which, and the providences whereby, that partition-wall was broke down, and the enmity allayed, chiefly by creating both one new man in himself.

IV. That the instance of all this was intended by God as a precedent and leading cause under the New Testament, to assure us that whatever should fall out in after-ages, of difference amongst the saints, yet still however they both might and should in the issue be reconciled, and their differences in a like manner allayed and compounded; as also to shew the ways and principles whereby to effect it.

I. *The greatness of that enmity which was between Jew and Gentile, until Christ purchased their reconciliation.*

For the first, I have to present you out of this text with an instance of the deepest and most lasting enmity, between two sorts of men, chosen to be one body unto God, that shared as then the whole world between them—Jew and Gentile—that ever was, or will be in all ages, which yet was compounded by Christ. View we it first in the general, through those expressions the text useth of it.

The Apostle sets it forth to us, not barely by terms of distance and division, calling them τοὺς δύο, both, or two, and τὰ ἀμφότερα, twain, not simply of being enemies in an ordinary way, but speaks of an enmity in the abstract, τὴν ἔχθραν; a special enmity it was, not that which is common to man against man,—who, as the Holy Ghost that knows our nature tells us, are mutually hateful to, and hating one another, Tit. iii. 3,—but a knotted, twisted, combined enmity; that the word λύσας, dissolved it, ver. 14, imports. A stirring, active enmity, that lay not sleeping; this the word καταργήσας, ver. 15, implies. He made it inefficacious, took away the strength, the energy, the operative virtue of it. Yea, and if you will take in, and borrow from the expression, ver. 16, ἀποκτείνας, he slew it, it was a living, spriteful enmity, yea, that had a rage in it; we on the contrary call such a one deadly, because it aims at life. The word* bears up to this, *non tam occidit, quam trucidavit*, Christ did not barely kill it, but bloodily, with a rage, as provoked with the fierceness of the enmity itself; for the rage thereof was cruel, and reached up to heaven, as the Scripture speaks.

Likewise an old hatred, as the prophet Ezekiel, chap. xxv. 15, in his time termed it, speaking of that between the Philistim-Gentiles and the Jews; but this was now grown much older, in all of two thousand years' continuance,—even from the first time wherein God separated the people from the rest of the nations, as in Abraham by circumcision he did; a wall of separation, if I may pursue the metaphor in the text, whose foundation was laid in Abraham's time when circumcision was first given, for that began the quarrel; reared up higher by Moses' rites, further lengthened and stretched out in all the times of the prophets, throughout all ages, until Christ, who came to abolish it and break it down.

And, lastly, a universal hatred in the Jews to all nations, and in all nations to the Jews; even all that were called τὰ ἔθνη ἐν σαρκί, 'Gentiles in the flesh,' and 'Uncircumcision,' by that which is called 'Circumcision,' ver. 11, as all nations were termed and reckoned by them.

Thus God foreordained, that as to honour his Son in reconciling us to himself, he permits the greatest sins and enmities to be in the hearts and lives of those he intends to save, against himself; so likewise, that the highest and toughest animosities should be found amongst those, when he should come upon earth, that were ordained to be his people, to shew the sovereign power and efficacy of his mediation, in constituting them one new man in himself. These but in general for a foundation out of the text.

The story of the particulars of it hath two branches:—

1. What it was between them *before* Christ, and the conversion of either to the Christian faith.

2. What *after* conversion, and that both equally had embraced Christ.

First, Take the elevation of it before, both out of the Scripture and other authentic testimonies: both—

1. Of the Jew against the Gentile.

2. Of the Gentile against the Jew.

And I shall withal, by the way, make a parallel of the one with the other.

1. Of the Jew against the Gentile. The quarrel was begun indeed by them; they out of their carnal fleshly boasting of their privilege to be the only people of God, as they were, scorned and contemned the poor Gentiles. The 11th verse insinuates this, 'Ye were Gentiles, who were called Uncircumcision by that (nation, namely,) which is called the Circumcision in the flesh.'

* 'Ἀποκτείνειν, magis quidpiam quam φονεύειν, significat, occidere cum sævitia.'—*Beza*, Matt. x. 28.

It began in nicknames, and the Jews were they that began to call names first, as interpreters have observed. And it began early, almost from the time when the seed of Abraham received that first badge of difference. You hear of it in Jacob's time: 'To give our sister to one that is uncircumcised, that were a reproach to us,' Gen. xxxiv. 14. And after, amongst all the race of the Jews, both good and bad, in all ages, the same was used as a reproach: as by Samson, Judges xv. 18; by Jonathan, 1 Sam. xiv. 6; by David, chap. xvii. 26, 36; by Saul, chap. xxxi. 4. They judging it, though but a circumstance, yet far worse than death itself, to 'die by the hands of the uncircumcised,' or have 'the daughters of the uncircumcised triumph,' 2 Sam. i. 20. And in the prophets, 'uncircumcised' and 'unclean' are all one, Isa. lii. 1. When they would accurse one to the most accursed death,—as all nations, according to what they have esteemed the worst of deaths, they have accordingly expressed such like curses, as *Abi in malam crucem*, among the Romans,—Let him die, said the Jew, the death of the uncircumcised; as Ezek. xxviii. 10. When they imprecated the most ignominious burial, Thou shalt lie in the midst of the uncircumcised, Ezek. xxxi. 18. A person excommunicate, accursed, and a heathen, was to them all one: 'Let him be as a heathen,' Matt. xviii. And they distinguish themselves from the Gentiles, by appropriating the title of *sinners* wholly to the Gentiles: 'We that are Jews by nature, and not sinners of the Gentiles,' Gal. ii. 15. And God, foreseeing how apt their spirits were to grow from hence into an abhorrency of all other nations, made a special law to prevent it, concerning some particular nations: Deut. xxiii. 7, 'Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wert a stranger in his land.'

Next, see this enmity expressed in their carriages and dealings with the Gentiles. They not only would not communicate with them *in sacris*, in holy things, but their zeal was such, and this after the light of Christianity appeared to them, that they would have killed Paul, Acts xxi. 31, for no other crime but this: ver. 28, 'This is the man that hath brought Greeks' —that is, heathens—'into the temple, and hath polluted the holy place.' Nay, they accounted it an abominable thing, ἀθέμιτον,—as in 1 Pet. iv. 3 the word is rendered, 'abominable idolatry,' and so the Vulgar here,—to keep company, that is, familiarly, yea, or so much as to come unnecessarily to one of another nation, founding all this upon that which was a peculiar command, upon a special ground, against the Ammonites and Moabites, Deut. xxiii. 6, 'Thou shalt not seek their peace nor their prosperity all thy days for ever.' This they extended to all nations, and this to that rigidity that they would not do ordinary courtesies of common humanity:—

'Non monstrare vias eadem nisi sacra colenti,'

says Juvenal, lib. xiv., *Satyr.*; not tell a man's way to a poor wanderer, an act of civility: *non ad fontem deducere*, to lead to a well for water, which was an act of charity. The woman of Samaria therefore wonders at Christ: John iv. 9, 'How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? for the Jews have no dealings with the Samaritans.' Each one of you, says Christ, will, and that on the Sabbath-day, loose his ox or his ass from the stall, and lead him away to watering, Luke xiii. 15. But they would not do this much for a heathen, though ready to perish for thirst; not shew him a well hard by, says the same Juvenal, in the same place—

'Quæsitum ad fontem solos deducere verpos'—

not give a cup of cold water, which Christ makes the least of courtesies, save only to their own *verpi*,* as we say, vermin, and circumcised ones. So Juvenal scoffs them, *et hoc Judaicum jus*,—this is the Jewish law.

And no wonder of all this, for indeed they accounted all the heathen as beasts made to be destroyed, upon the mistake of their commission concerning those seven nations, Deut. vii. 1, given up by God the judge of the world, in whose sovereignty it was, into their hands. Even Christ, speaking in the common language of the Jews, calls the Syrophenician woman, and all the Gentiles, dogs, Matt. xv. 26, as the Turks call Christians at this day. Yea, out of their own records, some of the Rabbinical interpreters, upon Deut. xxi. 11, have delivered that they accounted them *feris deteriores*, worse than beasts; *et nuptias eorum innuptas*, their marriages no marriages; and therefore, *nec homicidium, nec adulterium, in eos committi posse*,—that it was no adultery to abuse their wives, no murder to kill any of them, no robbery to take from them, by never so much violence. Which Josephus Albo justifies, in his disputation *adversus Christianos*, giving this reason, that he that lived without their law, and worshipped false gods, was a common enemy,—*et in eum illicitum nihil*,—and nothing can be unlawful that is done against him by them.

Can malice be supposed to rise any higher? And yet in that nation it did against these poor Gentiles. 1 Thess. ii. 16, 17, 'Contrary they are to all men;' and it follows, 'forbidding us to preach to the Gentiles, that they might be saved.' The Apostle, speaking it by way of aggravation of their malice, seems to intend it not only *consequenter*, that they denied them the gospel without which they could not be saved; but further, *intentionaliter*, what was in their intentions, that suppose they had thought the gospel a means of salvation, they would have forbade it to be preached to them, 'that they might not be saved.' Is there not work for a peace-maker now? This on the Jews' part.

And can we think the Gentiles were behind-hand with them? And yet the truth is, the Gentiles were the more moderate of the two, as the 11th verse here, and the parable of the good Samaritan that poured oil into a stranger's wounds, and the story of the Samaritan woman, all shew; for she lays fault on the Jew, that he would not ask water of a Samaritan, and not *è contra*. It were too much to reckon up all that might be out of their poets and historians. I will but so far make mention of some testimonies of the Gentiles' hatred against the Jews, as they make up a parallel with what hath been said of the Jewish enmity against the Gentiles; thereby to manifest that the Gentiles were even with them, if not in malice, yet in jeers and scorns.

1. Did the Jews reproach them as uncircumcised, as you heard? The Gentiles, on the contrary, scorned the Jews as much for circumcision, calling them *apellas, Judæus apella; curtos*, so Horace;† *recutitos*, so Martial;‡ and Persius, *verpos;* § as also Juvenal. There is wit in these, but so unseemly, as I must forbear to English them. They were jeers at their circumcision.

2. Did the Jews abhor the Gentiles, and not converse with them? The Gentiles, on the other side, would hold their noses at the Jews when they

* The word signifies both *worms* and *circumcised*.
† 1 Serm., Sat. 5. ‡ Lib. vii. § Sat. 5.

met them, and cry, *fœtentes Judæos*,* stinking Jews. *Vel fortuitum eorum occursum oculis horrebant, animo persequebantur*,†—they abhorred the sight of them, if by chance they met them. And—

3. Esteemed them of all nations the worst. So Marcus the emperor, but passing through Judea to Egypt, and observing their manners, *dolenter dicitur exclamasse, O Marcomanni, O Quadi, O Sarmatæ, tandem alios vobis deteriores inveni*;‡ which was as if, when we would express the wretchedness of any nation we accounted most vile, we should say, O you cannibals, yea, barbarous savages, that are found amongst the wildest Africans or Americans, we have at length found and light upon a generation of men worse by far than you. In this manner doth he speak of these Jews.

4. As the Jews turned it into a curse to be a Gentile, as you heard; so the Gentiles in their cursings turned the like upon the Jews. Jer. xxiv. 9 'And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach, and a proverb, and a taunt, and a curse, in all places whither I shall drive them.' It was God's own retaliation upon them, and fulfilled. As we now, so the heathen then imprecated on themselves, I were a Jew if I did so or so; and thus in all places, as the prophet hath it; yea, Jer. xlii. 18, they were made 'an execration, an astonishment, and a curse.' What can be more?

5. As they esteemed all other nations as dogs and beasts, the Gentile doth the like by them, and reckons them but as swine, the most contemptible of beasts, and this in a witty retortion from the Jewish practices—

'Nec distare putant humana carne suillam;'

putting this interpretation upon their forbearance to eat swine's flesh, that mankind and swine were alike to them.

6. As they hated all nations, so the Gentiles resented accordingly this catholic spirit in the Jew against them all, which turned their hearts universally to hate them. Ahasuerus had one hundred and twenty-seven provinces, amongst which the Jews, as we read, had enemies in them all, Esther viii. 9, and ix. 16, compared, whom the king's letters restrained with difficulty from falling on them in every nation. And they accuse and arraign the Jews—

1. As hurtful to kings and provinces, Ezra iv. 15; as continually moving sedition, in the same place, Ezra iv. 15, 'They are a people that of old time have moved sedition.' And the same aspersion went current among the Romans and Greeks many hundred years after. 'These men being Jews, do exceedingly trouble our city,' Acts xvi. 20, say the Philippians to the magistrates of the city. They lay their accusation that it was the genius of the nation: it is their known custom so to do.

2. As unsociable to the rest of mankind. Antiochus's friends, in Diodorus,§ pleaded thus against the Jews: 'That they alone of all nations were unsociable, and not capable of any mixture or coalescency with them, no not at table:' *μηδένι ἄλλῳ ἔθνει τραπέζης κοινωνεῖν τὸ παράπαν.* In Esther you have the same intimated, chap. iii. 8, 'There is a certain people,' speaking of the Jews, 'scattered abroad, and dispersed among the people, whose laws are diverse from all people,' &c.

3. The Gentiles accused them as enemies to all nations; so in that of

* Malvenda Hom. de Antichristo, c. 3.

† Baron. An. 72, c. 31. Ammian. de Marco, lib. xi. ‡ Ibid.

§ Diod., lib. v.:—*Μόνους ἁπάντων ἐθνῶν ἀκοινωνήτους εἶναι τῆς πρὸς ἄλλο ἔθνος ἐπιμιξίας.*

Diodorus, *μηδὲ εὔνοιαν*, that they wished well to none; and not only so, *πολεμίους ἐπιλαμβάνειν πάντας*, to account all others enemies. So also Tacitus, lib. v., *Adversus omnes alios hostile odium*, a hostile and deadly hatred is in them against all others; yea, *μισάνθρωποι*, haters of mankind; so also it follows there in Diodorus. It is strange the Apostle should express it in the very same manner, and near the same words, 'They are contrary to all men, and God they please not,' 1 Thess. ii. 16, 17.

4. As they founded their hatred against the Gentiles on this, that they were worshippers of other gods, so the Gentiles accused and detested them as *hostes immortalium deorum*, enemies of the immortal gods. And religion was the cause of all this; these rites here were the partition-wall.

And, lastly, under the notion of such a manner of persons as these, were they universally hated by all nations, as the books of the prophets do shew, especially Ezekiel and Jeremiah, where the cup is carried to all nations, for no other crime than their enmity to the Jews; likewise the books of Esther and Ezra. And accordingly persecuted they were upon that account; banished out of Rome again and again, as by Claudius, Acts xviii. 2, so by other emperors; and at last they destroyed both their city and commonwealth.

You have seen the enmities of both; and was there not cause to wish and pray, as David, Psalm xiv., upon the like occasion, Oh that the Salvation (or, Saviour and Messiah) were come out of Sion, or, The desire of all nations were come!

This for the story of their enmity before their conversion; that of their enmity and dissensions that continued after, though proper to this, yet comes more fitly in, and cannot be disjointed from the third part of this discourse, where it will have its place in order, to shew how those enmities were actually allayed and composed between them.

PART II.

What hath been done on the person of Christ himself on the cross, virtually and representatively, towards our reconciliation mutual.—A twofold reconciliation between the saints themselves, in and by Christ, held forth in the words, and distinguished.

THIS second is to unfold the transactions by which Christ hath virtually slain and abolished all this enmity, and procured this peace.

Now, to make way for the distinct handling of what belongs to this second head, from what is to follow in the third, and to sever the one from the other, I desire that in the text this difference may be observed between the things that Christ hath done for the effecting and accomplishment of that peace:—

1. What was transacted and done simply and abstractly in his own person alone, for the procurement of it, on the cross.

2. What he works efficiently in us, (though concretely, in himself, upon us,) by his Spirit, and through providences, to the full accomplishment thereof.

The first of these belongs to this second head; the last of these takes up the third head.

Only for the clearing of this method I shall desire it may be noticed, how evidently in the text these two sorts of workings by Christ are distinguished each from other, and ranged there in the order I have proposed them.

Here is manifestly a double making of these twain one: the one expressed in time past; the other as to come, and to be perfected. First, ὁ ποιήσας, who 'hath made both one,' ver. 14, and λύσας, 'having abolished,' ver. 15, in his own flesh personally. Secondly, ἵνα κτίσῃ, 'that he might make both one.' The first antecedent, and already done; the other consequent, and to be accomplished: the latter distinguished from the former as the consequent or effect from its cause. 'He hath made both one, that he might create both into one new man;' the influence and virtue of the first bringing about the latter. And—

Secondly, Accordingly in the original these two are further distinguished by words of a different import, though our translation hath taken no notice of it, but hath folded them up each under one and the same word, 'making one,' so making them one indeed. The first, ποιήσας, 'making one,' ver. 14, is of a more large signification, and is applicable and extendible to express, as here also is intended, a virtual, influential making us one in his own person, before we are made one in ourselves. The latter, κτίσῃ, more restrictive, properly and strictly signifies creation, 'creating both one,' or making both one by a new creation. And therefore, 'in one new man' is added, as the product of this second kind of making. And this imports a physical efficiency and working upon us, a moulding and forming us by creation into this oneness among ourselves, although the mould in which this latter is wrought and cast is his person also, 'in himself;' yet not in himself, considered per-

sonally and alone, but as uniting us to himself, and so working upon us concretely, through, in, and by himself. And therefore—

Thirdly, They differ, the first being performed in himself singly, personally, when he was in this world, and especially on the cross, and is therefore expressed as past,—'hath made both one,'—as a business done and perfected already, as much, in respect of such a way making one, as ever it shall be; the other to be effected afterwards in us, in our several ages, and by degrees, as the new creature is; 'that he might create of two one new man.'

To illustrate the difference of these two *makings one* but in one parallel instance,—although the like duplicate is found, and distinction holds in all kind of works done in us, and for us, by Christ,—because it is the next akin to this. The parallel is that of reconciliation, or making peace between God and the saints. These two works, as they are the nearest twins of all other done for us by Christ, so are they herein exactly parallel and alike. Now, unto the accomplishment of our reconciliation with God a double reconciliation is necessary. The one wrought out of us, in Christ's person for us, 'God was in Christ, reconciling the world;' the other in us, 'We beseech you to be reconciled unto God,' 2 Cor. v. 19, 20. The like holds in this our reconciliation mutual. Or to set the likeness of these *gemelli* to your view in another glass,—that is, another scripture,—that gives forth the nearness of the resemblance of this sort of reconciliation, in parallel words and lines to those in the text; it is Col. i. 20. He says, first, 'Christ having made peace by the blood of his cross, to reconcile all to himself.' This is a work already done, and done for all at once, meritoriously and representatively, as there it follows, 'in the body of his flesh through death,' ver. 22. After which he speaks of another reconciliation of us, wrought in us, towards God too, in these words, 'and you that were enemies hath he now reconciled.' This latter, therefore, wrought since and after the former, was perfected as the effect of it. The very same, or like here, you have expressed of that reconciliation, or making one of the saints mutually, which we have in hand. First, 'He hath made both one,' ver. 14, 'in his flesh,' ver. 15, 'in one body by the cross,' ver. 16; thus meritoriously and representatively. Secondly, 'that he might create of twain one new man;' so efficiently. Both must go in their several seasons and successions to the effecting thereof, or there would not be peace.

I have given you the grounds for these general heads out of the text. I come to such particular branches of each, as into which the text also spreads itself, and is a root unto them.

Two branches of what Christ did in his own person on the cross to reconcile the saints:—1. *By way of sacrifice, and taking on him their enmities.* 2. *Of representation, 'in one body,' in himself.*

That which is proper, as was said, to this part, is what hath been done in Christ's own person. The particulars hereof are two, which I find in the text, to the materials of which I confine myself, and shall take them in that order wherein they lie.

1. By way of sacrifice, having taken on him before God the enmities of both against each other, and so offering up his flesh as a sacrifice for both.

2. By a voluntary assuming and gathering the persons of all the elect into one body in himself, he representing and sustaining their persons, and so 'in one body' reconciling them unto God.

Both are expressly and distinctly mentioned:—

The first in these words, 'having abolished the enmity'—namely, between

them—'in his flesh;' which flesh, taking on him their enmities, was made a sacrifice on the cross; and therefore, in the 16th verse, 'by the cross,' is added.

The second in these words, 'that he might reconcile both to God in one body.'

And though both these were performed at once and by one individual act, yet that act is to be looked at as having these two distinct considerations concurring in it; and the first, in order of nature, making way for the second, as in opening the connexion of the 15th and 16th verses I have already shewn. I must handle them, therefore, each apart:—

How Christ's offering up himself as a sacrifice to God, and his standing as a common person in our stead before God, should abolish all our enmities against God himself, and reconcile us unto him? This is ordinarily and generally apprehended, and were proper to speak of, if our reconciliation to God himself had been the theme set out to be treated of. But how these very same acts and transactions of Christ should, together therewith, conduce to our reconciliation one with another? This only is genuine at this time, and to be eyed as the direct and proper level of what doth ensue, although even this is so involved with that other, that this cannot be explicated without supposing and glancing thereat. This but to set and keep the reader's eye steady to the single mark aimed at.

*The first branch. Two things to explicate the first branch:—*1. *That Christ's offering himself was intended as a sacrifice for enmities between the saints, as well as against God.*

Two things are distinctly to be spoken unto for the clearing of these things:—

1. That the offering up Christ's flesh on the cross was intended as a sacrifice, as well for our reconciliation mutual, as for reconciliation with God.

2. How, according to the analogy of the ends, use, and intent of sacrifices of old, the offering up of Christ's flesh should be intended and directed as a sacrifice to take away these our own enmities, and make peace and friendship amongst ourselves.

For the first, which is the ὅτι of this point, that as a sacrifice it was so intended, the whole frame and contexture of these words doth evince it.

First, When he says, ver. 15, that he 'hath abolished the enmity in his flesh,' he doth undeniably intend that enmity which was between these twain, the Jew and Gentile; this hath been proved before; and therefore he is found particularly to instance in the rites of the ceremonial law, which by a metonymy he calls the enmity, as the outward occasion of that bitter enmity in each other's hearts. Now then—

Secondly, That this enmity was taken away by his flesh as a sacrifice—

First, The laying together the phrases of the text evinceth it; as when he says he 'hath abolished this enmity in his flesh'—

1. In saying, 'the enmity in his flesh,' it necessarily imports his having taken that enmity in or upon his own flesh, to answer for it in their stead. Even as well as when in the 16th verse he is said to have 'slain the enmity'—namely, against God—'in himself,' thereby is intended that he took that enmity on himself, undertaking to pacify and allay, and by being himself slain, to slay it.

2. In saying in the time past, that he 'hath abolished it in his flesh,' this notes out a virtual act perfectly done and past, as in him, by virtue of which it is to be destroyed actually in us after. Unto which—

3. Add that in the 16th verse there is an additional word, 'by the cross,' put in, which, ἀπὸ τοῦ κοινοῦ, or in common, is to be referred to the abolishing of this enmity in his flesh, ver. 15, and reconciling us mutually, as well as to the slaying of the enmity against God, mentioned ver. 16, as that which equally and alike shews the way how we are to understand that in his flesh he hath perfectly abolished both these enmities, namely, by taking on his flesh that enmity, and offering it up upon the cross as a sacrifice for it. For to say, 'by the cross,' or, 'by the sacrifice of himself on the cross,' is all one; so as what the one verse wants, the other supplies. 'In his flesh,' says the 15th verse; 'by the cross,' says the 16th. And, which will warrant this, we have elsewhere both put together, Col. i. 20, 22, 'By the blood of his cross, in the body of his flesh, through death.'

Secondly, The paralleling this place with that of Col. ii. argues this. The enmity here instanced in by a metonymy is the rites of the ceremonial law, which he is said to have made void or weak. Thus expressly, ver. 15, 'Having abolished in his flesh the enmity, the law of commandments in ordinances.' Now the abolishing thereof is, in that second to the Colossians, expressly said to have been by the sacrifice of his flesh on the cross; or, which is all one, that by his being nailed to the cross, he nailed it to his cross: Col. ii. 14, 'Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross,' which fully accords with this text, 'He abolished it in his flesh by the cross.'

Lastly, for a winding up of this, the parallel which the Apostle observeth in his discourse, between his effecting our peace and reconciliation with God, and this our peace and reconciliation one with another, will induce to it. He being first alike in common termed 'our peace,' ver. 14, in respect to either. Then to demonstrate each apart, a double enmity, as I observed at first, is distinctly and apart mentioned by him: the one, ver. 15; the other, ver. 16. Of the one he says he hath 'abolished;' of the other, he hath 'slain' it: of the one he says, he hath 'abolished it in his flesh;' of the other, 'in himself,' as the Greek hath it, ver. 16. And so those words, 'by the cross,' are common to each, as those first words, 'he is our peace,' were to all that followed. And so, as the parallel hath hitherto run along in these particulars, so it holds on, that look how in this, or by that way he slew the enmity between God and us on the cross, by the same way he abolished the enmity between the Jew and Gentile, or the people of God mutually. But he slew the enmity between God and us on the cross, by taking these our enmities against God on himself; and they being found on him, he was slain and sacrificed for them on the cross, and thereby slew them, and reconciled us to God. In like manner then it is to be understood, that he first took all our enmities against one another on his flesh, 'in his flesh,' says the text,—and it was the general intent of sacrifices, to be offered up for what was laid upon them, or reckoned to them,—and so our enmities being there all found in his flesh, that flesh was offered up for them; and so they were all dissolved, and abolished, and made weak, as the text speaks of them, in his being dissolved or made weak, as 2 Cor. xiii. and Phil. ii. speak in like manner of him.

So then, as there was a double enmity, and a double slaying, which the Apostle mentions, so there must be in this one sacrifice a double consideration, in the intention thereof. It is a sacrifice serving at once to slay and abolish both the one and the other, he being in common alike and indifferently termed, 'our peace,' as in relation to either; there being nothing also done for us by Christ, but the like was first done on himself.

The second thing to explicate the first branch: That one end or use of sacrifices, both among Jews and Gentiles, was to ratify peace between man and man, as truly as between God and man; and that Christ's sacrifice holds an analogy herein to other sacrifices.

This being cleared, I come to the second, the διότι namely, to demonstrate how, according to the analogy of the ends and use of sacrificing of old in the shadow, Christ's sacrifice was likewise intended and directed to make peace between man and man, Jew and Gentile, as truly and as genuinely as between God and man.

For the illustration of this, we must know and consider that of old feuds or enmities between man and man were removed and put to an end by sacrifice; and also leagues of amity and friendship, even between man and man, were anciently ratified and confirmed, and reconciliation established by sacrifices. And as by sacrifices, so likewise after sacrifices, or, over and besides sacrifices, by eating and feasting together, and this both among Jews and Gentiles; of which latter, namely, that by eating together friendship was sealed, we shall have further use anon, to confirm and explicate this very notion in hand. I say, leagues of peace and friendship were used to be ratified by sacrifices solemnly before God;* so to make such covenants a matter of religion, to bind the stronglier, and not to be merely the obligations of human faith and honesty; even by this, that men did find them ratified in the presence of a deity, which they worshipped as their god, by so solemn and religious an action, which did withal invocate from God a curse upon the infringers of that peace and friendship made thereby. This to have been their use I am to clear.

We may consider, that though all sacrifices were offered up before and unto God, yet not all only by way of expiation or atonement made unto God, or as expressions of thankfulness unto him; but some were sacrifices of pacification, and federal in their intention, between man and man, being offered up before God as a witness and avenger. This to have been one use of sacrifices is evident both among Jews and likewise Gentiles, who were in their sacrifices and the rites thereof imitators of the Jews.

First, The Jews. Jer. xxxiv., from ver. 8, &c., we read, that Zedekiah the king made a solemn covenant with the people, and they with their servants, to let them go free, according to God's law on that behalf made, Exod. xxi. 1, and Deut. xv. 12. And this sacrificial covenant was solemnly performed in God's house, and before God, as ver. 15 and 18. The rites of it were, they 'cut a calf in twain, and passed between the parts of the calf, even the princes, and all the people,' ver. 19, in token that it was one common sacrifice between all those parties, masters and servants, and the joint act of each: which being thus solemn before God, carried with it an implicit or tacit execration, that if either brake this covenant in this manner confirmed, then let God so deal with them as this calf sacrificed was dealt withal. And therefore these having broken this covenant, ver. 11, which breach of faith was the occasion of this part of Jeremiah's message to them, God threatens to bring the curse invocated and signified by that rite upon them, and to retaliate the like unto them. Ver. 18, 'I will give the men that have transgressed my covenant;' so he calls it, because the matter of it was his command, and it had been ratified before him, as it follows, 'which have not performed the words of the covenant which they had made before

* 'Liquet quod apud Israelitas fœdera partim epulis, partim sacrificiis inita fuisse et sancita.'—*Vide* Rivet. in Gen. xxxi.; Exercit. 135.

me, when they cut the calf in twain, and passed between the parts thereof.' That 'therefore I will give,' is *verbum similitudinis*, as it is often used, whose meaning is, I will make them as that calf, I will answerably deal with them, and so it is explained: 'I will give them into the hands of them that seek their life,' and expose them to the sword of the slayer, to slay at his pleasure, as you have done this beast which you have sacrificed; 'and their dead bodies shall be for meat to the fowls of the heaven.'

The like intendment of sacrifices, with the same rite, and like imprecation to confirm leagues and covenants and end feuds, was in use among the heathen, as might be evidenced by many quotations, which I have met withal. To instance in one out of Livy, which is most punctual to the thing in hand, and parallel to the former out of Jeremiah. 'They cut a beast in two; the midst and the head, with the bowels, were placed at the right hand of the way, and the hinder parts on the left hand, and both the armies (that made the league) passed between this divided sacrifice.' * And as the same rites with the former are expressed in this, so the same imprecation is recorded at the making of this covenant, and by sacrifice confirmed, recorded by the same author, when these two nations, Albans and Romans, made this league: *Qui prior defecerit, tu illum, Jupiter, sic ferito, ut ego hunc porcum hodiè feriam;*—'Let God strike him that breaks it, as I strike this swine,' said the sacrificer.†

'Et cæsâ jungebant fœdera porcâ.' ‡

The Holy Ghost speaks in like language: 'My people that have made a covenant with me by sacrifice.'

To bring all this home to the point in hand. There being to be a perpetual league and covenant of peace, to be struck between Jew and Gentile and all other the elect of God who should be at variance in any age; and Christ having interposed himself as a Mediator for us to God, he did withal undertake to be an arbiter between them, and us all among ourselves, for all our differences also. And as he offered up his flesh as one common sacrifice upon the cross, at once to be expiatory to God, to blot out the sins and enmities of ours against God himself; so also pacificatory between man and man, Jew and Gentile, and all other the elect; and therein answering to, and fulfilling one true end and intendment of sacrifices, as well as in the other of making atonement to God. And the text, you see, having said first that he is made our peace, in making both one, ver. 14, and then pointing us to his flesh, as in which he bore their enmities, ver. 15, and then carrying us to the cross, ver. 16, it evidently, as was said, argues that he was made our peace by being thus made a pacificatory sacrifice for both. And surely, if there were no other reason to confirm it, all sacrifices, in all their ends and uses, having been but shadows of this; and his flesh, and the sacrificing it, being the substance; this eminent sacrifice of his must needs be supposed, as such, to have the perfection, use, and efficacy that all other sacrifices could any way be supposed subservient unto, or it had not been the complete perfection of them; especially there being this need of having his sacrifice directed to this end as well as to that other, there falling out so great animosities among those that were members of

* 'Caput, medium, et prior pars ad dextram, posterior ad lævam viæ; pariter inter hanc divisam hostiam copiæ armatæ traducuntur.'—*Liv.*, lib. xxxix.

† The Latin, *fœdus à feriendo*, and hence *percutere, elicere fœdus*, to strike a covenant with us. Thus *sanctio à sanguine*, which that of Tacitus confirms, *Sacrificiis conspiratio sanciatur*;—agreements and combinations had their sanction and confirmation by sacrifices; and *fœdus cruore sacratum*.—*Lib. Annal.* 12.

‡ Æneid. Virgil., lib. viii.

him; which, as it called for a sacrifice to be offered up to allay and destroy them, so Christ in sacrificing himself would not leave out nor lose this part of his glory and perfection in this respect.

Hence accordingly, as here he is termed 'our peace,' so elsewhere the 'covenant of the people,' and both in the like latitude of sense and meaning. When here he is called our peace, the meaning extends not only to his being our peace between God and us, but between ourselves also; so when he is called the covenant of the people, it intends not only his being a covenant unto God for us, but a covenant before God of us; or, as there it is expressed, of the people of God, namely, among themselves. He is twice so called, and with much evidence as to this sense. Isa. xlii. 6, 'I will give thee for a covenant of the people,'—that is, says Sanctius, to the Jew,—'and for a light of the Gentiles;' and thus a covenant of both. And, chap. xlix. 8, 'For a covenant of the people, to establish the earth;' that is, to this end, to settle in peace the whole earth, both Jew and Gentile; so then a covenant of the people, as you see, even in this very respect: peace on earth among men, as well as good-will towards men, from God in heaven, being the foot of that song that was sung at his birth, and the sum of what is here said. 'He is our peace.'

The analogy between the rites of such pacificatory sacrifices and this sacrifice of Christ's, as offered up for our mutual enmities. And how this end and intention of Christ's sacrifice is held forth in the Lord's Supper.

Now observe further a correspondency unto those rites mentioned, that were used in those sacrifices of peace, also held forth in this sacrifice of his. The beast in such cases was divided and cut in twain, for both parties to pass through, and so peace to be made between them; and Christ, to make both or twain one, as here, was divided and cut, as it were, in twain, the Godhead for a time forsaking the manhood: 'My God, my God, why hast thou forsaken me?' His soul also being by death separated from his body, his joints loosened, to dissolve this enmity; the vail of his flesh rent, to rend the partition-wall. Thus he was cut in twain, as one common sacrifice between both.

And again, as the sacrificing of the beast cut asunder was reckoned the common joint act of both parties in such a case, and they were esteemed by God and by one another each to have a hand in the sacrificing of it, and as consenting to the covenant and peace that was intended to be entered into and ratified by it; so here in this. And though we then personally existed not, yet all we being considered in him by God, who gave us to him, and by himself, that voluntarily sustained our persons, and he offering up himself as a sacrifice on our behalf, and for our behoof, and in our names; hence his will in offering up himself was *voluntas totius*, the act and will of the whole body whose persons he sustained; our wills were thereby involved in his will, his act was our act: and it may be truly said that a covenant of peace was then made before God by us, and for us; for he was our priest therein for us, as well as our sacrifice.

And hence, in a further correspondency to the manner of those typical sacrifices, therein although the priest only offered up the sacrifice for the people, and in their name and stead, yet to shew it was their act, they used to eat of it after, or of that which was offered up with it. The interpretation of which eating thereof by the people, the Apostle gives us to be this, 1 Cor. x. 18, they that did eat of the sacrifices were partakers of the altar; that is, thereby they declared the sacrifice to be theirs, the offering it up to

be their act, that they partook, and had a hand in it, as if they had been at the altar with the priest himself. Just in like manner, to shew that we were reckoned consenting to, and partakers in this sacrifice of Christ our priest, and that it was our own act, we do in like manner partake of that sacrifice by eating of it; the Lord's Supper being, as Tertullian rightly termed it, *participatio sacrificii*, which notion the Apostle there confirms in a parallel of the Lord's Supper, in this very respect, to the case of those sacrifices then; for unto this purpose it was that he brings in that instance of the sacrifices, ver. 16, 'The bread which we break,' says he, 'is it not the communion of the body of Christ?'—namely, considered as sacrificed once upon the altar of the cross,—and so by eating thereof we are all partakers of that one bread as the thing signifying, and of that one body sacrificed as the thing signified; and so by this way of partaking therein, namely, by eating thereof, is shewn, as in the sacrifices of old, that it is our own sacrifice. And this not only as Estius* upon the place, who says, 'that by eating they were accounted partakers of the sacrifice, as that which was offered for them;' but further, as Grotius,† speaking of the Lord's Supper, upon Matt. xxvi. 25, 'They are in Christ's intent,' says he, 'through their eating thereof, so partakers of this his sacrifice, (*quasi ipsi hoc obtulissent,*) as if themselves had offered it up.' And thus to hold forth this previous consent of theirs was one part of Christ's intent in instituting eating and drinking in the Lord's Supper, in a correspondency to the like mysterious intent in the people's eating of the sacrifices of old. Grotius indeed puts the reason why it is to be esteemed as if we had offered up that sacrifice only upon this, 'Because it was offered up by him,' says he, 'that had taken their nature.' But I add out of this text, because he had taken on him their persons, in one body, and their enmities, and stood in their stead as their priest as well as their sacrifice; and so it was to be reckoned their act on his cross, as much as the people's then, who used to bring the sacrifice to the priest, who there offered it alone upon the altar: whereas here we ourselves were brought to Christ by the Father to undertake to be a priest for us, and he voluntarily undertook our persons. And so as Levi is accounted to have offered tithes in Abraham his father when he paid them to Melchizedek, so we much rather to have offered up a common sacrifice of peace amongst ourselves when Christ offered up himself.

And hence also likewise, as in those pacificatory federal sacrifices between two parties of men, whoever of them went about to violate or infringe the terms of peace that sacrifice was intended to confirm, did, by reason it was his act, bring upon himself the curse which ceremonially and visibly was inflicted on the beast or sacrifice slain: so here this act of sacrificing of Christ for mutual peace, being thus *interpretativè* ours, and our consent involved, hence, I say, in like manner, whoever goeth about to break this covenant and seeketh to uphold the enmity among the people of God, he doth not only renounce his own act, but, what in him lies, frustrates that intention of it, and so further incurs the imprecation unfolded in it, and brings upon himself the blood of the covenant, as, in allusion to this curse, according to the implied intent of such a sacrificial covenant, the Apostle speaks, Heb. x.

Now, further to finish this branch, let this be added: that Christ was not simply offered up as a sacrifice to confirm a mere or bare league of peace and amity between us,—sometimes such sacrifices before spoken of were designed

* 'Edendo censebantur ipsius sacrificii tanquam pro ipsis oblati fieri participes. —*Est. in loc.*

† 'Christus vult in se credentes participes fieri ejus sacrificii, planè, quasi ipsi hoc sacrificium obtulissent, quia oblatum ab eo qui naturam eorum susceperat.'

only to make and bind new leagues and covenants between such parties as never had been at variance,—but here in this case of ours, as there was a covenant of amity to be struck, so there were enmities to be abolished and slain, as the text hath it, and that by this sacrifice and slaying of his flesh; which cannot be conceived otherwise to have been transacted, but that, as in other sacrifices offered up, the trespasses were laid upon the head of the sacrifice, and so in a significant mystery slain and done away in the death of the thing sacrificed. And that as in that other way of reconciling us to God, 'the Lord did lay upon him the iniquities of us all,' namely, against himself, as Isaiah speaks in allusion unto the rites, and the signification thereof in those sacrifices, to which this text similarly speaks when it says, 'he slew the enmity in himself,' ver. 16; so answerably it was in this, which is its parallel, all the enmities and mutual injuries and feuds between us, the people of God, were all laid upon him, and he took them in his flesh, and in slaying thereof slew these also, and abolished them, that so he might reconcile them in one body. And so the same nails that pierced through his hands and feet, did nail all our enmities, and the causes and occasions of them, to the same cross, as Col. ii. insinuates. So as we are to look upon Jesus Christ hanging upon the cross as an equal arbiter between both parties, that takes upon himself whatever either party hath against the other. Lo, here I hang, says Christ dying, and let the reproaches wherewith you reproach each other fall on me, the sting of them all fix itself in my flesh, and in my death die all together with me; lo, I die to pacify both. Have therefore any of you ought against each other? Quit them, and take me as a sacrifice in blood between you: only do not kill me, and each other too, for the same offence; for you, and your enmities, have brought me to this altar of the cross, and I offer myself as your peace, and as your priest; will you kill me first, and then one another too?

And thus, if taking all your sins against God himself upon his flesh, and sacrificing it for you, is of prevalency to kill and slay that enmity, much more is it of force to kill these your enmities also. Thus like as by assuming the likeness of sinful flesh, he killed the sin in our flesh; so by taking these our enmities and animosities in his flesh, he slew and abolished them; and as his death was the death of death, so of these. And like as he cured diseases, by taking them on himself by sympathy, it is said of him, when his healing of them is recorded, himself took our infirmities, and bore our sicknesses. And as not our sins against God only, but our sicknesses by sympathy; so not our enmities against God only, but our animosities one against another; and by bearing them, abolished them; by dying an arbiter between us, slew them. And therefore in the text he is called 'our peace,' not our peacemaker only, when this peace among ourselves is spoken of, to note out, as Musculus observes, that he was not only efficiently our peacemaker, the author of our peace, but our peace materially, the matter of our peace, by the sacrifice of himself. God is styled our peacemaker, our reconciler,—'God was in Christ reconciling the world,'—but not 'our peace.' This is proper to Christ; and why, but because he only was the sacrifice of our peace, and bore our enmities? even as he is not only called the Redeemer,—so God also is,—but redemption itself.

Now for a *coronis* to this first branch, and withal to add a further confirmation yet that Christ's death was intended as a sacrifice to these ends, for amity and unity among God's people, we may clearly view and behold this truth in the mirror of the Lord's Supper; one most genuine and primary import whereof, and end of the institution of it, being this very thing in

hand. I shall have recourse thereto again in the next branch also, upon the same account that now.

The Lord's Supper, in its full and proper scope, is, as you know, a solemn commemoration of Christ's death offered up upon the cross; or if you will, in the Apostle's own words, it is a shewing forth his death till he comes. And do this, says Christ, in remembrance of me, namely, in dying for you; and so withal to commemorate, with application to themselves, the principal ends and intendments of that his death, which is therein acted as before their eyes. Hence therefore I take this an undoubted maxim which no knowing Christian will deny, and it is the foundation of what I am now a-building: that look what principal ends, purposes, or intendments, this supper or sacrificial feast holds forth in its institution unto us, those must needs be looked at by all Christians, in the like proportion, to have been the main ends and purposes of his death to be remembered. So that we may argue mutually, from what were the ends of Christ's death, unto what must needs be the designed intendments of this sacrament. And we may as certainly conclude and infer to ourselves what were the intendments of his death, by what are the genuine ends of that sacrament. These answer to each other, as the image in the glass doth to the principal lineaments in the face; the impress on the wax, to that in the seal; the action, the sign, and remembrances, to the thing signified and to be remembered.

Now it is evident that Christ upon his death instituted that supper, as to be a seal of that covenant of grace between God and us, ratified thereby; so also to be a communion, the highest outward pledge, ratification, and testimony of love and amity among his members themselves. And accordingly, it being in the common nature of it a feast, look as between God and us, it was ordained to be *epulum fœderale*, a covenant-feast between him and us,—the evidence whereof lies in this, that he invites us to his table as friends, and as those he is at peace withal, and reconciled unto,—so in like manner between the saints themselves, it was as evidently ordained to be a *syntaxis*, a love-feast, in that they eat and drink together at one and the same table, and so become, as the Apostle says, 'one bread.' And again, look as between God and us, to shew that the procurement of this peace and reconciliation between him and us was this very sacrifice of Christ's death, as that which made our peace, God therefore invites us, *post sacrificium oblatum*, after the sacrifice offered up, to eat of the symbols of it; that is, of bread and wine, which are the signs and symbols of his body and blood sacrificed for peace: so in like manner doth this hold, as to the peace between ourselves. And we may infer that we were, through the offering up thereof, reconciled one to another, and all mutual enmities slain and done away thereby, in that we eat together thereof in a communion, which was a sacrifice once offered, but now feasted upon together; and doth shew that Christians, of all professions or relations of men, have the strongest obligations unto mutual love and charity; for the bread broken and the cup are the symbols of their Saviour's body and blood once made a sacrifice; and therefore they eating thereof together, as of a feast after a sacrifice, do shew forth this union and agreement to have been the avowed purchase and impetration of the body and blood so sacrificed.

There was a controversy of late years fomented by some, through popish compliances, that the Lord's Supper might be styled a sacrifice, the table an altar, which produced in the discussion of it, as all controversies do in the issue some further truth, the discovery of this true decision of it: that it was not a sacrifice, but a feast after and upon Christ's sacrificing of himself,

participatio sacrificii, as Tertullian calls it, a sacrificial feast, commemorating and confirming all those ends for which the only true and proper sacrifice of Christ was offered up, and so this feast a visible ratification of all such ends whereof this is evidently one.

A digression, shewing—1. *That eating and drinking together, especially upon and after a pacificatory sacrifice, was a further confirmation of mutual peace, both among Jews and Gentiles; and,* 2. *That the eating the Lord's Supper hath the same intent and accord thereunto. The harmony of all these notions together.*

Now therefore, to draw all these lines into one centre, and to make the harmony and consent of all these notions the more full, and together therewith to render the harmony more complete between the Lord's death, and its being intended as a sacrifice to procure this peace, and the Lord's Supper as a feast after this sacrifice, holding forth this very thing as purchased thereby, and so further to confirm all this. Look, as before I shewed, as in relation to the demonstration that Christ's death was intended as a sacrifice for such a peace, that that was one end and use of sacrifices, both among Jews and Gentiles, to found and create leagues of amity between man and man; so it is proper and requisite for me now to make another like digression, as in relation to this notion of the Lord's Supper, to shew how that also by eating and feasting together, especially after or upon such a kind of sacrifice, these leagues of love were anciently used to be further confirmed and ratified: that so it may appear that as according to the analogy of such sacrifices, Christ's death was a sacrifice directed and intended to that end, so also that according to the analogy of such feasting in and upon sacrifices, this eating and feasting together upon the symbols of that sacrifice by believers is as genuinely intended a seal of this reconciliation amongst them, and that in a due correspondency and answerableness to the genuine intent of that sacrifice itself, as that which had purchased and procured it.

I might be as large in this as in the former. When after a grudge and enmity passed between Laban and Jacob, Laban, to bury all things between them, would enter into a covenant of peace: 'Come,' says he, Gen. xxxi. 44, 'let us make a covenant, I and thou, and (that by a sign, for he adds) let it be a witness between thee and me.' Now what was that sign and witness? In ver. 46, it is said they took stones, and made a heap, and did eat there; and, ver. 54, 'after an oath passed,' ver. 53, Jacob offered a sacrifice on the mount, and called his brethren (or kinsmen) to eat bread; and early in the morning Laban departed. The like did Isaac with Abimelech, Gen. xxvi. 28; David with Abner, 2 Sam. iii. 20. I single forth chiefly those two, because the parties that used and agreed in this signal rite were, the one Jews, as Isaac and Jacob; the other Gentiles, as Abimelech and Laban: to shew at once that this way of covenanting was common to them both, as the former by sacrificing was also shewn to be.

And further, that this rite of eating together the Gentiles themselves did use, especially after such sacrifices as were federal, unto this intent, that by that superadded custom of eating together upon or after sacrificing, they might the more ratify and confirm such covenants, first made, and begun by sacrificing.* This seems to be the intendment, Ex. xxxiv. 15, 'Lest thou

* Some instances have been collected by Mr Meade, (Diatr., part ii.,) upon Mal. i. 11, as also by R. C. after him, Grotius, Rivetus, of the customs of several nations, ancient and modern, to shew eating and drinking together to have been intended testimonies and ratifications of amity. I shall only cast in one from the custom of the East Indians,

make a covenant'—God speaks it to the Jew—'with the inhabitants of the land, and thou go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;' namely, upon pretence of confirming that covenant, which, having first been contracted and agreed on, they might further be drawn on to sacrifice, and so eat of the sacrifices also with those heathens, in token of confirming such a league, as was the known common manner and custom of each to do.

Yea, and those that were more barbarous and inhuman among the Gentiles, when they would put the more binding force into their covenants, or some such more solemn conspiracy, they used to sacrifice a man,—a slave I suppose,—and eat his flesh and drink his blood together; which, because they judged the more stupendous, they judged would carry with it the deepest and most binding obligation. Thus we read in Plutarch, those Roman gallants entering into a covenant, drank the blood of a man, whom first as a sacrifice they had killed: σφαγέντος ἀνθρώπου ἐπισπεῖσαντες αἷμα. And the same Plutarch says of another company,—those conspirators with Catiline,—that they sacrificed a man, and did eat his flesh, (καταθύσαντες ἄνθρωπον ἐγεύσαντο τῶν σαρκῶν,) so to bind and unite each other more firmly to stick fast and close together in so great an undertaking, by the most sure and firmest way that their religion could invent. And Ps. xvi. 4 makes an express mention of such among the heathens, terming them their drink-offerings of blood. See also Ezek. xxxix. 17–19. Men and nations less barbarous took wine instead of blood, to confirm their leagues after sacrifices, it being the likest and nearest unto blood, the blood of the grape.

Now then, to bring all this home to the point in hand: Christ our passover, and so our sacrifice for us, having been slain and offered up for our mutual peace, hath instituted and ordained us believers to keep this feast,—it is the Apostle's own allusion, agreeing with, and founded on the notion we have been prosecuting,—and that to this end, that by partaking of it as a sacrifice, and by shewing forth his death, we might hold forth all the avowed ends of that sacrifice with application to ourselves; the eminent ends of the one as a sacrifice, corresponding and answering to the eminent ends of the other as a feast. A feast it is of God's providing, and he the great entertainer of us at it, in token of peace between him and us; for he it was who prepared the sacrifice itself, and unto whom, as a whole burnt-offering, Christ was offered up. But God is not as one that sits down and eats with us, though he smelt a sweet savour in it; we are the guests, and he the master of this feast; and yet he thereby proclaims and professeth his being reconciled, in that he causeth us to sit down at his table. And this is the prime and most eminent significancy of it; and to hold forth this intent thereof, as between God and us, others have prosecuted this notion. But there is another more conspicuously suited to the notion which hath been driven, and which is no less in the intention of the institution itself, and indeed of the two more obvious to outward sense; and that is, that the persons themselves for whom it is prepared, that do visibly sit down, and do eat and drink, in proper speech, the bread and cup together, that they are agreed and at peace each with other. God is but as an invisible entertainer, but our

as in the stories of whom there are found, as well as in other Eastern nations to this day, many footsteps of like customs to the Jews of old. Sir Thomas Roe, ambassador there, in his journal observations, relates how he was invited by one of the great ones of the court to a banquet, with this very expression, similar to those which those authors allege as in use among other nations, 'We will eat bread and salt together, to seal a friendship which I desire,' (Purchas' Pilgr., part i., p. 348.)

eating and drinking together is visible to all the world; we outwardly shew forth his death, and do withal as visibly shew forth this to have been the intent of it. Yea, and if we could raise up those nations of old, both Jews and Gentiles, and call together the most part of the world at this day, and should but declare that this is a feast, especially a sacrificial feast, a feast after a sacrifice, offered once up for our amity and peace by so great a mediator; the common instinct and notion which their own customs had begot in them would presently prompt them, and cause them universally to understand and say among themselves, These men were at enmity one with another, and a sacrifice was offered up to abolish it, and to confirm a union and pacification amongst them, and lo, therefore, they do further eat and participate thereof, and communicate therein; a manifest profession it is that they are in mutual love, amity, and concord one with another, and thereby further ratifying that unity which that sacrifice had been offered up before for the renewing of. This is truly the interpretation of that solemn celebration, even in the sight of all the heathens, and unto the principles of all the nations among whom sacrifices were in use; yea, and this they would all account the strongest and firmest bond of union that any religion could afford. And add this: the more noble the sacrifice was, as if of a man, being a more noble creature, the more obliging they accounted, as was observed, the bands of that covenant made thereby.

Now our passover is slain, our peace is sacrificed, not man, but Christ God-man; he sanctifying, by the fulness of God dwelling personally in him, the sacrifice of that his flesh, and human nature, to an infinity of value and worth. He hath become a sacrifice of our mutual peace, was cut in twain; and to complete this union among ourselves, he hath in a stupendous way appointed his own body and blood to be received and shared as a feast amongst us, succeeding that sacrifice once offered up. 1 Cor. x. 16, 'The bread we break, is it not the communion of the body of Christ? The cup, the communion of his blood?' (so speaks Paul, a most faithful interpreter of these mysteries;) and a communion of many, as one body? as it follows there. It is strange that a heathen, speaking of one of their sacred feasts, intended to confirm an agreement between two great personages, should use the same expression: *communicârunt concordiam*,*—they are said to have communicated concord; and this because they communicated together in the same feast dedicated to their chief god, and which was ordained to testify concord between them. The Apostle calls it in like manner a communion, whereby many are made one bread, in that they eat of that one bread, which whilst they eat and drink in, they eat and drink the highest charity and agreement, each with and unto other.

But that this sort of peace and love, namely, mutual among the receivers, was an avowed intendment of our partaking of the Lord's Supper, needs not to be insisted on; this import of it hath taken the deepest impression upon the most vulgar apprehensions of all that profess Christianity, of any other. To be in charity with their neighbour, &c., hath remained in all ages of the church, upon the spirits of the most ignorant and superstitious, when those other higher ends and intendments of it were forgotten. My inference therefore is strong and sure: that what was thus eminent an intention of this feast upon a sacrifice, must needs be, upon all the former accounts, as eminent an intention of that sacrifice itself, as such.

Only let me add this: that though all the people of God will not, some

* 'Scipio, Jovis epulo, cum Graccho concordiam communicavit.'—*Valer. Max.*, lib. vi., c. 2.

of them not at all, many not together, eat of this feast, through difference of judgment,—and it is strange that this, which is the sacrament of concord, should have in the controversies about it more differences, and those more dividing, than any other part of divine truth or worship,—yet still however this stands good to be the native original end and institution of the ordinance itself, and so by inference, this to have been the intent of Christ's death as a sacrifice to the same end; of which death, to be sure, they all must partake, and unto which Christ they must have recourse, even all and every person, that are, or shall be the people of God. And by so doing, they find themselves, upon all these accounts forementioned, engaged and obliged unto peace and concord with all the saints in the world, how differing soever in judgment, in him who is our peace, and by that sacrifice hath made both one.

And thus much for this branch, which treats of what Christ hath done in his own person to procure this peace.

The second branch, What Christ did by way of representation of our persons. That phrase, 'in one body,' explained.

The second branch of this first head is, What Christ did by way of representation of our persons, and how that conduceth to this mutual reconciliation of the saints among themselves? This we have in that small additional which is found, ver. 16, 'That he might reconcile both unto God *in one body* by the cross, having slain the enmity.' The meaning whereof is this, that he did collect and gather together in one body all the people of God; that is, did sustain their persons, stood in their stead, as one common person in whom they were all met, representing them equally and alike unto God, and so reconciled them to God in one body. As you heard, he bore their enmities in his flesh, and so abolished them; so withal he bore their persons, considered as one collective body, and under that consideration reconciled them to God.

And this superadds to the former consideration, of being a sacrifice for their enmities mutually, for that he might have been, and have performed it for each of their persons, considered singly and apart; but further, we see he was pleased to gather them into one body in himself.

If you ask me, Where and when this representation of all the saints was by Christ more especially made, and when it was they were looked at by God as one body?—the text tells us, on the cross, by which he thus reconciled us to God in one body.

I will not now insist on that which at first, to make my way clear, I was so large upon: that that kind of reconciliation of us, wrought by Christ for us on the cross, is here intended; to all which this may be added, that it was that reconciliation which at once took in and comprehended all, both Jew and Gentile, in all ages, into one body; which was never yet since actually done, but therefore then was done in himself. That which is now only left for clearing my way is the opening the import of those words, 'in one body,' which clause is that I take for my foundation of this second paragraph.

There is a question among interpreters, Whether by this 'one body' in the text be meant the church only, considered as one mystical body in Christ, or only the body and human nature of Jesus Christ himself, hanging upon the cross? I would, to reconcile both senses, take in both, as conducing to the reconciliation of us.

1. Supposing, which is necessary, Christ's person, his human nature, or 'his flesh,' ver. 15, to be the *ubi*, the *substratum*, the meeting-place, and rendez-

vous of this other great body of the elect, where this whole company appeared and was represented, so to be reconciled unto God. For indeed what the Apostle mentions here apart, and at distance each from other,—his flesh, ver. 15, and body, ver. 16,—these elsewhere he brings together: Col. i. 22, 'Having made peace in the body of his flesh, through death.'

2. Which body, as hanging upon the cross, was clothed upon, when most naked, with this other body, which he himself took on him to sustain and represent, and to stand in their stead, even the whole body of his elect; his body, personally his, becoming by representation one with his other body, mystically his. In sum, in the body of Christ personal, as the body representing, the whole body of Christ mystical, as the body represented, was met in one before God, and unto God. And in that one body of Christ personal were all these persons, thus represented, reconciled unto God together, as in one body, by virtue of this representation.

The influence that our being reconciled to God in one body hath into our reconciliation mutual, in two eminent respects.

If any shall ask, What influence and virtue this their being considered as one body, met in his body, and under that consideration reconciled to God, hath into their reconciliation one with another?—I answer, much every way; neither is it mentioned last, as last in order, but as the foundation of all other considerations thereto belonging.

1. In that they were thus all once met in one body, in the body of Christ, both in his intendment and his Father's view, this consideration, if no more, hath force enough in it to bring them together again in after-times. Even this clandestine union,—such indeed in respect of our knowledge of it then, yet having all three Persons the witnesses in heaven present,—this pre-contract, this anticipated oneness, this forehand union hath such virtue in it, that let them afterwards fall out never so much, they must be brought together again, and be one. Heaven and earth may be dissolved, but this union, once solemnised, can never be frustrated or dissolved; what God and Christ did thus put together, sin and devil, men and angels, cannot always and for ever keep asunder. His Father's donation of them to him, and Christ's own representation of the same persons to his Father again, have a proportionable like virtue in them; for there is the same reason of both. Now of the one Christ says, 'All that the Father giveth me shall come to me,' John vi. 37. Christ mentions that gift of them by the lump to him by the Father, as the reason, or cause rather, why they could not ever be kept from him. And as none can keep them from him, because given of the Father to him, in like manner, and for the like reason, the whole body of them cannot be kept one from another, because presented by him again to the Father. Christ mentions both these considerations, as of equal efficacy, in that prayer, whereby he sanctified that sacrifice of himself, John xvii., 'Thine they were, and thou gavest them me.' 'All mine are thine, and thine are mine;' and I pray, ver. 21, 'that they all may be one,' and that in this world, 'as we are.' Christ then not only died for his sheep apart, that they might come to himself, as John x. 15, but further, that they might be one fold, as it follows there. And as the Evangelist interprets Caiaphas's prophecy, he died to 'gather together in one the children of God that were scattered abroad,' John xi. 51, 52. To make sure which gathering to come, he in and at his death gathered them together representatively; they met all in him, and ascended the cross with him, as Peter's phrase is of all their sins,—therefore much more their persons,—1

Peter ii. 24, Ὃς αὐτὸς ἀνήνεγκεν ἐν σώματι αὐτοῦ ἐπὶ τὸ ξύλον,—He himself carried in, or together with, his body, our sins up to the tree;—*Ascendere fecit sursum simul cum seipso.*

The cross was the first general rendezvous in this world, appointed for him and his members, where they were crucified in him, and with him, as the Apostle often speaks. Christ told the Jews, 'If I be lifted up,' John xii. 32, speaking of his death on the cross, ver. 33, 'I will draw all to me.' And here you see the reason of it, for in their lifting up him, they lift up all his with him, as hung to, and adjoined with him in one body, in his body. This great and universal loadstone, set in that steel of the cross, having then gathered all these lesser magnetic bodies, pieces of himself, into himself, the virtue thereof will draw them all together in one again, as they come to exist in the world. They may be scattered, they may fall out; but as branches united in one root, though severed by winds and storms, and beaten one from and against another, yet the root holding them in a firm and indissoluble union, it brings them to a quiet order and station again. And if the now scattered Jews must one day come together, and make one body again, because those dry bones, the *umbræ*, the ghastly shadows of them, were seen once to meet in Ezekiel's vision; how much more shall the elect coalesce in one new man, because they once met in him that is the body, and not the shadow? If those Jews must meet, that the prophecy, the vision might be fulfilled, these must much more, that the end of his death, and his hanging on the tree, may be fulfilled, in whom all visions and promises have their *Amen* and accomplishment. As in his death, so in his resurrection also, they are considered as one body with him: Isa. xxvi. 19, 'Together with my dead body shall they arise,' says Christ, and both in death and resurrection, one body, to the end they may be presented together in one body all at last, Col. i. 22. And in the meantime, in the efficacy of these forehand meetings, are they to be created into one new man, ver. 15, and that even εἷς, one individual man, Gal. iii. 28, not ἓν, one bulk, body, or thing only. This one new man, which they are to grow up into, answereth exactly to that one body which was then gathered together, represented, and met in him on the cross, bearing the image of it, and wrought by the virtue of it.

2. The second is, that if such a force and efficacy flows from their having met once, as one body, then much more from this, which the text adds, that they were reconciled to God in that one body. This clause, 'in one body,' was on purpose inserted together with their reconciliation to God, to shew that they were no otherwise esteemed or looked at by God as reconciled to him but as under that representation, view, and respect had of them, as then, by him, that so *dum sociaret Deo, sociavit inter se.* Their reconciliation with God was not considered, nor wrought only apart, singly, man by man, though Christ bore all their names too; but the terms were such, unless all were, and that as in one body and community, together among themselves, reputed reconciled, the whole reconciliation, and of no one person, unto God, should be accounted valid with him. So as their very peace with God was not only never severed from, but not considered, nor effected, nor of force, without the consideration of their being one each with other in Christ. Insomuch as upon the law and tenor of this original act thus past, God might, according to the true intent thereof, yea, and would, renounce their reconciliation with himself, if not to be succeeded with this reconciliation of theirs mutually. And although this latter doth, in respect of execution and accomplishment, succeed the other in time,—the

saints do not all presently agree and come together as one body,—yet in the original enacting and first founding of reconciliation by Christ, these were thus on purpose by God interwoven and indented, the one in the other; and the terms and tenure of each interchangeably wrought into, and moulded in one and the same fundamental charter and law of reconciliation mutual, than which nothing could have been made more strong and binding, or sure to have effect in due time.

The reconciliation of the saints to God considered, as in one body; held likewise forth in the administration of the Lord's Supper: and one eminent foundation of the institution of fixed church-communion hinted therein.

The impress and resemblance of this, namely, Christ's reconciling us to God in one body, we may likewise perceive—and I shall mention it the rather, to make the harmony of this with all the former still more full—in the administration of the Lord's Supper, in which we may view this truth also, as we have done the other.

That supper being ordained to shew forth his death, look, as he died, so it represents it. As therefore Christ was sacrificed, representing the general assembly of saints, and so in one body reconciled them to God; so this supper was ordained, in the regular administration of it, to hold forth the image of this, as near as possible such an ordinance could be supposed to have done it. For, answerably, the seat, the ἰδρωμα of it, is a communion of many saints met together in one body, and not otherwise. Thus 1 Cor. x. 17, 'For we being many are one bread and one body.' He had said, ver. 16, that the Lord's Supper was the communion of the body of Christ, &c.,—that is, a communion of Christ's body, as to each, so as of a company united together among themselves,—and accordingly the Apostle subjoins this as the reason, 'For we,' whom you see do ordinarily partake of it, are many, not one or two apart; and those 'many' are 'one bread, and one body:' one bread, as the sign; one body, as the thing signified.

And thus we are then considered to be, when Christ as dying is communicated by us. For to shew forth his death is the end of this sacrament. The seat, therefore, or subject of partaking in this communion of Christ's body and blood, and which is ordained for the public participation of it, is not either single Christians, but a 'many,' nor those meeting as a fluid company, like clouds uncertainly, or as men at an ordinary, for *running* sacraments, as some would have them, but fixed, settledly, as incorporated bodies. Which institution having for its subject such a society, as then, when Christ's death is to be shewn forth, doth suitably and correspondently set forth how that the whole church—the image of which whole universal church these particular churches do bear, as a late commentator hath observed upon that place—was represented in and by Christ dying for us, under this consideration of being one body then in him.*

And there is this ground for it, that the whole of that ordinance was intended to represent the whole of his death, and the imports of it, as far as was possible. So then look, as the death itself and his bitter passion are represented therein, both of body, in breaking the bread, which is the communion of his body; of the soul, in the wine, which is called the communion of his blood; and this is the blood of the new testament, so expressed in allusion to that of the old, in which the blood was chosen out as the nearest

* 'Omnes qui eidem mensæ sacræ pariter accumbimus, et unam facimus φραγρίαν, quæ φραγρία totius ecclesiæ gerit imaginem.'—*Grot.*, 1 Cor. x. 17.

visible representer of the invisible soul that could be. The life lies in the blood, for the spirits, which are the animal life, do run in it; so spake the old law, and the poet the same—

'Sanguine quærendi reditus animaque litandum.'*

He terms the sacrifice of the blood, the sacrifice of the soul; and so wine was chosen as the nearest resemblance of blood, being also the blood of the grape.

As thus the death itself in all the parts of it, so the subject for which he died, his body, and that under that very consideration he died for them, as one body, is in like manner as visibly and plainly held forth; every particular church bearing by institution the image of the whole church, as therein it hath also all the privileges of it, fitly shewing forth thereby not only that Christ died for them singly and apart considered,—which yet is therewith held forth here in that each personally doth partake thereof,—that might have been sufficiently evidenced if every person or family apart had been warranted to have received and eaten this sacrificial feast alone, as they did the passover and the sacrifices, Lev. vii. 18; but the institution is for many, which very word Christ mentions in the institution, 'This is the blood of the new testament, shed for many;' which word I believe the Apostle had an eye unto when he said, 'We being many, are partakers,' &c. Christ indeed principally aimed therein to shew that his intent in dying was for a multitude of mankind, the whole body of his elect; yet because he inserts the mention hereof at the delivery of those elements, and that the ordinance itself was suited to hold forth this intent, the Apostle takes the hint of it, and adds this gloss and construction upon it, as glanced at in it: that according to the institution and import of this ordinance, the partakers hereof are to be a 'many,' not one or two alone, and these united into 'one body,' to the end that thereby may be held forth this great intendment in his death, that he died for the many of his church, as one collective body.

This, however, we are sure of, that this way of partaking this supper, as in one body, was to the Apostle a matter of that moment that we find him bitterly inveighing in the next chapter, that the same individual church of Corinth, when they came together in one for that and other ordinances, should, of all ordinances else, not receive this ordinance together in such a community; but perverting that order, should, even in that place appointed for the meetings of the whole church, divide themselves into private several companies, and so make this as a private supper, which in the nature and intendment of the institution of it was to be a communion of the whole church or body together. Insomuch that he says, 1 Cor. xi. 20, 'This is not to eat the Lord's supper; for in eating'—namely, this sacramental supper—'every one takes before (others, perhaps, do come) his own supper,' together with the Lord's, and so maketh it as a private collation, or as τὸ ἐσθίειν 'Wherefore, my brethren, when you come together to eat' that supper, 'tarry one for another,' to make a full meeting of the whole body; and as for other suppers, every man is at liberty to take them at home as he pleaseth, ver. 33. The Apostle is thus zealous in it, as he had reason, because hereby is shewn forth one principal mystery in Christ's death; for from this, at least upon occasion of this particular, as well as any other, doth the Apostle utter this great maxim, 'Ye shew forth his death till he come,' ver. 26. Of such moment in their import and significancy are things, thus small and mean in the eyes of some, that yet are full of mystery in Christ's intendment.—And thus much for the second head.

* Virg. Æn., 11.

A SERMON ON EPHESIANS III. 17.

That Christ may dwell in your hearts by faith.

Some general premises touching the whole prayer.

THIS prayer of Paul's for the Ephesians is according to the utmost elevation or height of his own experience of what he could pray for. I give some general animadversions, as premises upon the whole prayer first, ere I enter upon this particular part of it.

1. That all the three Persons, and the dispensations of each of them, are all of them mentioned, though the order of them be inverted; for he begins with the Spirit, the last Person, 'That ye may be strengthened with all might by the Spirit;' that is the first petition. Secondly, 'That Christ,' who is the second Person in the order inverted, 'may dwell in your hearts by faith.' Thirdly, 'That you may be rooted and grounded in love;' that is, of the Father, to whom love is especially attributed in Scripture. And then ultimately, and last of all, that the Godhead, and so the communication of all three Persons, may be manifested in you, and to you, and upon you: 'That you may be filled,' saith he, 'with all the fulness of God;' that is the first, that all the three Persons are here mentioned.

2. In the second place, that which he prays for is, what dispensations Father, Son, and Holy Ghost have towards us *after conversion*. He writes to saints already, and he doth not pray for their conversion, or what operations or influences the three Persons have in conversion; he supposeth that: but the things he prays for are what are after conversion. As when he saith, 'that Christ might dwell in their hearts,' he supposeth them to have been already in Christ. Dwelling is a continuance of inbeing. Also when he adds, that ye may be 'rooted and grounded in love,' he supposeth them to be first planted into the love of God.

3. He prays for what in this life is to be obtained: as when he prays that Christ may dwell in their hearts by faith; now faith in the other world ceaseth.

4. I add this, it is for what is attainable by all saints, though not attained but by few. He prays indeed that all saints may comprehend,—not only you Ephesians, but all saints,—'that ye may comprehend with all saints.' But alas! the most of saints complain that they have not this; that they perceive not that Christ dwells in their hearts by faith, that they are rooted and grounded in love, but want a settled assurance, which is a being rooted in love; nor are they filled with all the fulness of God.

There are two things I shall prosecute upon this passage:—

I. That Christ dwells in us.

II. That he dwells in our hearts by faith.

I. *An explication of Christ's dwelling in us, and of his union with us: whether by his person first and immediately, or only by his Spirit and graces effectively.*

I shall explain this great point by way of answers to several queries.

Query 1.—How is it so peculiarly attributed to Christ that he dwells in us, seeing we find in Scripture that the other two Persons dwell in us also?

1. The Father dwells in us: 1 John iv. 12, 13, 'If we love one another, God dwelleth in us.' And 'hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.' And, ver. 15, 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.' Now it is evident that it is God the Father spoken of, for he speaks of him in the next words, ver. 14, who 'sent his Son to be the Saviour of the world;' and he speaks of God as distinct from Christ: 'Whosoever shall confess that Jesus is the Son of God'—there is Christ—'God dwelleth in him.' Who? The Father.

My brethren, by the way I observe, this seems to have been a phrase to express a man to be a Christian by, that God dwelt in him, and Christ dwelt in him. Thus in the primitive language; for you see he brings signs of it: 'Hereby we know that we dwell in him, and he in us;' and so again, in 1 John iii. 24, 'He that keeps his commandments dwells in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.' So that he makes this to be the character of a Christian, that he is one in whom God dwells, and Christ dwells; and this to be the sign of it, that he keepeth his commandments, and hath his Spirit in him. The like language you have in 2 Cor. xiii. 5, 'Know ye not that Christ is in you,' &c. This of the Father, that he dwells in us. But—

2. The Spirit dwells in us: Rom. viii. 11, 'He that raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' Here is the Holy Ghost dwelling in us too.

3. You see Jesus Christ dwells in us too. That you have here in this place. So he prays 'that Christ may dwell in your hearts by faith.' So that all the three Persons dwell in you; that is the first animadversion, which is introductory to others that follow.

Query 2.—But then you will say to me,—and it is the second query for the explication of the text,—How are these distinct? How is it that God the Father dwells in us? and how is it that God the Son dwells in us? and how is it that God the Holy Ghost dwells in us?

Truly, brethren, it is a very hard thing to distinguish it. Yet often you find some eminent character or other attributed to one Person by an eminence which is proper to him, and not to another; whereby there is some distinction which ariseth unto us. Now take this of dwelling in us, and you shall find that distinction thus:—

1. God the Father is said to dwell in us by love. God the Father doth more eminently dwell in us by our apprehensions of him in love; both in his love to us, and our loving of him: so you will find it in 1 John iv. 16, 'And we have known and have believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.' Brethren, a man that hath great apprehensions, or any true apprehensions of the love of God to him, and his heart is kept dwelling and abiding on them, he doth thereby dwell in God the Father. If you look to the whole Scripture, the eminent property that is ascribed to the Father is love: 'The grace of our Lord Jesus Christ, and the love of God the Father.' Though Christ

loves us too, yet it is the Father's love is the original of all. The more you apprehend the love of the Father, whether you do it in assurance, or whether you do it in adoring that love, and cleaving to that love, and following after that love you apprehend in the Father; the more you do this, the more doth God the Father dwell in you: therefore the Apostle prayeth 'that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love:' but it is in the love of God the Father. But—

2. Jesus Christ dwelleth in us by faith,—so it is said here,—and we live in Christ by faith: Gal. ii. 20; 'I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God.' But doth not Christ dwell in us by love too? It is certain that Jesus Christ dwelleth in us by love too; for he is our husband, and therefore it must be that he also dwelleth in us by love. But yet for all that, though he dwell in us by love as well as the Father, yet our converses with him are more eminently by faith; he dwelleth in us by faith,—not but that the Father dwelleth in us by faith too,—but Christ more properly. And in Acts xx. 21, it is called 'repentance towards God, and faith towards our Lord Jesus Christ:' not but that we repent unto Christ too, but faith is the most eminent thing towards Christ in this life. But—

3. The Spirit is said to dwell in us also; but, my brethren, the Spirit is not said to dwell in us by faith: which yet is not to be understood as if we do not believe in him, but that the soul doth exercise the main of its acting of faith upon Christ, as its more specially delighted object: but the Spirit lies, as it were, hid in the heart, and works faith in us towards Christ, and love in us towards God. I do not say that we are not at all to exercise faith and love upon the Spirit: there is faith in the Spirit,—it is said in the Creed, 'I believe in the Holy Ghost,'—and love to the Spirit, in a Christian; as you find Rom. xv. 30. It is said there, 'for Christ's sake, and for the love of the Spirit.' So that there is a love towards the Spirit in a Christian; a love in us to the Spirit, for the Spirit's own love to us. As also, because it is the Spirit that sheds abroad the love of God in our hearts. The Spirit works in us love to God and faith in Christ Jesus: but he lies hid, and as it were dormant in our hearts, and we little perceive how he is in us.

I shall add another query for the further explanation of the text:—

Query 3.—Doth Christ dwell in our hearts only by faith? or doth he not otherwise dwell in us than by the exercise of our faith upon him? Doth not the person of Christ himself dwell in us, and not only by our faith?

I answer, according to that light I have,—and I humbly submit what I shall say,—Christ himself dwells in you immediately by himself. That is my answer; and I oppose it to those that either say that he dwells in us only by his Spirit, or to many others who would lower that also, and say that both Christ's and the Spirit's dwelling in us is but by the graces they work in us; for still, in their speaking of this union, they express no more; and not so only, but also so limit it thereto herein. It must be acknowledged that their graces do dwell in us, and that *they* with their graces. Yea, others say, that his very dwelling in us by faith is but by faith as it is a grace; which were all one and to say, he dwells no otherwise in us by faith than as he doth by our mourning for sin, and by every act that is holy which we put forth, for they are graces. Even as some have said of late that we are justified by love, and mourning for sin, and every grace, as well as by faith. No, brethren, Jesus Christ dwells in us by faith, taking him as its most proper object appointed for it, and by going out of ourselves to him: Gal. ii. 20, 21, 'I am crucified with Christ; nevertheless I live; yet not I,

but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' And faith, by letting him into the heart, is as the eye which lets in the sun, or any other beautiful object, into the fancy, and the common sense, stirring the affections; and this is peculiar unto the grace of faith to do. But to say Christ dwells in us only by his graces, how doth this bring those great things which Christ himself, John xiv., xvii., and other scriptures do speak of this union, unto so great a lowness? As when Christ is said to be 'our life,' Col. iii. 4, which yet some would have understood only *causaliter*, merely as the cause of our life, or grace in us. But Gal. ii. 20 speaks, if not further, yet more clearly: 'It is not I that live, but Christ lives in me.' And it is certain, all principles of life, whatever life it be, must be the most intimate indwellers in them which are said to live thereby. The animal and vital spirits and the blood, that are said to be the life of a beast, as in the Old Testament, do run and dwell within the body, and veins, and arteries, and may be said to be the most proper inmates. And so the principal parts of the body, as the heart, &c., that are the fountain of life; especially the rational soul that acts all in us. And this holds true of Christ much more; he is *intimior intimo nostro*.

Rollock, both in his English sermons upon the Colossians, and his Latin comments on the Galatians and the Colossians, also urgeth this. 'The manner of speech,' saith he, '"Christ our life," notes this, that that spiritual life we begin to live here is not so much a life different from his life, as it is the very life that Christ lives himself, the very same in number; that same very life, and no other, extends to us, so far as we are capable. Liveth the body another life than the head? There is but one life in the man, and that the head hath, the same the whole body hath, and it quickeneth every member of the body. And there is a nearer conjunction and inbeing betwixt Christ and us than there is between this head of ours and the body.' And in the Galatians, 'the Apostle says not,' says he, '"by Christ I live," but it is, "Christ liveth in me."'*

And the comparison that the Holy Ghost useth about Christ's being our life at the resurrection, (and the same holds of all spiritual life begun here,) in 1 Cor. xv., that as 'Adam was made a living soul,'—that is, a rational and animal soul dwelt in a body, and animated, inspiring it with life,—that so, in like manner, Christ is to us 'a quickening spirit.' And by 'spirit,' it is not the Holy Ghost who is there meant, for it is spoken of Christ himself, the second Adam; and Paul says, 'The Lord is that spirit,' 2 Cor. iii. 17 and he speaks of Christ as quickening our souls. And the parallel in that 1 Cor. xv., in respect of us, runs thus: that as the soul dwelling in Adam's body made him to be a living soul, so Christ, as the Lord that spirit, dwelling in us, quickens us, enliveneth us, both here and hereafter.

* 'Ut non sit alia hæc vita nostra spiritualis ab illa vita Christi in nobis viventis, sed una eademque est numero: sit vita nostra et Christi. Quemadmodum non est alia atque alia numero vita corporis et capitis naturalis, sed una eademque re et numero utriusque vita, propter arctissimam illam conjunctionem; et quanto magis Christi et nostra, quanto arctior et major est capitis Christi et nostri conjunctio. Ut verbo dicam, vita nostra spiritualis nihil aliud est, quam vita Christi viventis in nobis.'—*Roll.* on 2 Gal. xx. And upon Col. iii. 4:—'Non dicit, vitam nostram esse ex Christo, vel per Christum, sed Christum esse vitam nostram: quâ locutione innuit nos, non tam vivere vitam quæ quidem sit ex Christo, et scaturiat ex illo fonte vitæ quæ in ipso est, diversa tamen reipsa sit ab ipsa illa vitâ Christi, quam vivere ipsam et illam Christi vitam, ipsiusque vitam et nostram unam eandemque re et numero esse. Uno verbo, vita nostra spiritualis nihil aliud est, quam Christi vita nos irradians.'

If there were a head so full of life, as if joined to a body wholly dead, or having the dead palsy, and could yet quicken it so far as it should live, and be a living, active animal; this must be done by its union with it, and diffusing its own vivific life and spirit into the members of that body; now this is the case between Christ and us. He not only raiseth us up from the dead, by an efficient power, but also he doth by himself quicken us, and therefore dwells in us as the soul that enlivens the body, And this is by his Godhead or divine nature, that he is thus able to dwell in us: which is called 'the Spirit of holiness' in him, Rom. i. 4; and, Heb. ix. 14, 'the eternal Spirit' by which he 'offered up himself.' And that divine nature, as dwelling first in his own humanity, doth by coming into us as a sovereign soul into our dead souls, he quickens us; and so lives in us, as Gal. ii., and is not as one wholly without us, that by an external power raiseth, as he will do wicked men, much less by another only, viz. his Spirit, the Holy Ghost only, but himself immediately; and so he is the *primum vivens* in us in respect of spiritual life. And whereas you will say, the graces wrought are an inward principle of spiritual life,—*vitale principium*, as the schools call them,—yet he is *intimior intimo nostro;* more within us than we ourselves are within ourselves, or our own graces. And hence it is that when Paul speaks of this life of graces, and of our spiritual life as it is in us, whilst comparing it with Christ's living in us, he doth as it were renounce that of his graces to be his life, or the chief inward principle of living, in that Gal. ii. 20, not absolutely, but in comparison unto Christ's being our life. 'Nevertheless, it is not I that live, but Christ lives in me:' and that *not I* is not only his carnal corrupt *I*, or self which he renounceth, (*ego non sum ego,*) but even his spiritual *I*, as in that like abrenunciation it is to be understood, 'Yet not I, but the grace of God that is with me:' it is his spiritual *I* as it is his own, he renounceth in that speech likewise, in Rom. vii.; when he says it is 'not I, but sin,' the *I* or self there, is his regenerate self; it is his inward graces, which yet in comparison unto Christ he denies, in Gal. ii. It is observable also, that there is this difference in scripture language,—and we find it in both those places, Gal. ii. and Col. iii.,—that when he speaks of our dying to sin, he puts that indeed upon a conformity with Christ and the operation of Christ: 'I am crucified with Christ,' but he says not that Christ died in him. But when he comes to express our life, he says, 'It is not I, but Christ that lives in me,' for the reason aforesaid. The body of sin in us, which is ourself, dies with him; but in, or by, or with its dying in us, through the body of Christ, as Rom. vii., Christ is never said to die in us. But then when he comes to that point of his being our life, and that the life we have by him be spoken of, then we are not only said to be alive with him, but plainly that he lives in us.

I find that divines say that our union with Christ is a substantial union; that is, it is a union of the substance of his person and of ours, which the Lord's Supper is the symbol of, and is ordained to signify: and therefore not only by his Spirit or graces.

Query 4.—But the far greater question will be, Whether Christ dwells in us, and is made one with us, only by his Spirit's indwelling in us first and immediately, and not that himself first and immediately?

Now towards this I must first say,—which I shall after explain,—I could never see any reason against this, that the person of the Son of God, in and with the divine nature of him, may not, by means or reason of his union with the manhood in which he personally dwells first, and then through his

relation to us thereby,—may not, I say, dwell in us, as well as the third Person, the Holy Ghost, doth, which our divines very generally affirm; yea, and that he should as immediately dwell in us as the Spirit.

1. What! hath the addition of the manhood unto his person made that person, as he is God, incapable of dwelling in us immediately, as well as the person of the Spirit? Is he disprivileged thereby, whenas indeed by reason of his relation to us as God-man it is that he doth dwell in us any way?

2. It hath also seemed somewhat strange to me that he that is ordained to be the means of our union with God, and is the prime object and *terminus* of our union, the designed bridegroom that is to be married, the person to be one and in conjunction with us: 'I in them, and thou in me, that they also may be one in us,' as in John xvii. It were strange, I say, that he who is the person in whom and by whom the union is effected with himself and the other two persons, and is the person most concerned in this matter of union; that himself should be married, and come to be in his nearest conjunction with us only by a proxy, viz., the Holy Ghost, and him to be sent into our hearts only to dwell in his stead: insomuch as I have been much inclined further to think that Christ joins himself to us first and immediately, and then we are made one with the Father, and then he sends his Spirit into our hearts.

Brethren, you have heard lately something of God's electing us to union with himself; but you have heard withal that Christ is the means of that union with God, and the immediate means, yea, and the first means: and so it is proposed in those scriptures where the weight of union is put upon the foundation of it, in John xiv., xvii., God united his Son immediately into one person with a man, and then ordained him, and that union of his, purposely, among other things, to bring about a union of us with himself. 'That they may be one in us,' speaking to his Father, says Christ there. How one in us? 'As thou, Father, art in me, and I in thee; that so they also may be one in us.' Then take ver. 23; mark the order, 'I in them, and thou in me.' So as I take these, says Christ, to be one with me; and so thou, Father, comest to be in them by me. You have the like in John xiv. 20, 'I am in my Father, and you in me, and I in you.' The person of the Father dwells in the person of the Son, yea, in the man Jesus. And so far as the thing is capable, he prays for a like union between us and themselves, but by means of himself. And therefore first now, we are capable to have the person of Christ dwell in us immediately, and yet to have room left of an infinite distance between the Son of God dwelling in the man, as personally one person with him, and his person to dwell in us immediately, and not by graces only.

Other divines have expressed this thus: that it is a substantial union, or dwelling in us substantially; whereby I understand, and I believe it to be their meaning, that the person of the Son doth dwell in our persons, though not as one person with us; which is the man Jesus' sole and only privilege, who is the founder of this our union. But we have the next union unto that which can be supposable, or which we are capable of. And surely he that dwells, as he is God, in common in all the creatures, his person and Godhead may well be thought to dwell in us by a special appropriated inhabitation, as in his own house, which we are, says the Apostle, Heb. iii., yea, and not only so, but his body also. And this union did Christ, in whose human nature the Godhead dwells bodily, or personally, bring in for us, not only

such a union as Adam had, in whom it is true that the Spirit dwelt but by graces, which were the only bond of that union; and therefore when graces were forfeited and failed, that union was instantly dissolved: for the Spirit's union was founded thereupon. And verily the forementioned speeches which Christ expresseth our union by, do give the loud sound of higher things by far than that union with God which Adam had, as to be 'one in us,' &c., John xvii., by a union next degree unto that which the man Jesus, as then and now one person with the Son, had and enjoyed, and thereby with the other two persons of the Trinity. And perhaps if our union with himself, who is there made the means of our union with the Father, had needed to have been first and immediately made by the third Person, the Spirit, he would have said, 'The Spirit in them, which Spirit is mine, and I in the Spirit, and thou in me.' And this had been meet and requisite to have been said, if the Spirit had necessarily been the person who should first have come between Christ's self and them, ere Christ could have been united to us; but he there mentions not the Spirit explicitly at all. The Father dwells not in the human nature of Christ but by the Spirit; and then why may it not be allowed that the person of Christ should dwell first in us by himself immediately, and then to send his Spirit? Yea, I would have it inquired, whether at all Christ is said to dwell in us by his Spirit? Indeed that the Spirit of Christ is in us, and that the Spirit of the Son dwells in us, is often said; but this is far from saying that he dwells in us by his Spirit, much less that his person dwelleth in us but as by his Spirit dwelling in his stead.

Query 5.—You may ask now in the fifth place, What need the Spirit of God to dwell in us, if that the person of Christ, the Son of God, in his own person, immediately dwell in us, and doth all for us, and in us?

Brethren, shall I give you a short answer: It is *ex abundanti*, out of the abundancy and fecundity of the Godhead, which hath three Persons in it, and the exuberancy of the love of God, and of all the three Persons in the Godhead, towards you; that so you may have the whole of the Godhead, both divine nature and all the three Persons to dwell in you: yet so as Christ's person is still to be understood to be the medium or means of this union of the other two; and that not only by meriting or purchasing this union with the other two for us, and with himself, but by his own inhabitation first and immediate in us.

I shall give you a plain instance. You know that the human nature of Jesus Christ is now personally united to the Son of God. I will but ask him that asks the former question the very same question concerning Christ, that this questionist asks concerning us. Why and how doth the Spirit dwell in that human nature? Is it not that by the second Person's personally dwelling therein, the fulness of the Godhead, and all those glorious fulnesses, do dwell in that man also? And doth not the second Person dwell in him, and fill him immediately by his personal presence in him, and with him, with all graces? And doth not he, and is not he fully sufficient to act all in him that is any way to be acted by him? Was not that human nature raised up by that Spirit of holiness, that is, the divine nature in him? as Rom. i. 4. What needed he then to have the Spirit above measure? The ground is, that where one Person is, there the other must needs be also: and therefore the gifts and graces in the man Jesus without measure are attributed to the Spirit, as well as to the second Person, the Son, in him; and his being raised up is ascribed to the power of his Father in him, as well as to the second Person, Rom. vi.

To bring this home to this point in hand, of Christ's dwelling in us, you must know that take the human nature of Christ, considered as such, and the Holy Ghost dwells no otherwise therein, for the manner or kind of his indwelling, than he doth in us, although in two things there is a vast difference. First, in the measure or degree; secondly, in the right or ground of his doing it, there is an infinite difference; but for the kind or manner he is in us as in him, and but in us as in him.

It is true that the union of the second Person, the Son, with his human nature, is of a higher and superior kind than that union which the Holy Ghost hath with him as he is man; for the second Person is one person with that man, but so is not the Holy Ghost, nor is the Father, nor in that manner united to that nature. It is true also that, take the second Person, considered simply as God, and a person in the Godhead, without the assumption of the manhood, that then it must be said that the Father and the Spirit did and do dwell in him, so as not in us, by a circumincession, as the schoolmen term it; which I cannot stand to explain. And so they dwelt in that divine person before the human nature was taken up into union with it, and do still in an appropriate manner, and shall, and must do so to eternity. But withal it is as true, that in the human nature that is taken up and made into one person with the Son, both the Father and Spirit do dwell therein, as simply considered, but with the same kind of union wherewith they dwell in us. And the reason hereof is, for their dwelling in the human nature is not that they are personally united thereunto, so as it might be said that the Father is one person with the man Jesus, or that the Holy Ghost is one person with that man. No, it is only the man and the Son of God that are become one person; much less is it to be said that the man is essentially become God. And if neither of these, then it must remain that the Holy Ghost dwells in him as man; but by the inhabitation both of his person, and by the same Holy Ghost's person, filling him with gifts and graces above measure; now thus in our measure and proportion also it must be said that he dwells in us. And again, if the man Christ were united in one person with the Father, and into one person with the Spirit, then one and the same human nature would be indeed the three, by virtue of such a personal union, if any such were. He then must be said to be one person with all of them together, and with each of them asunder. He might be termed the Father and the Spirit, as well as the Son of God. Now if these two persons, the Father and the Spirit, dwell not thus in that human nature personally, nor each as one person, respectively with the man Jesus, then it remains that they dwell but in the same kind, or in that manner, in that nature, wherewith they dwell in us; which is that their persons dwell in us, with their operations of graces, but not personally.

As to the right whereupon the Spirit and the Father dwell in the human nature of Christ, that is infinitely transcending this of the Spirit's dwelling in us; for the Father and Spirit do dwell in his human nature, as he is now become one of the persons—the man, God's fellow—in their communicative society together.

For lay but these things together. First, All three persons are essentially one God, although persons distinct enjoying that Godhead. And thus the Father and Spirit do dwell naturally or essentially in him, as he is the second Person, simply considered. And thus do each of the persons dwell one in another, and hold an intimate indwelling, and converse one in and with another; though as persons distinct. And this mutual union of the persons one in another is the highest and nearest that can be, and is indeed

founded on the identity of the Godhead. But then, secondly, come to that union which the persons of the Father and Spirit have with the human nature in the Son, which is founded not upon an essential oneness with the Son, but is merely personal; that is, in its being one person with the Son. And so, thirdly, from these two doth spring forth a right to that human nature, by way of privilege, he being one person with one of them,—namely, the Son,—that the persons both of the Father and the Spirit should dwell therein, according to its utmost capacity of having union with them, which is not personal. And this is a necessary consequent of the two former assertions. But still it riseth not up that they should be personally united unto that man, who is thus personally united to this one distinct person, the Son; and but so united to him alone.

From whence two things follow:—

First, That for the kind of their union, it is the same that is in us; for it is lower than that of a personal union with that man.

Secondly, There is a right due to that human nature, supposing its personal union with the Son, that they should dwell in that nature; which right is not to be found in us to our union. And this right is of that manhood, founded upon a double account:—

1. For else the man who is now one and the same person with the second Person, should be deprived of a personal privilege appertaining necessarily to him; which is to participate in the most near and intimate communion with those other two persons, Father and Spirit; into fellowship with whom he is now so highly admitted, unto the utmost that as a man so united he is capable of. And therefore as of these three Persons it is said to be, considered as they are persons, that the Father is in the Son, and the Son in the Father; so this privilege must of right descend unto the man, to enjoy the most intimate indwelling of them in himself which a creature now made a person with them, can be capable of. And surely above what all other creatures have a fitness or right to receive. Yea—

2. The divine person of the Son would be dishonoured if they did not so dwell in this human nature, according to his utmost receptivity of having them to dwell in him: it is the natural efflux or overflow of their dwelling in the person of the Son, simply considered, that breaks forth into a union with the man; that when the man is united once, they having their divine inbeing in that second Person, which is essentially, should break forth into an indwelling and possession of that manhood. And God forbid I should make any comparison at all between the indwelling of them in us we speak of, and that their indwelling in Christ's human nature, in these respects, thus stated. But as for that other respect, the kind of it, mentioned therein, the likeness and similitude may and doth hold, the infinitely distant proportions for degrees, &c., being observed. And we are as capable to have the person of the Spirit to dwell in us for the kind of an indwelling as the human nature of Christ is. But our right to the Spirit's indwelling in us is wholly derived, and but by Christ's right for us, and by our relation to Christ, and also by his purchase of the Spirit for us; which are all secondary, and wholly precarious, and borrowed.

These things being forelaid, as to the points forementioned, which have been given in the answer to the foregone queries, I come to confirm them by instances, from the example or similitude of the Spirit's dwelling in Christ's humanity, to be in that kind that is in us; my assertion being this—

That Christ's, and so the Holy Ghost's, dwelling in us, is not only, or primarily for, and by that his person works such and such graces in us, and the

actings thereof; but that his person first gives himself and comes into us, in order to work these effects.

This I confirm from the similitude or likeness of the Spirit's dwelling in Christ's human nature.

1. I would ask, doth the Spirit dwell in the human nature of Christ by his graces and operations only joining himself to it? No, but the person of the Holy Ghost fills the whole substance of that nature with his own person: that precious ointment, the Spirit, which Christ's humanity is anointed withal, doth wholly diffuse himself into the whole and inwards of him; and thereby, and from thence, and therewith, fills that holy one with those odours of gifts and graces which he so infinitely abounds in. And as concerning us, it is, in Rom. viii. 11, thus spoken of us, and of the Spirit in us: that 'he that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit,' or as it is in the margin, '*because* his Spirit that dwelleth in us:' the Holy Spirit dwells in our bodies when dead and in the ground. Our bodies are his temples—1 Cor. vi. 19, 20, 'What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's'—as well as our souls, and he never ceaseth to dwell in them, after he is once come into them; as he did not withdraw from Christ's body. And I am sure you will not say, as to what concerns us, that he dwells in the bodies of the saints when they are dead, by his graces; the soul carries them all to heaven with it and in it; it is therefore his person, that having once taken them into his possession, and acted in them, keeps possession in them until the resurrection.

2. Another part of this likeness between these two indwellings is, that, look, as because the Son of God, the second Person, dwelling first in, and possessing the human nature of Christ as one person with him, that then and thereupon the Spirit comes to dwell in that nature also; and that so it is in his indwelling in us, as to this respect that Christ first dwells in us, and then sends his Spirit to dwell in us; though upon another ground and right, as was said, than that whereupon the Spirit dwells in Christ.

3. As for that point of Christ's divine nature, or as he is second Person and subsisting in that nature, his dwelling as such immediately in us; I argue thus from what hath been said, that this divine nature, and he as second Person, and so the divine nature in him, is as capable and able to dwell immediately in us as the Spirit, the third Person, is: whose Person many divines acknowledge to dwell immediately in us and in our persons, and not by his graces only; and then, why may not the second Person also, and the divine nature of him? Why may not that person fill us immediately with his Godhead? For as such he is a Spirit, yea, that Spirit in that he is God, John iv. 24. And spirits do and can easily mingle; the Godhead, that is a Spirit, can readily join with our souls that are spirits, and be both in them, and through them, as Paul speaks. Satan, a spirit, can possess your bodies; yea, he doth fill the hearts of men oftentimes, in that intimate way and manner which a man is not able to do, as the Scripture speaks. Can Satan do it because he is a spirit, and cannot Christ and the Spirit of God much more intimately and closely, who is God, and as he is God? And it is his divine nature that is termed *spirit* in Christ often in Scripture, in distinction from his humanity, which in a contradistinction is styled his flesh; doth his being united to that man debar him, or hath it made him incapable of this? Surely no, for even after the day of judgment, when it

is said that 'God shall be all in all,' 1 Cor. xv. 28, many understand it—and it cannot well be understood otherwise in its coherence—that God, Father, Son, and Holy Ghost, and the Godhead in them all, shall in an immediate manner be all in all to the saints for ever, and immediately dwell in us for ever. And yet the second Person shall not then lay down his being man, no not to all eternity; for it is in respect thereof that Christ is said in that very place to be subject to his Father for ever, and therefore continues God-man for ever; for in respect thereof it is that his Father is greater than he, and so that he continues subject to his Father. There is then no obstacle that the second Person subsisting in the divine nature should be united to us immediately, from this his personal union with the man. And that there is a capacity, that he as second Person may do this, may further appear, in that both Father and Spirit are now, and shall one day be so united to us, as hath now been observed, though indeed at that day, the effect of that immediate union, or of God's being all in all, will be an answerable immediate communion and enjoyment of Father, Son, and Spirit, which is suspended in this life, but then consummated.

But you may say, Doth not this hinder, that now since the second Person is united to the human nature, that whatever he doth, he doth only through the humanity and by it, and so unites himself to us only by it? Likewise that he unites himself to us as he is Mediator, and therefore as God-man, and not simply as second Person; for that were but what is common to the other two persons, if his divine nature, as such, should thus, as I seem to affirm, unite himself unto us? And therefore the divine nature unites himself no otherwise to us, than by the union first of the human nature with us, and not immediately his divine nature, or as second Person?

For answer unto which I give these following cautions and explanations:—

1. This foregoing assertion of mine is not to be understood as if the second Person did perform this act of union of himself with us, singly considered, as second Person separate from the human, or without all consideration or relation had to the human nature, either of his actual union with it which hath been from his incarnation, or of God's ordination he should be man, and his own undertaking so to be, which was before his incarnation.

No; but, first, I affirm that unless the second Person had been actually united to the human nature as now he is; and withal, unless he had been ordered by God so to be, he had not united himself unto any of us men, neither before his incarnation nor since.

2. Hence, secondly, when I say the second Person subsisting in the divine nature doth immediately unite himself to us, I mean not by that immediateness that the second Person, considered as separate from, or without all consideration of his union with the human nature, doth, or should have ever come to dwell in us; but by immediateness I understand immediate putting forth of an act of uniting his divine nature unto us. So that though the union of the divine and human nature be either in actual assumption or God's ordination, as before the assumption, the necessary prerequisite unto the divine nature's actual union with us, and in the virtue of which, as necessarily presupposed, it always comes to pass that the divine nature of the second Person is united unto any, either under the Old Testament or the New; yet that human nature is not, nor was not, the medium, or organ, much less the sole way or means by which the divine nature is united unto us, but it is his own immediate exerting that act: not to be understood as to this sense, that the human nature in Christ were the only immediate uniter by which alone the divine comes to be one with us, and so itself to

be but mediately united; as the soul in the body takes hold of a thing by the hand only immediately, but itself doth not so much as touch it immediately. It is one thing for one to do a thing by reason of another, and another to do it by the means and intervention of another's doing it, or as by the sole immediate act of another. As the soul doth many rational acts immediately itself whilst it is in the body, and by reason of its dwelling in the body, or to the things and persons in the world it hath to do with, by reason of its being in the body, and not otherwise, which if single and separate it would not do, wherein yet it useth not the body, as by which it doth them. One may do a thing himself immediately, and yet upon the virtual intuition or consideration of some other thing or person he is joined with, which has the influence of a moral cause: but to do a thing by another, as the necessary organ, or physical cause, as when a man's hand cannot immediately cut but by the intervention of a knife or sword. Here—

3. I utterly deny that the divine nature in Christ should not work an act of mediation in us and for us, but by the physical virtue or instrumentality of the human nature, and particularly this of union with us, for which to me there is this evidence. The saints of the Old Testament were united to Christ as their head as truly as we; but it could not then be by the physical virtue put forth by the human instrumentality of such a kind. For that nature was not in respect of physical existence extant, who then must be the immediate uniter, by his own *vis* or power exerted in it; and it is certain such a power must have been exercised in it; who but the second Person subsisting then in the divine nature, or, if you will, the divine nature subsisting in the person; and it could be no other, that either he who was extant then must himself immediately do it; or there was no immediate union of Christ at all to any saint under that dispensation. And this may well stand with what was said in the second caution, that the virtual consideration of the human nature to be one day united, and in the virtual intuition thereof, this union with the saints was then made as well as now; yet it was not so as that any *vis*, or physical virtue of that nature, could be instrumental, as by which it might be said that the divine nature did it by the human; the divine nature of the second Person, that was the immediate cause of it. A man doth a thing in the virtue of a law, or order of state, but yet himself doth the act immediately; so the second Person, that then acted in the virtue of God's ordination of the manhood, and his own undertaking that he should be man, and sustaining that person. And surely if he did thus unite himself before, he may do it now the humanity is assumed; for—besides the former reasons, which will reach to prove this—otherwise the saints of the Old Testament should have a higher union, and so a greater privilege thereby, than we now under the New have. For their union was the immediate act of the divine nature, and the Godhead in the second Person dwelt immediately in them then, which now dwells in us but mediately by our union with the human nature, and the divine nature dwells but secondarily in us. It might have been said of them that they were partakers of the divine nature in such a manner as we are not. Hence—

4. Although the second Person, as he is God, be immediately united, yet the ground of this union is such as is proper and peculiar to him as he is God-man; as it may not be alleged as an absurdity upon this my assertion, that if the second Person so dwell as God in us, that then upon the same account the other two persons may be said to dwell in us too, for they are God as well as he. Thus the Papists urge.

But for answer, the fallacy lies in this, that though his union with us be

as he is God, as the subject of this indwelling, yet for the ground of that his uniting himself, as God, to us, it is not as God simply considered, but as dwelling, or ordained to dwell in our nature personally, which additional empowered him for the union; but this additional ground is wanting in the other two persons. And although the persons of them dwell in us, subjectively considered, as they are God as well as he; yet they take of *his*, for the ground of that their dwelling in us, they borrow that from him. It is certain that, had not the divine person in Christ had personal union with that man Jesus, that neither God the Father nor the Spirit had ever come to dwell in us, nor the second Person himself neither; it is in the virtue of this that they all dwell in us. And so this my assertion, as it introduceth not a ground common unto the other two persons with him, the second Person, and sole Mediator, but borrows, as it were, the ground of their indwelling from him, and *that* of his; so it may be improved to prove that he as God is the ground, yea, the sole means of our union with the Deity, and so may well be allowed, in the application of, or effecting this union in us, to be the first indweller himself, and first to unite himself unto us. And thereby is it that the other persons come and make their habitation with us; that Father, Son, and Holy Ghost come and make their abode with us, as Christ says.

But, secondly, it may be added that his union with the human nature was not only the ground of the other two persons dwelling in us and his own, which is an honour proper to him; but further, that there is some special peculiarity in the union itself which he hath with us, that is not found in the union of the other two persons with us; for he unites himself to us as our husband, and so in an appropriate way the relation of husband speaks union, as the special fruit of it, or indeed in which it consists, and distinguishes the person of him that is so from all others. Now that relation, as Zanchy observes, is properly Christ's, and so as not the Father's nor the Spirit's. It was the voice of the Son before the human nature assumed,* Hos. ii. 19, 20, 'I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.' And he is the Lord there utters it, whom they should know as a wife her husband; there must be some further specially eminent thing in our union with Christ as our husband that is not in our union with the other two; for as the relation of union is, such must the union itself be.

Thirdly, That it is by virtue of his being our Mediator in both natures, that his divine nature cometh to dwell immediately in us, and all the whole virtue be fundamentally in him as he is God and second Person, and that is the virtue of drawing us into union with himself; as it is the loadstone itself that draws the iron, yet it exerts this more efficaciously when set in steel, yet still so as each nature works in every mediatory act proper to each nature; hence the divine nature in the second Person dwells in us as he is God. The man Jesus dwells in us according to his capacity as he is man, yet both joining still so to do according to their ability proper to each.

These things have been concerning our union with Christ, but the main thing, fourthly, is Christ's dwelling in our hearts by faith. Let there be a union of Christ in us, as hath been spoken before, yet you will say, What is all this to his dwelling in us by faith? Why do you make this query?

* 'Hæc fuit vox filii ante carnem assumptam ad suam ecclesiam.'—*Zanthius de Spirituali Conjugio.*

Why, his dwelling by faith in us is only on our parts, whereas now his person dwelling in us, as hath been discoursed, that as his dwelling in us is on his part; and the Apostle doth not pray here that Jesus Christ's person might dwell in our persons, but that we acting faith upon him on all occasions,—and we have all occasion so to do,—he might thereby manifest himself in our hearts. Christ dwelling in us by faith is not the dwelling of his person in our persons, for he takes hold of us before we believe, and works faith in us, but it is when our faith hath taken hold of him. He dwells in us by the continual acting of our faith upon him; and this is after our conversion.

My brethren, there is a threefold union with Christ. The first is relative, whereby we are said to be his and he ours. As you know he is called our husband, and the church is called his wife; and before husband and wife company together there is such a relation made by marriage; and the husband may be in one place, and the wife in another, so that there can be no communion between them, and yet be man and wife. So is the union between Christ and you as complete in the relation, before he act anything upon you, though he be in heaven and you on earth, as if you were in heaven with him. The second is an actual inbeing of his person, which is as the soul dwells in the body. The third is *objective*, by way of object: when by faith we view Christ as the faculty doth view an object; as the sight of a person doth let down the idea of him into the heart of another. Christ as the object of faith is said to dwell, and to dwell in us so far as we act faith towards him; this is that the Apostle prays for. He prays not that his person may dwell in them, but that he might dwell in them by faith. Brethren, to explain this to you, what is it for Christ to dwell by faith: I shall give you these assertions to explain it:—

Assertion 1.—It is an operative dwelling: the person of Christ may be in us, and is in us, when faith doth not operate and work in us; there may be that real inbeing. As when a man is in a swoon, his soul is in him; and when the arm is out of joint, it is still united to the body and the head, but it cannot operate; which is the case of men when they fall into presumptuous sins. For Christ to dwell in us by faith is that there may be a continual eying of Christ, and acting on Christ by us, as an object who hath virtue to convey into us, and to come in upon our hearts, and work upon our souls; that is the first: for Christ to dwell in our hearts by faith is by operation and working, whereof faith is the instrument.

Assertion 2.—That, the person of Christ dwelling in us, there are thousands of operations and influences of Christ's person in us whereto our faith contributes nothing. Christ's working in us is not to be limited to that; it were ill for us if it were so. Jesus Christ works a thousand and a thousand operations in our souls to which our faith concurs nothing; it were ill for us if Christ did work no more in us than we have faith for; our faith is too narrow to limit and bound his operations by. I will give you an instance. There were two disciples went to Emmaus, but they knew not that Christ talked with them; yet, said they, he warmed our hearts; and yet they did not believe nor act faith upon him. Christ dwells in us and works in us, when we act not and know not our union, nor that it is he that works. But, saith the Apostle, I pray that Christ may do nothing, but that your faith might go along with him in it. Oh! that were blessed and glorious indeed, that Christ should do everything in you, and for you, through your believing and exercising your faith on him for it; and so that through your faith on Christ all might be derived unto you; and that the whole management of the dispensations of God towards you might be by faith;

and that we might attain the highest indwellings and operations in us through faith.

Assertion 3.—That when the Apostle prays that Christ may dwell in your hearts by faith, it is not only by faith as justifying, but all sorts of ways whatsoever, whereby we are to exercise faith upon Christ, and that through all ways whatsoever; and that thereby Christ might still take their hearts, and dwell in their hearts, be the occasion what it will be; whatsoever it be in Christ that is considered and eyed by them. My brethren, Jesus Christ, whole Christ, contains a wonderful deal more than as the object of your faith justifying; Jesus Christ is a mighty large thing for your faith and your thoughts to work upon. All that you know of his person, all that you know he hath done and will do, all these are matter for the exercise of your faith on Christ. Jesus Christ serves for infinite other things than to justify us, and faith serves for infinite other things than to justify us; yet this I must add, that no man can act faith upon Christ heartily, spiritually, or effectually, for other things, that hath not first acted faith upon Christ for justification. If a man have not acted faith for his justification on Christ, he will have no heart to go to him for sanctification, deliverance, freedom from wrath, hell, and other things. No, according as we act on him for justification, we shall act on him for other things; but all I drive at here is to shew that faith is acted on Christ for other things beside justification. Gal. ii. 19, 'I am dead to the law,' saith the Apostle, 'that I might live unto God;' to live to God is the whole life of a Christian, and not only to live the life of justification; and then he adds, ver. 20, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh is by the faith of the Son of God.' Hence I gather that Christ's living in him extends not to justification only, but to the whole life of a Christian; he adds also that Christ's living in him is by faith, and that the whole course of his life in this world is by faith. So that this I gather as a strong argument, that all the life of the Apostle to God, every manner of way, whether natural or spiritual, it was by faith on Christ.

My brethren, take the whole of Jesus Christ, whatsoever you can know of him, or learn of him, for you to act faith upon him, to view him as such, thereby Jesus Christ is let down into your souls dwelling in you, making impressions upon your souls according to what you know of him; and he doth accordingly work in you dispositions to him, adorations of him, according as you know him; so he works also in you affections to him, and all holy impressions whatsoever: so he works in you according as you act faith on him, or think of him in any consideration whatsoever, whether in his death, or resurrection, or any other consideration.

Brethren, set your hearts to think on Christ as dying for your sins, and see what dispositions of heart this works in your souls unto Christ; and so go over other considerations of Christ; inure your hearts thus to think of Christ and join prayer to God to work with you, and you will find that going from one thing to another, all of Christ will affect your heart; and Jesus Christ hereby works upon you, applieth himself to you, supplies you, and changeth your heart into his likeness and image.

Grace in us should be so wrought in us to such a height as that nothing but the image of Christ should be in the actings of our hearts; and that there should be in us dispositions suitable to everything we know and believe of Christ, that so Christ, thus in his image, may indeed dwell in your hearts by faith; for the image of Christ in you is called Christ: and I might give you scriptures for it.

Act faith on Christ as dying for you, and you shall see that it will make a lust to shrink and die in you. As one said of a lust at a sacrament, that when he acted faith on Christ as dying, his lust shrunk and skulked presently; so would it be with us: and indeed we need no other religion but this, to act faith upon Christ constantly, and then we should find all this in us; though we are apt to be discouraged that we find it not presently.

THE SECOND SERMON ON EPHESIANS III. 16–21.

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

IT is the prayer of the Apostle Paul, according to the elevation of his own experience, which he wisheth and prayeth that all saints may be brought unto, that with all saints you may be 'able to comprehend what is the length, and breadth,' &c. There are several petitions, and you need seek no connexion of them one with another, as you do not in the Lord's Prayer; they are as pearls upon a string.

The Apostle doth involve and enwrap into this prayer here the principal interests and efficacies of all three persons, and what they do for us after our conversion. Here is the Spirit, and what he is principally to do for us: ver. 16, to 'strengthen us in the inner man with might by his Spirit.' Here is what more properly concerns Jesus Christ to do for us: it is 'that Christ may dwell in your hearts by faith.' Here is what concerns the Father: 'that you may be rooted and grounded in love,' in his love, 'and may be able to comprehend with all saints the height,' &c. I understand these words to belong to the Father, because it follows, 'that ye might know the love of Christ.' And there is the height of all, the Father, Son, and Holy Ghost: 'that you may be filled with all the fulness of God,' and that which is in God. That is the first observation; it comprehends all three persons.

I put it in, it is what they do for us after conversion; for when he says, 'that Christ may dwell in your hearts by faith,' he doth not mean that you are to be converted, but he supposeth an inner man; it is not the union with Christ, but Christ after dwelling in us, it is what is done for us after conversion. He prays for men supposed already converted; he prays for them, and all saints, who are already saints. So as this thing concerns men converted already.

The third is, he prays for such things as are attainable in this life. Why? 'That Christ may dwell in your hearts by faith.' Faith is not in the other life; Christ doth not so dwell here in our hearts, neither are we so rooted in love against all doubts and diffidences of the love of God towards us. And this that is the last, to be 'filled with all the fulness of God;' there is a forerunner of what is in heaven in the hearts of believers here.

Fourthly, Observe that they are the highest things attainable by Christians. Paul prays here according to the utmost latitude he would have Christains attain unto, when he prays here that they may comprehend with

all saints the height, &c. His meaning is not that all saints did attain it, but he prays that they may attain it; to enjoy all the fulness of God the Father, Son, and Holy Ghost. It is the highest thing in heaven, when God shall be all in all; it is a thing beyond the love of God and the love of Christ, it comes after all; it is the highest thing he prays for, yet attainable. And because it is the highest he could ask, therefore it is he concludes his prayer thus: 'Now unto him that is able to do exceeding abundantly above all that we are able to ask or think, according to the power,' &c. The meaning I take to be this. He here asks such high things for you, as are beyond the thoughts, the ordinary thoughts of Christians; he doth not intend to ask heaven now, but to ask what is in this world to be given, and they are so great things as you need go to a God that is able to do above what you are able to ask or think, in the abundancy of his grace; above all you are able to think by what experiences you yet have had and ordinarily have attained unto. It is as if he had said, There are things attainable comprehended in what I have prayed for beyond what you think, and beyond what I have asked, and yet they are attainable.

Fifthly, They are attainable by all saints, though not attained. Therefore he prays that they may 'comprehend with all saints;' not that they do, but that they may: and therefore they are attainable.

The use of these animadversions or observations.

First, It is matter of comfort. Most saints will say, I have not the experience of these things in that height he speaks of. But thou mayest be a saint notwithstanding.

Secondly, Another is a use of provocation, that we would set ourselves to seek God for these things. In respect of spiritual attainments that we never thought of, we content ourselves, and think it a great matter to be in a state of grace, and to have an interest in Christ; but be not so content, but ask for things that are above what you are able to ask or think: so doth the Apostle here. I have done with the general.

I come to the second petition, ver. 17, 'that Christ may dwell in your hearts by faith.' This I would open as my present task and work; I shall do it by degrees; attend from one step to another.

There may be these questions made upon it:—

Quest. 1.—Why doth (he mentions the three persons, as you heard) why doth he not say, That the Spirit may dwell in you by faith? that God the Father may dwell in you by faith? He ascribes that as more proper to the Spirit, that he strengthens them in the inner man; but when he comes to Christ's part, 'that Christ may dwell in your hearts by faith:' why are faith and Christ thus coupled?

The answer is easy. It is because Christ is appointed between us and the Father as the means by whom and through whom he conveys all to us, and that through faith. Rom. iii. 25, 'Whom God hath set forth to be a propitiation through faith in his blood,' &c. He hath set him forth, and there he is for you to exercise your faith upon. As he hath ordained Jesus Christ to be the great medium or means betwixt us and himself, so he hath ordained faith as the principal instrument in us to treat with Christ. Look in Acts xx. 21: 'Testifying repentance toward God, and faith toward our Lord Jesus Christ.' You see that conversion, or turning the soul, that is attributed to God, to him as the object of it especially; but faith is pointed to Jesus Christ. 'Repentance toward God, and faith toward our Lord Jesus Christ.'

I will not enlarge further upon this than thus. Brethren, when the soul turns to God, the orderly method is that it should go to Jesus Christ, immediately and first to him, and through him to God, and in him to God, for pardon, and all else. John xiv. 6, 'No man comes to the Father, but by me,'—they are places well enough known to you,—therefore in John vi. 45, 'They shall be all taught of God' to come to me, says our Lord and Saviour Jesus Christ. The Father, when he means to save a soul, directs that soul to his Son; the soul comes humbly before God the Father, and God the Father says, Go to my Son; he secretly teacheth the soul. 'No man can come unto me, except the Father which hath sent me draw him. It is written in the prophets, They shall be all taught of God. Every one therefore that hath heard, and learned of the Father, cometh unto me.'

Brethren, it is certain that of all things else, we in our own natural dispositions are most remote in going to Christ. We go to the Father, and to God; that all nations do by a natural instinct; they have in their hearts some knowledge of a God, and will run to their own performances, and they will turn to God, and leave their sins, and set up duties that God requires, which they have omitted, but still they will not go to Christ till the Father put an instinct into them. Why did the beasts go into the ark? God put an instinct into them, that they should go by couples; so God puts an instinct into the soul to go to Christ: and hence, he that hath heard and learned of the Father, comes to me, says he. And therefore faith and Christ are coupled, as you see, and yoked in this place. And when the soul hath come to Christ, by observing and seeing, as Joseph's brethren did the countenance of Joseph, what his countenance is, what his entertainment is, how he looks upon them: 2 Cor. iv. 7, therein we see 'the glory of God, in the face of Jesus Christ.'

That is the answer to the first question, Why faith and Christ are thus coupled together in a more immediate conjunction, that when he would pray, that he say, 'that Christ may dwell in the heart by faith?'

Another question is, How Christ is said to dwell by faith, and how the Holy Ghost is said to dwell?

But a second thing I would speak to, is this: What is this same dwelling in Christ by faith, and the extent of it?

Truly, brethren, I shall answer it at last more fully. In the meantime, it is not justifying faith only; when we hear of Christ and faith, presently we think it is putting forth an act of justifying faith. No, brethren, it is not so here, Christ doth not dwell in us only, nor most properly, by faith justifying. It is called justifying faith because it justifies; but this is a dwelling, Christ dwelling. Christ justifying us is but one act, or one benefit which he bestows; but here is a dwelling, and this extends further. The Apostle supposeth the soul justified, but that he may dwell. John xv. 3, 4, 'Now are ye clean through the word that I have spoken to you. Abide in me, and I in you.' *Abiding* here in John, and Christ *dwelling* in Paul, are all one. Says he, 'You are clean;' that is, You are now, through my grace and Spirit put upon you, purified by faith, you are regenerated, and it hath been wrought much by my word that I have spoken to you. What remains? All the rest of your lives to dwell in me, and I to dwell in you. 'Abide in me, and I in you.' Now that you are thus made clean, that is the next thing you are called upon to do

My brethren, you must know there is a twofold union with Christ, and Christ with us:—

1. *A relative union;* that is, whereby he takes upon him the relation of

being a husband, and to be one with us all sorts of ways, which the relations of unity do express. And this union is fully and completely done when first we are turned to God, and when Christ first takes us, as ever it shall be. Your relation doth not increase, it hath not degrees; your union with Christ, that he is one with you, and you with him, in respect of the relation to him, is complete. As in marriage, you know that persons, before they come to communion one with the other, are as much man and wife as ever they shall be, for the relation; but then he takes her home to his own house, and dwells with her, forsakes father and mother and cleaves to his wife, and, as the apostle Peter says, they dwell together. Just so it is here; the relative union whereby Christ is one with us, and we with him, as man and wife, as all relations else that speak oneness, is full and complete at first. When you are in heaven, you are not more in Christ than when first turned.

2. But after he hath taken you, there is both a *substantial union* and a *communicative union*, which is expressed here by indwelling, whereby he communicates to you all those things which the relative union serves for. A man is married but once, but they do communicate one with the other all their lives, dwelling together, being helps one to the other, being one flesh, &c. This gives some light to John xvii. 22, 23, 'The glory thou gavest me I have given them, that they may be perfect in one.' Perfect in one! not till they are in glory. So then the communication of holiness, and the communication of glory, are but still consummating that union which the relation first brought in. So then, you may understand what it is for Christ to dwell in the heart. Take the first, it is for him to communicate all good things that the Father hath appointed him to bestow upon us; but then, secondly, it imports that we receive them by faith, and by faith fetch them from him. This is the ground why it is called an indwelling, and what is meant by it.

The next question will be, What faith is towards Christ, by which he dwells in us, as the apostle here prays?

Brethren, it is not faith justifying only; I do not find that Christ is said to dwell in us by that, though it is part of it; but it is that faith wherewith we any way deal with Christ, for anything whatsoever. Faith in Christ is not only faith justifying; faith hath to do with Christ for a multitude of things to be communicated to the soul besides justification. I use to say there are three things adequate one to the other. There is God the Father's grace bestowing, Jesus Christ's redemption meriting and bestowing, and there is faith in us to apprehend and apply all these. These three are adequate, that is to say, of like extent in the subordination of the one to the other. For example, all that was in God's heart to bestow, all grace, of what kind soever, that Jesus Christ was made the instrument of purchasing; there is not anything which God the Father means to bestow, but God the Son hath purchased it, and serves God and his purposes in bestowing it upon us: so as there is not that thing in the heart of God to be given to us, but Jesus Christ answerably procures it, and endows us with it. So that Christ is adequate to all God's purposes whatsoever. Then come we to ourselves. There is a little principle called *faith*, which goes out of itself both unto God and unto Christ; and—mark what I say—all that ever Jesus Christ purchased, and that Jesus Christ shall bestow on us, faith is the instrument that shall receive it, and go to Christ for it. There is not that thing in the heart of God but Christ hath purchased; there is not that thing Christ *hath* purchased and means to bestow, but faith is the instrument to appre-

hend and apply it. Now justification is but one piece, but there are many things, I know not how many things else, which Christ hath to bestow upon us besides justifying us; and we have a principle, namely, faith, in us, that serves not only for justifying, but sanctifying, for strength, obedience, everything. Hence then it is not only faith justifying, but faith upon Christ all sorts of ways; faith answers to the whole of Christ, and it is not only faith justifying, but faith in the whole extent of it, wherein we do receive, or may receive, anything from Christ, and thereby he dwells.

The next question is, What is it to have Christ thus dwell in the heart by faith?

Supposing faith taken in this large sense, I shall answer two ways:—

1. By the reality of the thing.
2. By the metaphor of dwelling.

First, By the reality of the thing. Take it as the Apostle prays for it, and he prays for the highest, it is to have a spiritual sight and knowledge of Christ, which makes him present to the soul, whole Christ, and especially his person, and with him all that we know of him, or hear of him, as occasion is to make use of it; which sight and knowledge doth withal let Christ down into the heart, and affects all there, takes possession of the heart, and doth this in a constancy; this, as Paul prays for it, is the indwelling of Christ by faith. I shall speak to every one of these.

First, It is to have Jesus Christ continually in one's eye, an habitual sight of him. I call it so, because a man actually thinks not always of Christ; but as a man doth not look up to the sun continually, yet he sees the light of it, so here faith, in John vi. 40, is called the seeing of Christ: 'Every one that seeth the Son, and believeth on him.' And our Lord and Saviour Jesus Christ, speaking of himself, says, Psalm xvi., 'I have set the Lord always before me.' So therein ye should carry along, and bear along in your eye, the sight and knowledge of Christ, so as still there is at least a presence of him accompanies you which faith makes.

Secondly, It is a spiritual sight of him, it is to know him as the truth is in Jesus, really, that makes faith to differ from all the faith that is in the world.

Thirdly, It is whole Christ to dwell, and the whole of him, to dwell in you by faith; it is Christ in the text, not Christ as justifying or dying only, but the whole of him; for there is that in faith that is capable to take in the whole of him, and for him to affect the heart accordingly. There is a parallel scripture to this, Gal. i. 16, 'When it pleased God to reveal his Son to me.' For Christ the Son to reveal himself to a man, it is for the whole of himself to dwell in the heart by faith. It is not only revealing Christ to me, but it is revealing Christ in me. Oh, it hath been a vain and wicked imagination, that every man hath a Christ within him, only it is not revealed, and the work of salvation is but revealing what is in the heart already: whereas for Christ to be revealed in us, is for Christ to be so revealed as to be in the midst of us, and for Jesus Christ to dwell in the heart continually, receiving in abundance of him; and to have the image and representation of all he is, and that I know by him, in my heart; and it is whole Christ, not one piece of Christ. Brethren, the whole of Christ, and not one piece of him only, all his words, and all his speeches, is Christ dwelling in you by faith; you receive all them, it is whole Christ.

Fourthly, It is all of Christ, all about him. You read of a great many things of Christ, of his dying, rising, how he walked, what he is to his people in his relations, in his dealings. If faith hath Christ present with the soul,

and knows but any one thing, more and more of Christ, thereby is Christ said to dwell in the soul, by letting him into the soul and into the heart, and affecting the heart with him. Saith the Apostle, Gal. iv. 19, 'I am in travail with you till Christ be formed in you.' He speaks it of the point of justification. Christ justifies by restoring their faith to that again, and drawing their hearts to seek it in Christ: this is Christ formed in them, for that thing to take my heart and possess my soul, is for Christ in and by that particular thing to dwell in me. John xv., 'If you abide in me, and my words abide in you,' &c.; abiding is dwelling. Let him dwell and have a power upon my soul, this is for Christ to abide; every beam of Christ is Christ dwelling himself, being present by faith to the soul.

Fifthly, When Christ, and all of Christ, every beam of him, is not only known, but takes and affects my heart. You see the heart is made the subject of Christ's dwelling; it is not to dwell in the notion, in your brains. You have no more of Christ dwelling than as your hearts are affected. This is express, 2 Cor. iii. 18, 'We all, beholding with open face the glory of the Lord, are changed into the same image from glory to glory, by the Spirit of the Lord.' First, there is spiritual beholding; he speaks of Christ: and of what of Christ? Not only of his person, but of all that is to be known of Christ. Adam's graces had not glory, but all of Christ hath. It is such a beholding as, letting Christ and his glory into the soul, doth change it, turn it, leave the impressions upon a man; and this is done by the Spirit of the Lord. By the Spirit of the Lord, the Holy Ghost is not meant; for he said in the words before, 'The Lord is that Spirit.' Christ himself is, and he by his force and power, when he comes into the soul, doth change it, fill it, quicken, strengthen it, and leaves impressions upon it. As the burning-glass contracts all the beams of the sun to a point, but it is the beams of the sun that sets on fire the cloth, so it is the Spirit of the Lord that fires our hearts. Thus to know Christ is to dwell in him.

Lastly, I said in a constancy; that is it Paul prays for, the very word 'dwelling' imports so much. What! by faith as sleepy, idle? No, it is by faith as acting. What! to possess him by fits? No, to enjoy him, and to have the heart taken with him, for some constancy. The expressions for 'dwelling' in Scripture are plain. 'Abide in me,' says he; do not stir out of doors from me, for I dwell in you; do you 'abide in me, and I in you.' Jesus Christ is ordained to be—if we had faith enough to keep him in our hearts—a constant dweller by faith, and he dwells actually. 'We will come and make our abode with him,' says he, John xiv. 23.—By this you have explained what it is for Christ to dwell in the heart by faith.

To give you some particulars:—

First, Take the person of Christ, to have a sight of his person, to have that along in the preciousness of it, in the valuation of it. I have seen the King of Glory, saith Isaiah. He speaks it of Christ. To have Christ dying, and Christ rising, and Christ ascending, and not only so, but Christ himself. Brethren, the intercourse between this indweller and our souls is between persons, those that dwell in the same house, the familiarity is between persons; therefore our eyes are to him. 'To you he is precious,' saith he; John xiv., 'I will manifest myself to him.' That is one particular.

This is attainable, nay, it is the strength of the import of Christ's dwelling by faith, as you heard out of the 16th Psalm, 'I will always set the Lord before me.' This should so take the heart, that your souls should always have the impression, the image of the grace of that person, of his meekness, holiness, fear of the Lord. He was quick in understanding, discerning what

was the will of God, and what not; he had the fear of God upon him, he was aiming and seeking the glory of God continually. These were the graces of his person. To have the impressions of these graces left upon the soul, this is for Christ to dwell in you by faith. You shall not need to be told Christ was meek and lowly; no, this is more than a sermon concerning Christ.

Again, It is to know Christ in all his work of mediation, what he did: that he was circumcised, that he was derided, crucified, died, rose again, ascended, sits in heaven; faith taking all these things of Christ, if it be high, raised, spiritual faith, such as Paul here prays for, it will leave the image of all these acts upon your hearts.

Brethren, though we content ourselves with an inner man, which inner man is a conformity to the law of God and his grace, such as Adam had, and such as saints under the Old Testament had; and that it is true, and perfect, and good grace, I acknowledge; and it is a piece of Christ, for Jesus Christ had the law written in his heart, hating sin, loving righteousness, as well as we, as Ps. xl. shews. But there comes upon the holiest conformity to the law in us, which is the new creature, a new tincture. The substance was, the conformity to the law, the holiness that is agreeable to the law; but faith comes and reveals Christ, and God by faith reveals his Son in us; and what then? Whereas I had hatred to sin before, I looking upon Christ crucified, I die to sin, upon the faith and consideration of it. Here hatred of sin is now dying with Christ after the similitude of his death. Here what Christ did by way of mediation for us leaves impressions and frames the heart accordingly. Faith should be so powerful that we should no sooner think of Christ's dying but lusts should die: in like manner, that Jesus Christ rose, that when I consider that Jesus Christ rose again for me, —Christ is risen alive, as the primitive Christians used to say,—that therefore the soul should be moved to live in newness of life, finding a virtue to come from the thoughts thereof. Here faith brings in by spiritual sight the resurrection of Christ, leaves impressions suitable; and the image of these things are wrought in the soul, and become motives to a man to die to sin and rise to holiness.

O brethren, that all of Christ were but turned into our hearts, still as we know him, and think of him; no sooner to think of his death, but to die withal to the world; no sooner to think of his being crucified, but to find lusts tortured and shrinking: so no sooner to think of Christ circumcised, but to cast off the foreskin of your heart, which is self-love. So as not only a conformity to the law may appear in it, but that Christ should come over again with a new image of his, in all things whereby we may be affected of him.

Further, if you grow up to assurance,—for here he prays for such as are rooted and grounded in the love of God,—let assurance of these things come in, that Christ did all this for me; and then let the soul deal with Christ about every particular of him, in their kind, as done for it. And, oh, how powerfully will every particular affect the heart, with suitable reflections answering thereunto! The love of Christ shewn in every particular, will constrain us into affections correspondent thereunto. Such a faith, working by love, will work, directly and naturally, dispositions towards Christ in the heart.

Now faith of assurance will be able to apply all that ever Christ hath done, as done for itself. Such a one will run over all the Scriptures again and again; and when there he finds Jesus Christ died for sinners, This is for

me, saith he; God laid the iniquities of us all upon Christ, and I am one of the number; he bore my iniquities, God laid them all upon him. Jesus Christ is risen, this he did for me, that I should rise in newness of life here; and in the meantime he is gone to heaven, and there he keeps a place for me. And this way of application I understand to take up much of Paul's sense in that Gal. i., 'He revealed his Son in me;' I know all he did was for me. And this application of Christ you find in Gal. ii., 'I live, yet not I, but Christ in me, who loved me, and gave himself for me.'

And if you obtain this kind of application of Christ by way of assurance, it will cause Christ to dwell in you, and yourselves to dwell upon Christ to purpose. You shall not need to force your thoughts into the meditation of him, but it will cause your thoughts to dwell upon Christ to purpose, that hath done thus and thus for you; and that continually your whole life in the flesh, as Paul there, will be your living by faith on the Son of God.

Thus I have instanced in some particulars how far off are we Christians in this age from what was in the hearts of those times, and was in this great saint's experience, who prayed for all saints after this rate, to the end of the world.

Although we have not attained all this, yet let us seek after these things, to attain them. Let us not content ourselves that Christ is ours, as to our state; but let us seek that he may operatively dwell in us thus by faith. This we should pray for, this we should contend after. It is in this life to be had, and that in some constancy, else he would never have prayed for it thus. Do not content yourselves that Christ hath a relation to you, but seek this completive communicative oneness, which is the filling up of that relation.

A SERMON ON EPHESIANS V. 30–32.

For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.

THE doctrine of the gospel hath been the subject which I have designed to handle; and, in the first place, to shew that it was God's intention that the story of Adam—which you read of in the beginning of his book, in the volume of his book, as he saith, Heb. iii., in the beginning of Genesis—should hold forth a shadow and type of the most fundamental truths of the gospel: so that, as it was said of old that the whole creation was but *Deus explanatus*, so we may truly say that the story of Adam is nothing else but *Christus explanatus*, Christ explained.

First, I might shew that in Adam's creation, in the union of his soul to his body, the dwelling of a reasonable soul in a body of clay, there was a shadow of the dwelling of the divine nature in the human nature of Christ, out of 1 Cor. xv. 45, where the Apostle quotes the very words, when Adam was made and created, to be a type or a forerunning prophecy of our Lord and Saviour Jesus Christ. It is true, saith he, 'the first man Adam was made a living soul;' 'the last Adam,' typified out hereby, 'is a quickening Spirit.'

Secondly, Take the condition of Adam's soul as it had the image of God in it, either for knowledge or else for holiness, it fell infinitely short of the state of believers under the gospel, if their holiness were made complete as his was. The image of God and the knowledge of God in Adam was natural; it was but in a natural way, suited to the nature of man as he is reasonable and as he is man; it was merely but what was due to such a creature, if God would make him such. But the knowledge of God, and the image of God that follows thereupon under the gospel, is every way supernatural, so as eye hath not seen, nor hath ear heard, as the Apostle speaks in 1 Cor. ii. 9; nor, as it is quoted out of Isa. lxiv., man from the beginning of the world, no, not even Adam himself, hath known 'the things that thou hast prepared,' under the gospel, 'for them that love thee.' How it fell short, I cannot now stand to declare.

Adam was made according to the image of God; the image of God in him was but a shadow of that image of God which shines in Christ the second Adam, and which he stampeth upon the hearts of believers, they being translated and transformed into his image.

As Adam in his creation was a type of Christ and his church, so when God said, Gen. i. 26, 'Let us make man after our image, after our likeness,' —and he speaks this of male and female when he said it,—he intended it of Christ and his church, whom then he had in his eye, and had set up as the pattern of all. So as indeed our Lord and Saviour Jesus Christ was the great pattern which God had set up, and man made at first was but as a little

picture taken thereby. Therefore you shall find, in Heb. i., that as Adam was the image of God, so our Lord and Saviour Christ is said to be the express image of his person, ver. 3, and the brightness of his glory. So that look now how the image of a king in his son, or how the image of a man in a statue of brass, from head to foot, doth differ from his image in a little tablet which you carry upon your breast; so doth the image of God in Christ differ from that image which he stamped upon the heart of man even in innocency.

There was a threefold image of God in the person of Jesus Christ, which exceeded that image of God in the heart of Adam :—

There was, first, that essential image, as he is the second Person in the Trinity, which is as invisible as God himself.

But then, secondly, in Christ, as he is God-man, in whom the fulness of the Godhead dwells, there is an image of God exceeds all the image of God in the angels, or in man at first; and why doth it exceed it? Do but you consider with your selves, if you were to draw the picture, the image of a man, is there not more in the face, in the head, than there is in all the body? So there is more in our head, Christ, than there is in all saints and angels, than there is in the church itself, much more than was in Adam. If Jesus Christ, as I then said, had but only been set up in heaven, for us to gaze upon his person, and upon all the excellences of God that do shine in him, there is yet such a brightness of glory shines therein as doth not in all the creatures, nor could do, though God had made never so many. You shall see what David saith, in Ps. xvii. 15, foretelling of his seeing Christ after the resurrection. 'As for me,' saith he, 'I will behold thy face in righteousness: I shall be satisfied, when I awake, with thine image.' His meaning is this, I comfort myself that when I shall awake, that is, when I shall rise again,—for you know that death is compared to a sleep, and therefore he expresseth rising again by being awakened,—I shall be satisfied with thine image, that is, with thy Son Christ.

Thirdly, Besides the image of God which shines in the person of Christ, which we shall see in heaven when we awake, as David shall do, there is an image of God which shines in the works of Jesus Christ, which he did here below; there is an image of all the attributes of God which breaks forth in the works of Christ's mediation, and in all his offices. As there is the glory of the sun, and the glory of the beams of the sun, so there is the glory that is in the person of Christ, and the image of God that is there; and there is the image of God that shines in his beams, in the works of mediation which he hath done, and the fruits and benefits of it, in the truths that have been told of him in the gospel. And as Jesus Christ is a middle person between God and us, so the story of his works of mediation put together presents us with a middle image of God, between that in his person, and what is in the creatures besides. So as indeed God did set him up as an image by which he made the little picture of Adam. 'Let us make man,' saith he, 'according to our image;' and so Adam was but a shadow and type of what was in Christ. There is a new edition of all the attributes of God which ariseth out of the story of Christ. And though as God's person is more excellent than his works, so the image of God in Christ's person is more excellent than that image of God which shines in his works; yet even in the works of Christ there is such an image of God as excels the image of God in angels or in all the creatures besides. Go, take a holy man, there is the image of God in his heart, and there is the image of God in his works of righteousness, which he doth according to the principles in his heart, and of God's law

written there. Therefore the new man, which is created after the image of God, is not only said to consist in an inward renewing of the Spirit, but in putting on works of holiness, and putting away lying and the like sins. For the image of God lies in works, as well as in a man's heart. Answerably now, there is the image of God shining in the works of Christ: and therefore when you read that Christ is called the wisdom of God, there is one attribute, and the power of God, there is another, it is not spoken simply of what is inherent in his person, but of what appeareth in his works, what appeareth in what he hath done and the fruits of it; and he is called the wisdom of God and the power of God in the abstract. Adam might be said to be wise, and he might be said to be holy, but he could not be called the wisdom of God, nor could he be called the holiness of God, but so Jesus Christ is. And he is not so called either in respect of that essential image,—that is, as he is second Person,—or of that image of God which shines in his person as he is God-man, but of what shines in the works that he hath done; as he is made unto us righteousness and sanctification and redemption, as it follows there in 1 Cor. i. 30. So he is called the wisdom of God and the power of God, &c.

So as now if you take the infinite wisdom of God, that ariseth out of the story of the life and death of Christ, out of his resurrection, ascension into heaven, &c., and the fruits and ends of all these, there is a higher wisdom of God appears even in these works of Christ, than appears in all the creation besides.

And so of the power of God too. It is not only that he, being God and man, hath power to do what he will,—that is proper to his person,—but go take the works that he hath done, that he hath overcome sin, and hell, and death, and the wrath of God, that he was manifested to be the Son of God with power in rising again, as Rom. i. 4; in this respect he is called the power of God.

And so likewise, in the third place, as he hath ratified and made good all the truths of God, as all the promises of God are yea and amen in him, so he may in that respect be called the truth of God.

And so also he may be called the justice of God, because God in him hath manifested such a righteousness as never else would have been manifested. He hath not only manifested in his person that he is righteous, but in his works, in that he hath satisfied the wrath of his Father.

And so likewise he may be called the love of God; for the highest manifestation of love that ever God shewed lies in what Christ hath done for us, in that God gave his Son, and his Son gave himself. Herein lies the height, and depth, and length, and breadth of the love of God, which passeth knowledge, as the Apostle speaks, Eph. iii. 18, 19.

And, lastly, to instance in no more, by the same reason that he is called the wisdom and the power of God, he may also be called the patience and the long-suffering of God; for by reason of the blood of Christ, and by an overplus of it into the bargain, as it were, it is that he is patient with all wicked men, suffers them to live, lets the world stand to this day.

Now go, take this image of God that thus shines in Jesus Christ, not in his person only, but in his works, which is yet a lower image than what is in his person, and that is a lower thing too than what is in him as he is second Person; and, I say, Adam was but a mere empty shadow in comparison of this substance which God had in his eye when he said, 'Let us make man according to our image.'

Having thus shewn you that Adam in all these respects was but an empty image in comparison of the man to come; having spoken somewhat of his

creation, and likewise somewhat of the image of God in him, I will now come to speak concerning his marriage: for all that I have now said is but an introduction to what the text which I have read holds forth; it is but to connect what I have formerly delivered with what I shall now do.

In these words, then, the Holy Ghost doth make Adam to be a type and a shadow of Jesus Christ, in his marriage with Eve. As he was held forth his type in his creation at first, as he was held forth his type in that he was a shadow of the image of God in him; so take his marriage with Eve his wife, and the Apostle tells us that therein he was also but a shadow. 'For this cause,' saith he, 'shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.' Where are these words? Look in Gen. ii. 23, and there you shall find them. 'Adam said, This is now bone of my bone, and flesh of my flesh. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.' The Apostle, you see, takes the same expressions, and tells us this is a great mystery: there was in these words of Adam, saith he, a mystery held forth, which I interpret of Christ and the church.

Now, then, for the making this good, will you consider what the Apostle exhorts to in the words before? He exhorts husbands to love their wives, and wives to be subject to their husbands, as Christ hath loved his church, and as the church is subject unto Christ; and to enforce this argument, he brings this pattern. For, saith he, will you know what was the mystery of marriage at the first, in the state of innocency? The marriage of Adam and his wife Eve was intended as a type and shadow of Christ and his church; and from the example of Christ's love to the church he enforceth the duty of the love of the husband to the wife; and from the example of the subjection of the church to Christ, enforceth the duty of subjection of wives to their husbands. He boldly quoteth what is said in Gen. ii. of the marriage of Adam and Eve. There saith Adam, She is bone of my bone, and flesh of my flesh; saith Paul here, We are of his flesh, and of his bone. For this cause, saith Adam, shall a man leave father and mother. For this cause, saith the Apostle also, shall a man leave father and mother. And this is a great mystery, saith he: but I speak concerning Christ and the church.

There are some that say that this is only spoken by way of allusion, as when it is said in 2 Cor. iv. 6, that God created light out of darkness, the Apostle there in the new creation alludeth to the old. But, my brethren, it is not only by way of allusion, but by way of type, and a prophecy intended by God therein. And the reasons are clearly these:—

1. Because the Apostle doth found his argument of the duties of husbands and wives upon it; now allusions may illustrate, but they do not afford arguments to duty. Mark how the Apostle speaks: 'Wives,' saith he, ver. 22, 'submit yourselves to your own husbands, as unto the Lord.' And, ver. 25, 'Husbands, love your wives, even as Christ also loved the church;' and why? Because, saith he, that in marriage, and marriage at the first, the marriage of Christ and the church was intended as the great example. It was not therefore a bare similitude, but a pattern; and unless the marriage of Christ had been intended as a pattern in the marriage of Adam, this had been a weak argument.

2. Therefore, in the close of all, he gives us an account why he had produced the example of Christ and his church; and his account is this. Because, saith he, this was the mystery that was intended by it, even in the marriage of Adam. To that end consider how, first of all, he calls this inter-

pretation of his of the story of Adam's marriage, applying it to Christ and his church, a mystery. Now what is a mystery? A mystery is that which hath one thing signifying, and another thing signified; as in Rev. i. 20, 'The mystery of the seven stars, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches.' Mark how he explaineth what a mystery is; it is a thing signifying, and a thing signified. So when the Apostle here had quoted the words of Adam's marriage in Gen. ii., as you have heard, and said of it, 'This is a great mystery;' he adds, 'I speak concerning Christ and his church:' which is all one with that John saith in the Revelation, as if the Apostle should have said, The mystery of Adam's marriage is the marriage of Christ and the church; that is, this is that which is intended by it, and which God had in his eye. A parable is called a mystery in the Scripture, as in Luke viii. 10. Why? Because it holds forth a similitude, and a thing signified thereby. So in Dan. ii. 28, Nebuchadnezzar's dream is called a mystery. 'There is a God in heaven,' saith Daniel there, 'which revealeth mysteries;' so it is in the original; because he dreamed one thing, and another thing was intended by it. So Adam's marriage is called a mystery. Why? Because the story of it is one thing, it is the story of the marriage of the first man and his wife; but the secret, the thing intended by it, is another. I speak, saith he, concerning Christ and his church.

And so now the meaning of the words which the Apostle useth is briefly this. I say, saith he,—that is, I make this interpretation of it, and he was the first that did open the mystery of it;—I tell you a mystery, as elsewhere he saith, that which you have not known, I now hold forth to you. You read the story of Genesis merely of Adam and Eve, but there was a further mystery in it. This that I have said of leaving father and mother, of being bone of his bone, and flesh of his flesh,—so you read the wife is of the husband, in Gen. ii.—this, I say, saith he, belongeth εἰς Χριστὸν, (so it is in the original,) it is to be applied only to Christ. I speak it of him, and I apply it unto him, as the matter signified thereby. And then, if you mark it, in the last verse of this Eph. v., he saith, 'Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.' His meaning is this: I would have you take the place literally notwithstanding, do not think this is all the meaning of it; there still lies a literal duty upon you, though there is a mystical sense in the thing.

And so much now for the opening of the text itself. I shall now come to shew wherein this type lay, and compare Adam's marriage with the marriage of Jesus Christ and his church mystically intended by it.

There is a great question among interpreters, whether every marriage, as well as that of Adam's, was intended as a type of Christ. I will not stand to decide that, I will only handle and shew how Adam's marriage was; that 'this is a great mystery' pointeth to him, to that marriage of his. Adam did not understand it, when he said, 'This is bone of my bone,' &c., 'and for this cause,' &c.; as Caiaphas, in John xi. 51, did not understand when he prophesied that Christ should be put to death. Those words in Gen. ii., 'For this cause shall a man leave father and mother,' &c., are made the words of God, and not of Adam; for God intended Jesus Christ by it, as the Apostle here doth. But to come to the particulars wherein the type holds, I shall resolve it into four heads:—

I. Let us consider *the counsel that God had about Adam's marriage with Eve*, and it was the type of the counsel of God about Christ's marriage with

his church; and this is a great mystery, even the counsel that God held in his eternal decrees concerning Christ and his church, shadowed out by what he here speaks of the marrying of Eve to Adam.

1. The Lord made Adam before he thought of a wife for him; and so in order of God's decrees, Christ was set up first, who therefore is called the 'first-born of every creature,' Col. i. 15, and the 'first-born among many brethren,' Rom. viii. 29; who is called the head, and therefore was set up first. Now when God had made Adam, and made him first, what is the counsel of God about him? Read Gen. ii. 18, 'And the Lord said, It is not good that the man should be alone; I will make him an helpmeet for him.' So did God say of the man Christ Jesus, when he had ordained him in his eternal purpose, It is not good for him to be alone; he shall have fellows, as the saints are called in Ps. xlv. 7. God intended, and said with himself, he shall not be in heaven alone. You have the Scripture speaking in the very same language in John xii. 24, 'Except a corn of wheat fall into the ground, and die,'—Christ there speaks this of himself,—'it abideth alone.' I must not be alone, saith he, I must have company with me. And though he speaks this in relation to his death, yet it was God's primitive decree that Christ should not be alone: and because it was so, therefore because man fell, and could not otherwise be saved and brought to heaven but by Christ's death,—therefore, saith he, I must die, that I may not be in heaven alone; otherwise I must be reduced to what Adam was at first reduced to; that was to be alone, and that is not meet.

2. The next counsel God held about Adam was this. He went and viewed all the creatures that he had made, and amongst them all, saith Gen. ii. 20, 'there was not found an helpmeet for him.' So when God was in consultation who should be the wife and spouse of Jesus Christ, he views the angels first, but he refuseth them; he in no wise took on him the nature of angels, Heb. ii. 16. Why? Because he would not be a husband to them, and he is nowhere called so. There was none else, none was found to be a match fit for him, but the sons of men, whose nature he meant to assume; and not all of them neither, he viewed all the sons of men, and he took but a remnant out of them, 'The election hath obtained it, and the rest were hardened,' saith he, Rom. xi. 7. He viewed all that he could have made, that is more, and out of all he chose those whom he hath elected. Herein God did but act his own eternal purposes and counsels concerning his church, pitching upon a few creatures whom he chose out of all those whom he either had or could have made, to be a meet help for his Son Jesus Christ.

You will say, Is the church a helper to Jesus Christ? Wherein is the woman a helper to the man? She is pleasant to him; she is a companion for him. The like is said of the church; she is a helper to him in two respects. First, she is his glory, as in 2 Cor. viii. 23; they are, saith he, 'the glory of Chrst;' even as the wife is said to be the glory of the husband, in 1 Cor. xi. 7. And then, secondly, she is a comfort to him. You will wonder that the church should be so to Christ; but you shall see it in Psalm xlv., where, speaking of the church and Christ, saith he, ver. 10, 'Forget thine own people, and thy father's house,'—he speaks in the same language that he doth here,—'so shall the king greatly delight in thy beauty.' Therefore in this very chapter, Eph. v. 27, he saith that Jesus Christ is to present to himself a glorious church; that, as Zanchy well says, in heaven he will set her up full of beauty and glory,—Behold, here is she that I have made to delight in,—and the glory he will put upon her he continually presents to himself to delight in. Therefore you shall find, in John xv., that his

joy is said to be in his church: Keep my commandments, saith he, so shall my joy be in you. And in Eph. i. 23, the church is called his fulness; 'which is his body, the fulness of him that filleth all in all.' He ascribes as much to Christ as can be; he saith he filleth her and all things else, and yet in a sense she is his fulness too. She is a helper to him.

3. When Adam was alone, before God made the woman, he blessed Adam, and in him blessed her afterwards to be made. This you may find in Gen. ii. He gave all the world unto Adam, and in giving it to him he gave it to his wife, and to his seed that should come of her. So was it here, when Jesus Christ and God were alone in heaven before the world was, he undertaking to be a husband, God considering the church in him, he did 'bless us with all spiritual blessings in heavenly places in him.' He gave all to Christ, and in Christ gave all to her, and to all her seed, and to all that should come of her. All is yours, saith the Apostle because you are Christ's, and Christ is God's, 1 Cor. iii. 22. Here you see the counsel that God held concerning Adam and Eve in their marriage, it holds with God's eternal counsel concerning the marriage of Christ and his church.

II. Let us come to *the creation of the woman out of the man*, and you shall see still that the mystery runs on.

1. Eve was made out of Adam, so was the church out of Christ. God could have raised up seed to Abraham out of stones, out of nothing. No, but as he did take something out of Adam and made the woman of it, so he took of Christ, and made the church; as you have it, John xvi. 14. Therefore it is mightily observable in the text that we are not said to be *os ossis*, in the genitive case, but *ex ossibus ejus*, as noting out the subject-matter out of which we were taken. All were made out of one, so saith the Apostle, speaking of Adam; and all are made out of one, so saith the Apostle also, speaking of Christ and his church, Heb. ii. 11. We are all seminally in Jesus Christ, and we are *os ex ossibus ejus*, bone out of his bone, and flesh out of his flesh. If you read Gen. ii. 23, you shall see the reason given why the woman is said to be bone of his bone and flesh of his flesh. The text tells us it is because she was taken out of man. The Holy Ghost in the Greek follows the same emphasis. We are, saith he, *ex ossibus*, bone out of his bone, taken out of him. Which is true in two respects.

For, first, consider the church mystically, as she is a church, as she is holy, and as she is glorious; and whatsoever she hath, as she is such, it is wholly out of Christ, she is bone out of his bones in that respect. 'Of him ye are in Christ Jesus,' saith the Apostle, 1 Cor. i. 30. And, 'We are his workmanship, created in Christ Jesus,' and out of Christ Jesus, Eph. ii. 10. That look what bones Adam had, the same bones the woman had when she was made; look what flesh he had, she had likewise. So it is true of Jesus Christ and his church by way of analogy, in a spiritual and mystical sense: as Eve received bone for bone, and flesh for flesh, and eye for eye, and hand for hand; so look what graces Christ hath, the church—take her *qua* church, as she is beautified with graces and glory in heaven—has 'grace for grace.' There is nothing that Christ hath but she hath also, and so we are bone of his bones, and we have it out of him too, that is, from him. And therefore in the 26th verse of this chapter it is said that he 'sanctifieth and cleanseth the church, that he might present it to himself a glorious church.' Look what holiness and what glory she hath, it is all from him.

But I think, secondly, that when he saith we are bone out of his bones, and flesh out of his flesh, there is a further thing meant. The church is not so only, if you take her in respect of her graces, and qualifications of glory

and grace, having the same graces that Christ hath, making an allusion to bones and to flesh, members of the body, and graces, members of the mind. That is not all the Apostle's scope; but I take it further the meaning is this, that Jesus Christ having a human nature, ordained first to be his, we, taking the substance of that nature, have also the same. There is one scripture that seems to contradict it, that is Heb. ii. 14, where it is said, 'Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same.' It is easily answered; for flesh and blood there, is meant the frailties of man's nature: and so the Apostle's meaning is this, that whereas we, through sin, had subjected ourselves to the frailties of flesh and blood, he took part of the same. It is clearly his scope there.

But yet, because Jesus Christ was ordained to the substance of a human nature, therefore were we so too; and we are chosen in him, and so we are *ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ*, flesh of his flesh, and bone of his bones, for the substance of our nature. It is an excellent distinction one hath: Christ is *os ossis*, bone of our bone, in the genitive case; but we are *ex osse*, bone of his bone, taken out of him. How came Christ to be the Saviour of the church? What saith he, ver. 23? 'He is the head of the church, and he is the Saviour of the body.' First a head, then a Saviour. Why was Christ ordained to die? Was that God's primitive decree concerning him? Or did he not think of sending Christ to be a head till such time as he thought of sending him to die? No, he thought first of sending him to be a head. How do you prove that? Because he therefore left father and mother, for this cause, because he was a head. The text is express in ver. 31. He having first made him a head to us, we are members of his body, he having ordained us to be of the same nature, of his flesh and of his bones, therefore it was that he died. 'For this cause,' saith he, 'shall a man leave his father and mother;' the Apostle applies this to Christ, 'I speak concerning Christ and his church,' saith he. He left his Father in heaven, and his mother on earth, to give himself for his church.

And that is the first thing wherein Adam was a type of Christ, in respect of Eve's creation; she was taken out of him.

2. Out of what part of Adam was she taken? The text saith, in Gen. ii. 21, that the Lord cast him into a deep sleep, and then opened his side, and took Eve out of it. It was indeed, in the letter of it, to shew the equality of the wife to the husband; she was not taken out of his foot, but out of his side, because she is to be a companion to him. In this also was Adam a type of Christ, the church was taken out of his side; and the apostle John, chap. xix. 34, you shall see, makes a great matter of it. 'One of the soldiers,' saith he, 'with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bear record, and his record is true: and he knows that he says true, that ye might believe.' It is a strange thing that in the midst of a story the Apostle should come and put such an emphasis upon this passage. This, saith he, I observed above all else, and this I bear record of. Why? It was not in respect of the miracle of it; for in the pericardium, the purse that a man's heart lies in, there is water for the cooling of the heart, and if you pierce that, water will presently issue out. It was not therefore, I say, in respect of the miracle of it that he takes such special notice of this passage,—that upon the opening of his side there came forth blood and water,—but in respect of the mystery of it. Therefore the same John, and only he of all the apostles, in 1 John v. 6, saith, 'This is he that came by water and by blood, even Jesus Christ.' He makes that the evidence that he was the Messiah, because out of his side came water

and blood,—water to sanctify his church; so saith Paul here in this Eph. v. 26, 'He sanctifieth and cleanseth his church by the washing of water.' She is taken out of his side, and water cometh out of his side to cleanse her; and blood also. Water to sanctify and purify her; and blood to justify her, and to make her, and to 'present her, a glorious church to himself,' as the text hath it also.

3. When was all this done to Adam? It was when Adam was asleep. When was it that Christ's side was opened? It was when he was asleep, when he was dead: 1 Cor. xv. 20, 'He is the first-fruits of them that sleep,' for so death is often called in the Scriptures. Isa. liii. 10, 'He shall see his seed,' because he died, and offered up his soul for sin; and 'he shall see of the travail of his soul, and be satisfied.'

4. If you look the story in Genesis, the text saith that of the rib that the Lord had taken from the man, he made the woman. Read your margin, 'He builded the woman,'—for she is a more curious frame than the man,—he built her, shewed a great deal of art in making her. Now you shall find in the Scripture that Jesus Christ is called the foundation; and what is his church? It is his building, built up for him with a great deal of art and architect. In Eph. ii. 20, the Apostle useth the very same expression, 'Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed'—or, as the word is, artificially framed, harmoniously, with all the art and curiosity that can be—'groweth unto an holy temple in the Lord: in whom ye also are built together for an habitation of God.'

5. When he had taken the woman out of the man, what doth God do? He closeth up the flesh again; here is no hurt done, the man is as sound, lived as long, yea, would have lived to eternity, if he had not sinned, for all his loss. And what hath Jesus Christ lost by his death? Nothing; he hath got a church by the means. 'He was made,' saith the Apostle, Heb. ii. 9, 'a little lower,' or, for a little while lower, 'than the angels,' that he might bring many sons unto glory. He endured pain upon the cross, he endured to have his side pierced, and his soul wounded, to have his church taken out; all is closed up again, and the man Christ Jesus is in heaven for ever, and his church shall be for ever with him. This is all that is lost.

And so much now for the second head wherein this type holdeth. The first I told you was God's eternal counsel about Christ and the church, which answereth to the counsel that was about Adam and Eve, when she was made; the second was about the creating of her out of him.

III. *The marriage itself.* And concerning that the text saith—

1. That God did bring the woman unto Adam, Gen. ii. 22. So God, when he had chosen his elect, did present them unto Jesus Christ. He did this in his eternal purposes; and he doth do it when he calls them home unto him. He did it in his everlasting purposes; he shewed Jesus Christ what a glorious church he would give him for him to delight in for ever; and Jesus Christ was so taken with her beauty that he never leaves till he hath made her as glorious as she first rose up to him in God's eternal presentation of her to him. Therefore saith the text here, in Eph. v., 'he presenteth to himself a glorious church;' it is an allusion unto that in Gen. ii. 22. A disease was befallen her, but Christ doth never leave till he hath restored her to her primitive beauty in which she was presented to him. So that Jesus Christ did not choose his church, she was brought unto him. 'Thine they were, and thou gavest them to me.' As in God's everlasting purposes he brought them first to Christ, so when Christ hath died, when he hath

shed the water and blood out of his side, who is it that still brings every soul unto Christ? It is the Father, John vi. 44, 45, 'No man can come to me, except the Father which hath sent me draw him. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.' God speaks to the heart of every soul who cometh unto Christ; he speaks as a father-in-law doth to a daughter whom he would have to marry his son, speaks to her heart, puts an instinct into it. 'Daughter,' saith he, Ps. xlv., 'forget thy people and thy father's house.' He speaks in Adam's language in this second of Genesis, giveth that counsel to his church, and so she cometh to Christ.

2. When she was brought unto Adam, he consenteth and owneth her. So doth Christ; those whom his Father hath given him, and whom he hath brought unto him, he owneth; insomuch as he will not pray for a soul but them: 'I pray not for the world, but for them whom thou hast given me.' None other comes to him but whom God thus bringeth; and when they are brought he owns them, he knows them all by their names; so the expression is, John x. Therefore, in John vi. 37, 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' For when a poor soul that God from everlasting hath given him comes to him, he instantly owneth that soul, as Adam did Eve. This is that soul I died for; this is the soul that water and blood came out of my side for, with an intention to wash. This is the soul I took a view of among all the rest, and this soul pleased me, and there was a beauty put upon it then; therefore I will sanctify and cleanse her by the washing of water, till I have presented it glorious to myself, that I may delight in her for ever.

And so much for the third head. The last that I shall mention is—

IV. *The consequent of Adam's marriage;* which was—

1. A union; and the story of Adam's marriage affords us such a union as no marriage else besides. Both became one flesh; and not only so, she was not only one flesh with him because of her relation of wife, and as man and wife afterwards were, and now are; but she was one flesh with him too, because she came out of him. She was both *caro una*, and she was also *de carne*, or *ex carne*, she was both one flesh with him, and she was out of his flesh also. Our children, they are out of our flesh; but they are not *caro nostra*, as wives are, they are not our flesh. And wives, they are our flesh; but they are not *ex carne*, and *ex osse*, out of our flesh, and out of our bone. But so it is here in Adam's marriage, Eve, she is united to him in both the nearest and dearest relation; Adam is both a husband to her, and a father.

2. 'For this cause,' saith Gen. ii., 'shall a man leave father and mother.' Did not Christ do so? John xvi. 28, 'I came forth from the Father, and am come into the world.' Christ was 'in the bosom of his Father,' 1 John i. 17, 18, and he left his Father, and 'took upon him the form of a servant,' Phil. ii. 6, came and dwelt amongst us, served for his church as Jacob did for Rachel. Christ was a lover, he did it out of love to his church, left his Father. Nay, not only so, but his Father forsook him; 'My God, my God, why hast thou forsaken me?'

And he left his mother too, when he was here below. When those came to him that he was to die for, and his mother sent for him, saith he, Who is my mother, and my brethren, but those that hear the word of God, and keep it? And when his mother sought him, and was careful about him, being found of her, saith he, Dost thou not know that I was about my Father's business? And when he hung upon the cross, he left her, a poor woman,

(to die for his church,) to be taken care of by John. When he was thirty-three years old, he left her in the world, and went to heaven to take care of his church. And thus he left father, and he left mother also, for his church.

And, my brethren, our Lord and Saviour Jesus Christ, as he is married thus to his church, he will shew himself the most fond and perfect lover that ever was. As he is the Saviour of his church, which is his body, so he will come and fetch her at the last unto himself.

I might be very large in this, but I have confined myself, not only to what riseth from the state of every man's marriage, but what was proper and peculiar to Adam's, held forth in Gen. ii., to which the Apostle here alludeth when he saith, 'This is a great mystery, but I speak concerning Christ and his church.' And so I have done with the allusion and with this text, and have in some measure shewn that in the story of Adam is contained a type and shadow of the story of Christ and of the gospel.

PATIENCE AND ITS PERFECT WORK,

UNDER

SUDDEN AND SORE TRIALS;

BEING AN EXPOSITION OF JAMES I. 1-5.

For a striking account of the occasion of this remarkable Treatise, see Memoir of Dr Goodwin, by his son, *ante*, p. lxxiv. It was published anonymously in a small volume (18mo), and is one of the rarest of all Goodwin's pieces. As an evidence of its extreme scarcity, besides the very high price it fetches, *equivalent to the cost of the entire Works of Goodwin in this Series*, it may be mentioned that it is usually spoken of by bibliographers and others as a Sermon merely, shewing that they had never seen it. For the use of the copy from which our reprint is given, we are indebted to the rich Puritan collection of the Rev. A. B. Grosart, Kinross.

PATIENCE AND ITS PERFECT WORK.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—JAMES I. 1–5.

CHRISTIAN patience is my subject, and the perfect work of patience, ver. 4; but as an introduction thereunto, I must first open some things of the words in ver. 1, 2.

1. As to the persons he writes to, they were 'the twelve tribes scattered,' that had been and were bereft of their inheritance in their native country, and quitting that, had betaken themselves to banishment; multitudes of them, I do not say all, as appears, Acts viii. 1, 'And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.' And, Acts xi. 19, we find them travelled as far as Phenice, Cyprus, Antioch; who went from thence afterwards into other countries. The other Apostle who wrote to the same persons, comforts them with this—1st Epistle i. 4—that they were begotten again to a better inheritance than that of Canaan, which now they were deprived of.

2. I observe that though these had been made thus sufficiently destitute and desolate already, and driven from house and home to seek their livelihoods, with their families, in foreign countries, that yet still great and pressing troubles and miseries did follow them, as one wave doth after another: they were continually falling into divers and sundry temptations of all sorts. God 'tries us every moment,' as in Job vii. 18; we are chastened every morning, Ps. xxxvii. 13; and 'killed'—that is, in danger of death—'all day long,' as Rom. viii. God had not yet done with these.

3. He utters the strangest paradox upon this occasion that ever was or can be uttered; and begins with it, ver. 2, 'My brethren, count it all joy when ye fall into divers temptations.' Thus bluntly and abruptly, without any mollifying preface or sweetening introduction, unless that of 'my brethren,' to make way for it. The fore-part, 'count it all joy,' seems to carry a moral contradiction in the face of *it* unto the latter part, 'when ye fall into divers

tentations;' and this latter seems to put an impossibility upon the former, which is the duty exhorted unto.—Let us consider every word of each.

1. Were it simply that they are called upon to rejoice, how uncouth is this to men in that posture and circumstance they are supposed fallen into! Well, but yet count it joy, says he: not only moderate, keep in, and smother your contrary passions,—which was the highest lesson that philosophy and the Stoics, the best of philosophers, had taught,—but the gospel calls upon us 'therefore,' &c., or for and upon these temptations, to rejoice. 'Count it joy;' that is the first.

2. *All joy;* the highest joy, for so 'all joy' must needs be supposed to be.

3. And this, not when they should see by experience the glorious issue and event these temptations do produce; but to account it all joy beforehand, as if they were possessed of what God promiseth shall be the assured and 'expected end,' Jer. xxix. 11; and to be beforehand as sure of it as if they had it already.

4. It is not when they are assaulted with troubles, but when temptations are actually broken in upon them, and they lie under them.

5. Nor yet when they are led into them by steps, or had met with them as in their way; but when they 'fall into' them. It is a downfall he speaks of, and that suddenly, at once, and utterly unexpected by them.

6. Not when you fall into one or two, but into many temptations; as, elsewhere, the word 'divers' here is translated, 1 Peter i. 6, 'manifold:'* and many is imported in manifold.

7. And those not of one sort or kind, but 'divers,' and so of several sorts, as in good name, reproach, revilement: divers also as to their bodies, souls; their relations and families, friends, wives, children; inward, outward man.

8. When you fall (περιπέσητε) into them, as into a pit and snare, and so they falling round about you; so as you have nothing to stand or lean upon, but all about you falls with you and under you, so as in all outward appearance ye are sunk and overwhelmed with the ruins.

In this case to 'count it *all joy*,' to shout as men in harvest, or that have gotten great spoils; when their miseries are so great that they cannot be endured, that yet their joy must be so great as more cannot be expressed; this is the hardest duty that ever was required of the distressed hearts of men. And yet God would not require it if it were not attainable; and it is attainable by no other principles but of Christianity. And argues that our Christian religion, which is the only true wisdom, ver. 5, hath so spiritful and sovereign a virtue in it that it is able to raise spirits up unto thus high and glorious a pitch and perfection in this life.

But they might say, You have propounded this hard and strange duty to us; what ground is there that may rationally and effectually persuade and bring our hearts to it? What considerations that may procure us this joy, and how may we be wrought up to it? For God never gave any commandment but there was a full and sufficient ground and reason to enforce it.

He gives them two grounds: one at the 3d and 4th verses, 'Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.' This is a ground from what follows in this life. The other is at the 12th verse, 'Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life.' This is the reward that follows in the life to come, in the hope and expectation of which you may count it all joy that

* Ἐν ποικίλοις—the same word here and there.

now you are tried; for the end and issue of them is a crown of glory, which these do work, as 2 Cor. iv. 17, 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'

I begin with the first, *what ground there is in this life* to cause us to rejoice in such temptations. This, in the 3d and 4th verses, 'Knowing'—that is, deeply considering and weighing this principle of our Christian profession—'that the trying of your faith works patience.' That is one and the first, in which the Apostle tacitly supposeth this maxim, and builds upon the supposition of it; it lies at the bottom, and yet is enough implied. It is this: That to have our graces, especially to have our faith and patience tried and drawn forth and exercised in us, to the glory of God, is the greatest blessedness of a Christian in this life.

That this is the bottom ground is evident. For why else should he propose and hold forth this of all other, with a '*for*,' or particle, that gives the reason of what he had now said? That seeing their faith and other graces, as patience, &c., would be tried thereby, that therefore they should 'count it all joy.' My brethren, if we had eyes to see and to consider it, we might know, that as to have grace that accompanies salvation is the greatest mercy can befall any one in the world; so to have that grace tried and exercised and drawn forth to the utmost, is a thing of the greatest moment, the greatest spiritual privilege that can come to us after that we have that grace. And therefore, when trials come, we are to think with ourselves, Now will my graces be tried, now is that befallen me which will do it; this ought to be matter of the greatest joy to me. For from this ground and reason it is that the Apostle bids them count it all joy. And hereupon it is, for no other doth he mention here, this alone being the greatest advantage that a Christian is capable of in this life; and in this life only it is that grace is exercised.

And the reason of it lies in this, that for grace to approve itself to God in a way of the greatest well-pleasing to him, and so as to come to be approved of by God; and for a man's sincerity to have God's approbation and testimony,—as to Abraham, 'Now I know thou fearest me,'—this is the greatest privilege a saint can have, and this ought to be matter of the greatest comfort. And it is our greatest glory, according unto that, 2 Cor. x. 17, 'He that glorieth, let him glory in the Lord;' which he there speaks in reference unto what follows in ver. 18, 'For not he that commendeth himself is approved, but whom the Lord commendeth.' Both which the Apostle spake as that which he comforted himself withal, yea, and gloried in, even the Lord's approving of him. Job also comforted himself with this: chap. xxiii. 10, 'When he hath tried me, I shall come forth as gold.' The Apostle saith, 'The trial of your faith is more precious than gold;' and he speaketh it of the very instrument or means by which your graces are tried: the very calcining pot, or the fire, whereby it is tried—*τὸ δοκίμιον*,* his word is—even that is more precious than gold. Then much more the graces that are tried. And therefore the Apostle by his *τὸ δοκίμιον* intends and means these very afflictions and tentations by which we are tried. They are the refiner's pot and fire. You would rejoice if you had so much gold given you. Then rejoice that you have so much affliction to try your gold. That your graces are so highly valued by God is the reason why he tries them; he would not be at the pains and cost of it else. And they being tried, and holding to be

* '*Δοκίμιον* est id per quod fit exploratio,' (*Grotius in verba*:) and so it differs from *δοκιμή*, which notes the issue, the experiment, or fruit upon trial, (see the same Grotius on Rom. v. 4,) even as *κριτήριον* from *κρίσις*.

right and true gold indeed, they have thereupon his approbation upon that trial; and he sets his royal Tower stamp and mark upon them, secretly in this life, and the same will openly appear to all the world at latter day; so, in 1 Pet. i. 6, 7, 'Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.' It will be found unto praise then; but it is unto praise before God now, as much as it will be then.

He mentions faith—'for the trial of your faith'—in the first and chief place, as that grace which is the most tried; and as that which, being tried, sets all the rest on work. I need not much insist on it. It is faith that shall be counted for honour and glory at that day, having been tried. It is faith which bears, and by which we bear, the stress of all tentations. It is faith by which we overcome: 1 John v. 4, 5, 'This is the victory which we have over the world, even our faith. Who is he that overcometh the world? He that believeth,' &c.

A second and more particular principle or maxim, which concerns this life, and should cause us to rejoice, is, that faith, being tried, works patience; and that if patience have its perfect work, it will make us perfect Christians. 'But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.'

He enlargeth no further upon faith; only gives it the honour that it is the mother grace, and of patience especially, when itself is tried. But he had no sooner mentioned patience but he runs out upon that, and falls upon the greatest encomium and praises of it: Let patience have its perfect work, and it will make you perfect. Now there is no occasion, or room, or work for patience, unless there be tentations. And patience, its work is but so far as the affliction proves to be. So then, his second argument runs upon this principle, that the full work of patience in our souls is, of all other graces, the highest perfection of a Christian: and therefore, 'count it all joy to fall into tentations;' for thereby you will have that grace drawn forth to the fullest length, wound up to the highest peg, which is not done unless tentations be answerable. And in all your trials let it but have its swing, its perfect work, and it will make your persons perfect,—that is, as perfect as in this life you can be made.

Quest.—But in what respect doth it make us perfect?

Ans.—Not only in this sense—for there is a double sense of that speech—either as if when we had exercised all other graces, but yet have not had occasion for this one, that when this shall be added, that then they should be perfect Christians. But this is not the meaning, for this may be said of any other grace: as if a man hath exercised all other graces, if he begins to exercise any one new grace, it may be said there is a perfection in this respect. As when he says to the Corinthians, 'As you have abounded in every other grace, so abound in this also,' 2 Cor. viii. 7. But there is another sense, and that is his scope here, which is not to extol a perfection in common with other graces, but a singular perfection to be attributed to patience: Let patience but have its perfect work, and that alone will make you eminently perfect. And his scope is to comfort them against the greatest trials and occurrences of their lives—'tentations.' And therefore a singular and special encomium is attributed herein unto patience, which is the shield against them.

My brethren, to give the full sense of this, I will make a supposition.

Suppose a Christian to have had the privilege to have lived in the exercise of all graces in a way of acting, or of an active life, as to have lived in sweet communion with God, and to have walked in the light of God's countenance all the day, Ps. lxxxix. 15; and withal to have had the opportunity of doing good, and accordingly to have done much good in an active way, as having been abundant in good works, holy duties, praying, reading, holy conferences, &c.; but yet all this while with a freedom from suffering, so as he hath not had the suffering part yet, so as there hath been no need for, or use of patience. Suppose another Christian, who hath been obstructed and hindered and kept from such an active life of doing good with that freedom spoken of, but the dispensation of God hath disposed him to a suffering life all his days, and confined him thereunto, and therein his patience hath been exercised under all sorts of tentations; and then withal, suppose that patience, with all those gracious dispositions of heart that are proper to it, hath had its free and full passage through his heart,—such as I shall hereafter describe,—hath had its operations all sorts of ways, according as his afflictions have been: this alone would so draw out and exercise all graces, and head them, that you would say, This man is a perfect Christian; shall I say more perfect than the other? At least the text says that this makes him a perfect man.

Or again, if you will suppose one that hath been very active in the foregone part of his life, and done God great service, with an enlarged heart; and that at last, after he hath done the will of God, further to crown all, God will exercise this man's patience with great sufferings, and draweth it forth according to these his trials,—that man is perfect every way, and he lacked till then that which is his greatest perfection, and he was not before every way accomplished.

For proof that patience is the eminent perfection of a Christian—

1. Take the instance of our Lord and Saviour Jesus Christ. What was Christ's perfection? He had been perfect in all active obedience, complete in all graces, yet the glory of his perfection is put upon his sufferings and his patience, Heb. ii. 10, 'For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation *perfect* through sufferings.' This of patient enduring was that which enhanced and exalted his obedience so: Phil. ii., 'He humbled himself, and was obedient to death,' &c. This of patient enduring was obedience learned: Heb. v. 8, 'Though he was a son, yet he learned obedience by what he suffered.' The active part of obedience was natural to him, he being, as the natural Son, the Holy One of God; having the law of God in his heart, and it was his delight, his meat and drink, to do his will, Ps. xl. 8, Heb. x.; that is, this was natural to him. But for him to suffer who was the Son, and so to be patient in suffering, who was so great a person, this was to be learned, as that which was improper for such a person, *the Son*. And yet, as I may say, this perfected the natural accomplishments of him; this was a lesson out of the road, utterly uncouth and extravagant. He must go to school, therefore, to learn this. For so that text implies; this he was to learn, as that which would perfect him above all. And so, indeed, to this purpose it follows in ver. 9, 'Being made perfect,' that is, by what he suffered,—as in the verse before, and chap. ii., he had also said,—and as that which did perfect him, more than all his other obedience, and rendered him more acceptable to his Father. Now it was his patience and enduring wherein that his obedience principally lay; which accordingly is so often

spoken of him, as Heb. xii., 'He endured the cross,' ver. 2; and 'He endured such contradiction of sinners,' ver. 3; the same word that here is used for patience; that the verb, this the noun. 'Enduring' is put to express 'patience,' and is the word used up and down the New Testament, and in this epistle most, to express patience by, as chap. i. 12, chap. v. 8, 10, 11. Now Christ did so endure. 'He was led as a sheep to the slaughter; he opened not his mouth.' Hogs cry, but sheep make no din when led to the slaughter, or when their throats are cut. And this was Christ's proper and super-perfection, who is therefore proposed as an example of suffering and patience to us, and likewise of that glorious end and issue of it, in these words of that chap. v. 11, 'Ye have heard of the patience of Job, and you have seen the end of the Lord,' namely of the Lord Christ, which many of these Jews he wrote to had seen with their eyes, or it was transacted in their times, and so in their view; they saw him suffer, and now they see him crowned with glory and honour, Heb. ii. That was the end of our Lord, and his sufferings, which made him perfect.

2. And as it was Jesus Christ's perfection, so it was of the most eminent saints. Look again into this epistle, chap. v. 11, and you find the primitive principle that was in vogue to be, 'Behold, we count them happy which endure,'—it is still the same word which is used for patience, as was said, —that is, We Christians generally esteem them the happiest men in the world that are most exercised with sufferings, and armed with patience to endure them. They are happy to a 'behold!' and so to a perfection, in our common esteem. 'Behold, we count them happy!' It was a common cried-up maxim amongst them in those times, and the thing itself in greatest request. Then—

3. 'Take the prophets for an example,' says he, chap. v. 10. He commends them also for their patience, as well as for their prophecies. And though he describes them by this character and periphrasis, 'that have spoken in the name of the Lord,' yet that was but to set out and celebrate the example of their sufferings and patience the more. He sets the crown upon the head of that grace. Nor doth he mention any of the good they had done; nothing of that, but their sufferings only. And then by name he instanceth in Job. God boasted of him to Satan for his former active life in holiness; but you have no mention of that by the Apostle, nor in the New Testament, but he cries him up for his suffering and his patience only, as that which had endeared him to God more than all the former part of his life.

Lastly, Take the apostles. The Apostle in the Revelation puts it into his coat of arms as a piece of his nobility, and a part of his heraldry. 'I John, who am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ,' Rev. i. 9.

Now, upon all these grounds, if you be true and right Christians, and know, as the Apostle's word is, how to put a due estimate upon what is your greatest interest and privilege in this life,—viz., the proof and trial of your graces, and of this grace of patience above all, as the highest perfection of a Christian, yea, of Christ himself, and which was the most eminent praise of prophets and apostles,—if you value your being rendered most pleasing unto God, then count it all joy when you thus fall into tentations. For now you have God and Christ, the great, the chief master orderer and designer of these conflicts, setting his most gracious eye upon you, pleasing himself to behold how valiantly, wisely, and gallantly you behave and acquit yourselves. He sits in heaven as the great spectator of these jousts and

tournaments, which are to him as spectacles which are sports to us; to which the Apostle alludes, 1 Cor. iv. 9, 'For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.' Rejoice therefore, as good soldiers would, to enter into these lists, in the sight of their great general and emperor, whom they have given themselves up to please. Thus, 2 Tim. ii. 4, 'No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.' Therefore get your hearts free and loose from all those entanglements that arise from adherency to the things of this world; from inordinate passions that cleave unto the things of this life, which will hinder and weaken you as to a patient bearing the losses and crosses you meet with in it: knowing also that you cannot please the captain of your salvation, nor approve yourselves more to him than by a patient endurance; which is, in the words before that passage, in that place to Timothy, exhorted to, ver. 3, 'Therefore endure hardness as a good soldier of Christ.' And in its coherence this follows, 'it pleaseth your general to see it.' And in Col. i., he first, in the general, prays, ver. 10, 'that they might walk worthy of the Lord unto all pleasing;' which pleasing, as it consisteth in fruitfulness in good works, or the active life of a Christian,—'being fruitful in every good work,' in the same verse,—so in being 'strengthened with all might, unto all patience and long-suffering,' as that which is the second, and chiefest, and most glorious part that a Christian is to perform, to consummate the other; and which, therefore, requires a more glorious power to work it than the former, the active part, did, as ver. 11 shews—'Strengthened with all might, according to his glorious power, unto all patience and long-suffering.'

Thus much for the opening of the words, in order to that I am more setly to handle, which followeth.

SECTION II.

I HAVE three general heads to treat of:—

I. *What patience is.*

II. *How patience is wrought.*

III. *What it is for patience to have a perfect work.*

1ST GENERAL HEAD.

What the grace of patience is.

Take it at large,—that is, in the full comprehension of it,—it is a constant persisting, whether to do the will of God without fainting, or to suffer the will of God with submission, and quietness, and cheerfulness, to the end of a man's days. And thus taken, it respects doing as well as suffering. The good ground is said to bring forth its fruit, all its fruit, with patience, in the parable of the sower. It respects—

First, *Doing the will of God:* Rom. ii. 7, 'To them who by patient continuance in well-doing'—the Greek is, 'the patience of a good work'—'seek for glory and honour,' &c.

And the reason why patience is required to every good work is because there is a difficulty that accompanies every duty; and to the putting forth of every grace, that we need have patience to perform the duty constantly, and to continue in the practice of that grace.* There is a difficulty, not only from our own corruption, unto which the commands of God are grievous, but from the circumstances of times, places, persons we live in and amongst, though they should not persecute; as not to 'run into the same excess of riot,' to speak or do what we know doth not please the company we are in. Thus, to be chaste in Sodom was to Lot a trial: to condemn the world by a different carriage, as in being stricter than others on the Lord's day, or in family duties, &c., to cross the stream: to be singular, Matt. v. 47, and the like. Heb. xii. 12, 'Lift up the hands which hang down, and the feeble knees:' wherein I observe that in doing good in any kind, we are not only lame creatures, and walk as those that halt, which breeds an awkwardness unto any duty; but further, we are apt by reason thereof to turn out of the way, as there, if rugged. The members we should walk withal are feeble; our hands we should act with are hanging down; and so the performance hath a difficulty. To go up the hill of good duties (though private and personal) without weariness, to keep straight paths, not to pick and choose our way, and not to baulk the way or work which God finds us to do, Eccles. ix. 10; especially not to faint towards the end, when we come to the brow of the hill; these all have a wearisomeness in them. Now, that which principally heartens and strengthens us to all this

* 'Patientia ita Dei rebus proposita est, ut nullum præceptum obire quis possit a patientia extranea.'—*Tertul. de Patientia.*

is patience, as in ver. 1 he had prefaced, 'Let us run with patience the race that is set before us;' we need patience for every step of it, in doing as well as in suffering. And in the verse immediately before that exhortation now opened, (it is ver. 11,) the Apostle puts and devolves an even and quiet walking upon patience, obtained first by suffering, in these words, 'Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.' So as a quiet, resolute, and strong performance of all the duties of righteousness is from patience, and is much the fruit of that patience we get by chastisements. The suffering life helps and contributes much to the active life; for as there is a patience required in doing God's will, so suffering his will fits the heart for it.

But this of patience in well-doing is not, in strict sense, that patience which is here in my text to be understood.

Patience is therefore, secondly, *the suffering the will of God* in any kind. And this doth patience eminently respect. And that is the renowned patience which we almost everywhere meet with, and which the text calls for; such as when sudden and unexpected trials and tentations, which they fall into, fall out, as ver. 2. And so is not meant of the difficulties that accompany our ordinary constant way of personal walking, in performing the duties of our holy profession.

Obj.—But you will say, My sufferings are not for the gospel, as theirs here intended were, but they are mere providential accidents that have fallen upon me, out of common providence, and but such as befall wicked men. They are not from outward persecution, for Christ's sake or my profession, but from God's hand.

Ans.—I shall answer this, here, once for all.

1. The words of this very text may somewhat relieve us herein; for it is 'tentations' at large that are spoken of, and tentations arising from sudden downfalls into miseries, and so of any kind. He doth not altogether restrain it to temptations by persecution, though they are mainly intended, but it may, and ought to be, extended to other providential occurrences; and the word ὑπομονή, used for patience, signifieth a remaining under any pressures unbroken and whole, be they of what kind soever. It respects, indeed, afflictions mainly for the gospel, yet not exclusively to afflictions in common.

2. In the prosecution of this argument, the Apostle doth manifestly carry in his eye other tentations or sufferings than from persecution, as appears from the examples he allegeth to press them to this patience. For among others, and above all others, he brings the instance of Job and his, by name only, as well as of the prophets in general, whom, Christ says, they persecuted, Matt. v. 12. Thus, chap. v. 11, 'Ye have heard of the patience of Job.' His alleging the prophets is but a general: ver. 10, 'Take the prophets'—not naming any—'for an example of suffering and of patience.' But that of Job singularly, and by name. Now, surely he would not cite his most eminent example, to confirm his exhortation to this patience he intended, of one whose case did not come within the compass and dint of his exhortation. Let us, therefore, have recourse to Job's case and story. His losses were but providential from God. The Sabeans and Chaldeans plundered him of his goods, and slew his servants. And 'the fire of God,' or from God, 'is fallen from heaven,' so his messengers tell him, chap. i. 16. It is true it was the devil, out of spite, that moved them that did it; but they did it, not in a way of persecution, but as common enemies, as

when the clans of one country break in upon another. But it was God and the devil agreed it together; yea, and it was God gave first occasion to the devil to move him to have leave to do it. So as that was not for the gospel's sake in way of persecution. Nor did Job at all know of that transaction between God and Satan, not all that while his patience was in the exercise of it, but took all as the hand of God, though extraordinary.

If you now ask *a description of patience*, as it thus respects suffering the will of God, we must give it as it is in the word of God in the height, for that is the rule itself that directs to it, and not lown it to what is found in our hearts. And yet that which afterwards follows, and will confirm every tittle of it, is drawn mostly from examples of the saints, either in the Old or New Testaments, which shew that it is attainable, though with allowance to defects, which accompany all graces in this life.

It is a constant, thankful, joyful enduring, with perseverance to the end of a man's life, all the trials that are grievous, how great, how long, how hopeless soever as to coming out of them; mortifying and compescing the inordinacy of opposite passions, as fear, grief, care, anxiety, which will arise upon such afflictions; with submitting to God's will, for God's glory, and his good pleasure's sake; still blessing and sanctifying God in all, waiting on God, and relieving one's self by faith in what is to be had in God, and from God, in communion with him, and from his love, in this life; in expectation also of that glory which is the reward after this life ended.

I might, in this place, confirm every word and tittle of this description, either out of examples of holy men or the rules which the word gives. But I omit the set collection of such proofs here, because that, scatteredly, up and down, in the particulars that follow, this will be found performed.

2D GENERAL HEAD.

How patience is wrought.

Brethren, while I shew you how patience is wrought, I do withal shew you the way and means to obtain it; for by the same it is wrought, by the same it is nourished and maintained. And I shall not go out of the text for this.

There are two principles here that work patience. The first is faith: ver. 3, 'Knowing this, that the trying of your faith worketh patience.' And because, in Gal. v. 6, it is said, 'faith worketh by love,'—that is, faith worketh by love whatever it worketh,—therefore we must find also that love works patience. And that you have in ver. 12 too, 'Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.' Why doth he put in 'to them that love him,' whilst he speaks of him that endureth tentations, but because it is love enables a man to endure temptation?* So that faith in the first place, and then faith working by love in the second place, works patience or enduring.

And the confirmations of these two will give proofs to the latter parts of that description I gave of patience; to wit, those of the soul's relieving itself by faith, by what is to be had in God, &c.

I. *How doth faith work patience?*

Ans.—First, in the general, faith is the substance of things hoped for, and

* 'Admonet victores omnium tentationum fore, qui Deum amant. Nec aliâ de causâ nos animo defici cum tentamur, nisi quia prevalet mundi amor.'—*Calvin in verba.*

indeed of all things that are revealed in the word; that is, it makes them subsistent and real to a man's soul. Faith does this, as the eleventh to the Hebrews shews. And thereupon faith hath all the motives and considerations that the whole word affords, all which it brings in to the soul, and makes them subsistent to it, to support it in trials. All is let in by faith; that is the tunnel that fills the vessel. And by thus bringing home to a man's soul all the considerations the word affords, which may induce a man to patience, it works it. This is but general.

These considerations in the word are infinite, and I cannot stand to instance; I will only give what are most proper to faith.

First of all, *Faith hath a privative, emptying work.* It empties the soul of all its own worth, and righteousness, and excellency in its own eyes, and gives a thorough sight unto the soul of the sinfulness of sin, of its spiritual sins, and contrarieties of all in itself unto holiness and faith; and withal fully convinceth it of its just deservedness to be utterly destroyed, and therefore much more of its due desert of all or any afflictions whatever, they being any or all of them far less than destruction itself. And in the sight and sense of these faith lays the soul a poor, empty, naked, wretched creature in all spiritual respects, both in the sight and presence of God and in its own eyes. And this helps greatly towards working patience. You shall observe, in that golden chain of graces, whereof each latter link depends upon the former, Matt. v. 3–5, how poverty of spirit is placed first: 'Blessed are the poor in spirit,' that is, that are emptied of themselves, look upon themselves as having nothing, deserving nothing, able to do nothing spiritually. And this true poverty of spirit they have from faith wrought; for blessedness is only pronounced of them that believe, and of the fruits of faith in them, according to that, Rom. iv. 7–9. Then, secondly, follows, 'Blessed are they that mourn,' namely, for their sins; that in the second place. And then, thirdly, 'Blessed are the meek,' that is, those who, in the sight of their poverty and sinfulness, lie at God's feet, so subdued and affected as God may do what he will to them or with them. Thus it is with them when they are thus emptied, which is when they have seen their sins and deservedness to be destroyed, and are humbled for them and mourn for them. These foregoing dispositions work meekness, submission to God. They have nothing to say against whatever he shall do, but to justify God in all, and to condemn themselves. And all these make them willing and patient to take any thing well at the hands of God. It is an excellent speech, to our purpose, of the church in that humbled frame of heart you find her in, Lam. iii. 39, 'Wherefore doth a living man complain, a man for the punishment of his sins?' The church expresseth it as the most brutish, improper incongruity, unbecoming a man, such as there could not be imagined a greater. What? for a man to complain and think much at the punishment of his sins! a man to murmur, as the word is, against God! a sinful man against the holy God, his righteous judge! And it is certain that thinking much is the ground of all impatiency; and, on the contrary, a submiss temper of spirit unto God is the ground of all patience. But why doth she put in, besides, to convince such a one of the folly, injustice, and iniquity of it, that he is a living man; 'Why doth a living man complain?' Art thou alive? Art a living man still in this world? Then hast thou little cause to complain, whatever thy misery be. Whilst thou art alive, thou art not destroyed. Consider how hell and destruction is thy portion, and the due punishment of thy sins; and so thou hast infinitely less than thou deservest, and therefore thou hast no reason to complain. The church, out of her own sense and ap-

prehension of this, had said before, ver. 22, 'It is of the Lord's mercies that we are not consumed.' She saith not, that our goods are not consumed, or that our houses are not burnt; for indeed that was the church's very case when she spake this. Jerusalem was burnt, their women ravished, their goods plundered, their bodies famished, as you read in the same Lamentations almost everywhere. But yet there was a remnant of persons who were not consumed; and this, said she, is of the Lord's mercies, of his tender mercies, out of his bowels, as the word there is. And this being less than destruction, or being consumed, is her reason for that expostulation forementioned, ver. 39. As also of that her so great submission, from that ver. 22 unto the 39th verse. You find the very same to this, as a ground of patience, expressed elsewhere, after the captivity ended: Ezra ix. 13, 'Thou our God hast punished us less than our iniquities deserve, after all that is come upon us for our evil deeds,' say they, 'and for our great trespasses.' Shall, then, a living man complain for the punishment of his sin, when it is so infinitely far less than he deserves? This consideration works patience, as it hath reason. If a man deserves to be hanged, drawn, and quartered, and he is but burnt in the hand, shall this man complain? Let that man down on his knees at the bar, and thank the judge or prince that he had not his due desert, the gallows. And the consideration of this is that also which makes a man accept the punishment of his iniquity, as you have it in Lev. xxvi. 41, 'If ye accept the punishment,' &c.; that is, if ye kiss the rod. And what makes a man come to accept the punishment of his iniquities? Oh! the punishment of my iniquity is infinitely far less than I deserve, for, thinks he, damnation is my portion. This is the first thing that works patience, the consideration of our own deservedness to be destroyed, and this is from the emptying work of faith.

Secondly, *Faith brings home to a man's soul the dominion of God, and the sovereignty of that dominion over a man's soul and person,* to do what he will with them; and that may very well hush and quiet a man. In Job ix. 12, 'Behold, he taketh away,' (destroys a city, a nation, suppose, as in chap. xii. 23, 'He increaseth the nations, and destroys them; enlargeth the nations, and straitens them again,') and 'who can hinder him?'—as in that chap. ix.,—'and who will say unto him, What dost thou?' As it follows, 'If God will not withdraw his anger, the proud helpers stoop under him;' or, 'the helpers of strength,' as in the margin, 'they bow under him.' He took away your goods, and who could hinder him? The fire burnt this city, notwithstanding all the inhabitants that were interested, and able to have quenched it; yet the strong helpers stood helpless, looking on, weeping, shaking their heads, and crying, Alas! For why? Who could hinder him? They all bowed under him. And again, Job xxxiv. 31, 'Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more.' For, as ver. 33, 'Should it'—the evil or the good he is pleased to bring on thee—'be according to thy mind?' (*Heb.*, Should it be 'from with thee?') that is, from what is in and with thee. Must he ask counsel first of thee, and know what thy mind is? 'He will recompense it,' or dispense it as he pleaseth, 'whether thou refuse, or whether thou choose,'—that is, whether thy mind be for or against it,—'and not I.' (This is the speech of Elihu in the person of God, and on his behalf.) That is, Shouldest thou dispose of all these things for me, and not I myself? says God. This may and must silence all and every man, as well as it did Job there. For it follows, 'Therefore speak,' if thou hast anything to say against this, 'what thou knowest.' As if he had said, This is not to be contradicted, but to be wholly submitted to.

But, my brethren, faith brings home to the heart a message of a higher sovereignty, even of love from God borne to you, and tells all you that sincerely profess an interest in God, that God hath shewn his absolute dominion already towards you in saving your souls. It is an absolute dominion that, as Rom. ix. shews. And what else is the meaning of that speech, 'I will be merciful to whom I will be merciful?' It is a speech of dominion. Well, hath God shewed his dominion in saving thy soul with difference? hath he shewn it on this, the good side? Then truly thou mayest very well give him leave to exercise his dominion over all else that thou hast; thou mayest very well be content he shew his dominion upon thy lumber and thy appurtenances. He might have shewn his dominion in destroying both your goods and souls too, as he did the Sodomites when he burnt their city.

But, thirdly, *Faith brings home the love of God*, the soul's interest in God, with a communion and fellowship with God, which may well serve to strengthen patience in the greatest distresses. This you see in David at Ziklag, when the city was burnt,—I therefore instance in it,—and his goods all plundered, and his wives carried away. And David was greatly distressed, the people talking of stoning him. Then it is said, 'but David encouraged himself in the Lord his God.' His interest in him, and the coming in of his love, as being his God, did hearten and strengthen him against all, 1 Sam. xxx. 6. Likewise, in extremity of famine, when there was not bread, nor oil, nor wine, nor meat to eat, this wrought the like, Hab. iii. 17, 18, 'Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no more herd in the stalls;' —here are all those things enumerated as wanting that are the means to support life and nature, and it is the want of food and raiment for you and yours that you fear in the loss of your goods, and loss of your livelihoods; —'yet,' says he, 'I will rejoice in the Lord, I will joy in the God of my salvation.' A man hath all in God before him still. And faith brings home all in God, or carries the heart out unto God, to fetch in comfort from him, in these the greatest extremities. There are two things there distinct. He first says he will rejoice in the Lord, even in what the Lord is in himself: a God blessed for ever, Amen! And if God be happy and blessed for evermore, I cannot be miserable, says that soul that can rejoice in this, that however God enjoys a perfect blessedness; and I do so rejoice in that, that whilst God continues to be God, and these apprehensions and disposition of heart do but continue in me, I have enough. The second is, that he is my God, the God of my salvation; so Habakkuk, 'I will joy in the God of my salvation.' And then to be sure, while he is happy, I shall be happy indeed. 'The Lord is my portion, saith my soul,' Lam. iii., in the midst of those troubles. The Lord help us to faith!

My brethren, the love of God brought in by faith will help a man to bear up under any condition. You know that place, Rom. viii.; he had triumphed in the love of God, ver. 31, 'If God be for us, who can be against us?' And ver. 35, 'Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or sword?' Mark his resolution, expressed thereupon, in ver. 37, 'Nay, in all these things we are more than conquerors through him that loved us.' That speech, 'Nay, in all these things,' &c., is a triumphant slighting of all he had reckoned up, and it was all any way formidable, or that might be judged opposite to our comforts in this world, which he had reckoned up; and yet speaks at that rate as if faith on the love of God and Christ scorned such low and weak and

poor adversaries, as not enough, or not of might enough for them to try their strength upon; and is as if he had said, Are these all that come out against us, and threaten to hurt us? But are these all indeed? Nay then, says he, if these be all, we are safe enough; we are more than conquerors in all these. But how comes this to pass? It is added, 'through him that loved us.' Not only in that he, loving us, joins his strength to ours to support us, but it is also meant *objectivè*, that the love of God and Christ coming in fresh upon our hearts, the apprehension of that is sufficient; and in that respect he says, 'through him that loved us.' It is *objectivè* spoken of Christ's love, as it is the object of our faith, and not *assistenter*. We are more than conquerors through his love taken in by us, and shed abroad in our hearts; and by reason that his love comes in and supports us under all, and helps us to conquer all. As faith hath all in God to rejoice in, and so helps the soul to patience; so especially it hath its love, in all sorts of distresses.

Fourthly, *Faith tells us that there will be a good issue of all as to the other world;* yea, and in this world also, in such things that relate to that world, Luke xxi. 18, 19. He had spoken before in that chapter of the greatest distresses that could befall men,—as, if you read the verses before, appeareth,—and also of such as should fall upon the people of God amongst them personally, as well as upon the nation of the Jews in their final desolation. And besides that common calamity which befell the people of God, with the rest of that nation, he says, over and above, they shall first 'lay their hands on you,' ver. 12, 'and persecute you, delivering you up to the synagogues, and into prisons, and shall put some of you to death;'—it is in all three Evangelists;—and in ver. 16, 'Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and ye shall be hated of all men for my name's sake.' But, says he, comfort yourselves with what will certainly be the issue: ver. 18, 'There shall not a hair of your head perish.' How? Not a hair of your head perish! What a strange saying is this, when he had said just before they should be persecuted and put to death! How doth he say then, Not a hair of your head shall perish? Why, because the issue shall be such as should make amends for every hair. The soul shall say, I have not lost a hair. Nay, besides, those of you they cannot put to death shall have a hundred-fold, and that in this life, as elsewhere, in spiritual blessings. And faith, eyeing these things, relieves the soul. Observe but what follows there as to our purpose in hand, for which I quote this place, in ver. 19, the very next verse, 'In your patience possess your souls;' the meaning from the coherence is, You may well possess your souls in patience, for I have told you the issue will be most blessed and glorious.

Fifthly, *Faith brings in heaven as the reward of patient enduring;* thus, in chap. i. 12 of our Apostle, 'Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.' And this is the conclusion of his present discourse about patient enduring. 'When he is tried,' that is, when his trials are finished and gone through with; and his faith hath all along wrought patience in his course. It is persevering patience, or endurance, receives this crown. Other graces strive, but faith and patience, they are crowned.* And further, in proportion it holds that as a man's trials and temptations have been, and his patience suitable, such shall the greatness of his reward be, and accordingly measured forth unto him. And faith in the intuition of that glory heartens patience, Rom. v. Faith having caused us

* 'Omnes virtutes certant, sola patientia vincit et coronatur.'

first to 'rejoice in the hope of the glory of God,' ver. 2, causeth us also to 'glory in tribulations,' ver. 3, in the strength of our hope in that glory. Which hope is said further to be increased in us, through tribulations working patience, ver. 4. As thus, 'patience works experience,' ver. 5, that is, many a fresh experiment of our own graces and God's dealings in those trials; and those experiences do work up a hope or assurance of glory (as 1 John iii. 2) to that degree of firmness that maketh us not ashamed, not in respect only of the real disappointment of that glory at death, but not in a man's own hope thereof in his own heart,—for in respect to that hope of his this is spoken,—because that over and above, and besides those foresaid experiments, 'the love of God is shed abroad in our hearts by the Holy Ghost' himself immediately, 'who is given to us;' which shedding, &c., of God's love is no other than the earnest and prelibation of that glory. And this is given as the reward of our patience and tribulations, which are but the loss of things earthly, in exchange for which we receive this hope and beginning of glory. If thou hadst had all the brass and pewter that was in thy house, and hath been melted by this fire, therewithal turned into gold; and the stones that paved thy yards, or the bricks or lime that raised thy walls, all changed into precious stones; thy glass windows, that were dissolved, converted into diamonds,—thou hadst little cause to complain at the loss. Now read Isa. liv. 11, 12, 'O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires; I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.' And if thou hast gotten any increase of grace by these losses, then hath much of this in Isaiah been truly and spiritually fulfilled in thee. And these repairs are in this life. But besides that, 'Thou hast a building made without hands, eternal in the heavens,' 2 Cor. v. 1, which stands ready for thee. Those believing Hebrews might well suffer the spoiling of their goods with joy, whilst they found sealed, and put into their hearts, bills of exchange to receive all again in eternal treasures in heaven. But this was their very case: 'Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance,' Heb. x. 34. And this happy lot will come to be thine, if thou exercisest upon thy losses faith and patience. It follows in that Heb. x., the following verses, 'Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.'—This for faith's working patience.

II. *Our love to God works patience.* Love to God in us works patience, or faith by love, as I shewed out of ver. 12. Love to God makes us cleave to God, and so to follow him through all weathers and endurances. That great convert, in whom at his conversion faith and love were so abundant, as 1 Tim. i. 14,—his heart, through love to the name of Christ, caused him in the highest passion to utter, 'What mean you to weep and break my heart? for I am not ready to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus,' Acts xxi. 13. It was love to that name that fired him; yea, his love was wrought up to such an intense degree as he could have wished to have been accursed from Christ for God's glory in the conversion of his brethren, Rom. ix. I wonder how he would have done for patience under that curse, if in hell. But that love which wished that curse would have wrought it; and so thought he, or he would never have wished this. Upon the like account of love to this name, those two apostles

'rejoiced to suffer shame for his name,' as Acts v. 41. Love makes the glorifying of God and Christ, and the will of God, which is always for his glory, dearer than all things to us. Yea, that God should have his will, for his own glory,—'if it be the will of God,' says the Apostle,—of our sufferings, abundantly stills the heart in all. It is true, I may be punished in my afflictions for my sin, and I humble myself for that. But beyond that, it is the good pleasure of God so to have it; and I rejoice in that, says love, that his will is done, as truly that it is done upon me, as that by me. And good is the word of God in both; and hallowed be his name! In that Rom. viii., where, as you heard, 'we are more than conquerors in all these things through him that loved us,' that love of his to us is alone indeed openly or expressly mentioned, yet withal it is our love to him that tacitly is insinuated to be a concurrent cause therewith; you must take that in too. For the intent of those very words is, that the soul apprehending his love who is that lover,—τοῦ ἀγαπήσαντος,—as that word imports, out of a reciprocated love to him again, doth hearten us in the conflict unto this conquest. And yet there is one small word put in that further argues this; it is in ver. 36, 'For thy sake we are killed all the day long,'—our lives being in jeopardy every hour,—and 'we are counted as sheep for the slaughter.' And this 'for thy sake' you have in Ps. xliv., and he quotes it out from thence; 'As it is written,' says he, 'For thy sake,' &c. Now therefore it is evidently the love that is in us to him, and our cleaving to him therewith, that is there held forth as that which makes us willing to suffer and endure, in that it is for his sake. And although the Apostle in his discourse runs upon the magnifying God's love and Christ's love to us, as that which, apprehended and taken in by us, doth principally work this effect; yet the Psalmist, on the other side, sets out the love of the church to God as the concurrent cause: ver. 17, 'All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.' And, ver. 18–22, 'Our heart is not turned back, neither have our steps declined from thy way; though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.' If faith and love once but say, It is for thy sake, O God; Why then, says patience, I can bear it, yea, rejoice in it, for his sake that loved me. And look, as the Apostle says he could do all things through Christ that strengthened him, so love can do all things for Christ that loved him, and gave himself for him.

And, to conclude this—

If love to our brethren, which springs from love to God, works so great a patience towards them; as in that scripture, 'Love suffereth long, and is kind; envieth not, rejoiceth not in evil; bears all things, hopes all things, endures all things,' 1 Cor. xiii.; all which is spoken, as in those words, of our love to man; though it was our love to God that is urged and spoken of in all the words before, and is the spring of this our love to man. Now if love, I say, unto man works so much patience in things, perhaps, that are yet injurious to us, and not only burdensome, from them,—and in a manner all those elogies of love there do run upon and speak patience; that patience being the proper fruit of that love; what else do suffering long, bearing and enduring all things, with the rest, sound and signify?—then much more, I say, will love unto God, the cause of this love to our brethren, enable us to

do the like towards him who can do us no wrong nor hurt, but is holy and righteous in all his works; and all whose ways and goings forth to us are mercy and truth; and for whose sake also it is that we bear so with our brethren; and who hath loved and given his Son for us. It was a great speech of a holy soul, in an unkindly trial from man: That man should deal thus with me, I should have much ado to bear it, (as David said, Ps. lv. 12,) but it is God, and I can take anything well at his hands.—And this for the second general head.

SECTION III.

3D GENERAL HEAD.

What is the perfect work of patience.

IN general, a thing then is perfect when all the parts that belong to it are finished. As then the creation of the world is said to be perfect when, as Gen. ii. 1, 2, 'The heavens and the earth were finished, and the host of them.' So when all the whole of the work of patience in its several parts, &c., is accomplished, then patience hath its perfect work.

There are four branches of this head that complete it:—

1. *Its privative work.*
2. *Its positive acts.*
3. *Its positive fruits.*
4. *Its adjuncts of perfection.*

All which go to make patience perfect. And the proofs thereof will confirm every tittle of the fore-part and body of that description I gave of patience, page 438.

First Branch.—Its privative work.

I begin with its privative work. And that lies in this: when faith by patience doth mortify turbulent passions that still arise, and are opposites thereto. And as love, when perfect, casts out fear, 1 John iv. 18, so then patience is perfect when it expels those contrary passions; or else likewise, too intense thoughts, or porings upon our misery and crosses, so as our minds are chained and tied to those objects, and taken off from all other. I take thoughts in, because Christ says, Luke xxiv. 38, 'Why do thoughts arise in your hearts? Why are you troubled?' For when troubles sink deep, they send thoughts up fast; as when weights are hung upon a clock or jack, they make the wheels run swiftly. And so inordinate affections cause an inordinacy of thoughts, and a fixing our minds to one thing; as upon what we have lost, or are like to suffer. Now perfect patience corrects and orders the extravagancies of all these, reduceth a man to possess his own soul; as Christ's phrase is, in Luke xxi. 19, 'In your patience possess ye your souls,' and thereby to dwell in a man's self; whereas the violence of such affections hurry us out of ourselves, and throw our souls out of doors, that we are not within, or ourselves.

To instance in some particular passions:—

1. *Inordinate grief.* You know how Job's patience is cried up, and that by our Apostle. For when he suffered the loss of all, both his children and estate, &c., yet he expressed no grief, no trouble at all, that we read of, upon the hearsay and tidings thereof; and sure if there had been any upon those occasions, the story would have told it, as it doth his other impatiences, which were upon other and higher pressures of another kind, afterwards. But all you read of him upon occasion of those outward losses in chap. i. is all mere patience and submission to God. 'The Lord,' says he, 'gave, and

the Lord hath taken away,'—and it is the Lord who hath done both,—'and blessed be the name of the Lord' for both. And 'in all this charged not God foolishly,' says the last verse.

2. *Envy and passionate anger.* (1.) *Envy*, which is apt to rise when others have no such afflictions or losses. As that such and such a one, and of my rank, should escape with his goods, &c., when the loss falls heavy on me, saith the sad heart. This secretly regrets. Good people are greatly apt to this. 'The spirit that is in us'—in us saints—'lusteth to envy.' But God in the end 'gives more grace;' that is, when men are humbled, as there it is said, and broken, which is usually when they have been exercised with great sufferings. The different condition of the holy apostles and some other Christians in those primitive times, gives demonstration of such a patience in this case. There were no men so eminent for sufferings and patience, next the Lord Christ, as the apostles were, who yet viewing other Christians, (as take the Corinthians, 1 Cor. iv. 8, 9,) how they were full, &c., 'Now ye are full, now ye are rich, ye have reigned as kings without us.' It was a city very rich, and the Christians in it had a fulness of outward things when he wrote this; they were full and rich. But as for us, says he, 'God hath set forth us apostles last, as it were appointed to death,' &c. 'Ye are honourable, but we are despised; we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day.' And yet he did not at all envy this their fulness in the least. No, he wisheth them all true prosperity: 'Would to God ye did reign,' ver. 8, that is, in true and spiritual respects; he wisheth them all good rather, in all inward enjoyments of God and Christ, together with their outward riches, &c. Now what was it that had so much rooted up envy, &c., in him and the other his fellow-apostles? It was his sufferings and wants, and their being made spectacles to angels and men, as there. This had wrought his and their spirits to this. In the Old Testament, Joshua, though he proved a man of a choice spirit, yet when he was young in years, and but a young beginner in grace, envy rose up in him, for his good master, Moses' sake. Eldad and Medad prophesy, says he, Num. xi. 29; 'but Moses said to him, Enviest thou for my sake?' and so reproved him; and thereupon expresseth his own heart thus: 'Would God that all the Lord's people were prophets; and that the Lord would put his Spirit upon them!' Now, whence arose this blessed disposition of heart, thus free from envy in him? In the very next chapter you meet with another instance, which gives a true account both of his not envying others, as also in bearing the envy of others against himself, sharpened with the highest provocations unto *anger*, (which was the 2d,) it being as unkindly as unreasonable. It was the envy of his own only brother and sister, for this, that God had chosen him to utter his mind by unto his people, and reveal himself so as never to any man, as God's testimony of him is in that 12th chapter. Whereupon they had said, ver. 2, 'Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?' Thereupon follows the account, or bottom disposition of spirit, which made him bear both this and the former, ver. 3, 'Now the man Moses was very meek, above all the men which were upon the face of the earth.' And so, good man, he would himself have passed this by, and have taken no notice at all of this affront; but that God, it is there said, heard it, as noting that he would not put it up so for Moses' sake. Now what was it had tamed and made Moses thus meek and calm

and passive? Certainly his great afflictions. And his faith, having been exercised thereby, had wrought patience in him: Heb. xi. 24, 25, 'By faith he chose rather to suffer affliction,' &c.; and accordingly had lived forty years a mean shepherd, a servile life, an exile, a banished man from Pharaoh's court, honours, and pleasures of it, as an underling, in hardship and durance. And it was a sudden trial, for he fled for his life at an hour's warning, as well as a sore and long trial of forty years; and these sufferings, as great as any man's in that age, made him meek, 'very meek,' which word the Dutch Annotators render 'patient.' The Hebrew word hath affinity with afflictions, saith Ainsworth, which had taught him patience, as sufferings did Christ, whose type he was, Heb. v. 8. These had subdued anger and envy in him unto this so high a degree, and patience had its perfect work. For otherwise we find he could be angry at times, Exod. xi. 8, xvi. 20, xxxii. 19; Lev. x. 16; Num. xvi. 15, xxxi. 14, xx. 10, 11; as Ainsworth hath collected them.

Jesus Christ hath taught us a lesson against this envy, Matt. xx. 15, 'Shall I not do what I will with mine own?' Are not all things mine? And wilt thou envy that I have taken them from thee, and not done so from another? 'Shall thine eye be evil, because I am good?' Shall a man be sick that another is in health?

3. *Inordinate fears.* When too much trouble comes upon us, we use to fear too much at the present; and are apt to project a thousand things for the future, as that poverty and beggary will follow. Many such fears lay hold upon us, because we see God's anger hath begun, and we know not the worst, nor when or where it will end. But, saith Christ, Rev. ii. 10, 'Fear none of those things that thou shalt suffer: be thou faithful unto death, and I will give thee a crown of life.' Faith and faithfulness unto God, or constancy in enduring unto death, he here opposeth to fear; and faith works patience, and patience eats out fear. Fortitude and courage differ from patience in this, that a stout courage in a man of a great spirit will indeed overcome fear, if so be he sees any hope of evading, and so will rouse a man's spirit up to resistance and defence. But patience, though it sees no hope as to this life, yea, nothing but present death before it, it will yet strengthen the heart to bear it, and make a man faithful unto death, and constant, without prevailing fears, even unto death.

4. *Murmuring against God.* Patience works out that. As in Job, the devil projected his blaspheming: 'He will blaspheme thee to thy face.' He made sure account of it, and would needs turn prophet, and prophesy what Job would do, and that before God. But the devil was befooled, and proved a lying prophet. Job, instead of blaspheming God, blesseth God. 'In all this Job charged not God foolishly.' I may say of it, as in the Revelation twice it is said of the saints, Here was the patience of Job. And it was that patient frame of spirit that God had wrought in him, which the Scripture so extols, that enabled him hereunto.

5. *Faith by patience mortifies inordinate cares.* Against the times of those great distresses that were to come upon the Jewish nation, and among them upon the Christian Jews in that nation, before the destruction of Jerusalem, which would try every vein in their hearts, Christ gives two special exhortations, besides divers others, Luke xxi. The first, 'In your patience'—that is, that patience which is truly Christian and properly yours—'possess your own souls,' ver. 19. The second, 'Take heed to yourselves, lest at any time your hearts be overcharged with the cares of this life'—*μέριμναι*. Cares do, as the word imports, distract the soul, scatter it into wild thoughts and wandering anxieties. But patience, which Christ first exhorts to, calls all

in, and orders all to keep home, and not to stir out of doors abroad; composeth all, so as a man possesseth his own soul. In Phil. iv. 6, 7, 'Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God,' &c. I instance likewise for this in the difference of the two grounds in the parable of the sower, Luke viii. 14, 15. Of the thorny ground it is said, that 'the word was choked by the cares of the world;' but of the good ground oppositely, that it 'brings forth fruit with patience.' Patience is contrary unto cares, as well as unto unquietness, or to other inordinate affections.

This for patience, its privative work.

Second Branch of the 3d General Head.—Its positive acts.

I come, secondly, to positive acts and workings of patience, which are many. To begin with the lowest, and so rise to the higher:—

1. Patience includes and comprehends *an act of waiting upon God,* and his good pleasure. Waiting is an act of faith continued or lengthened out; and where faith would of itself be short-winded, patience ekes it out. The daughter helps the mother, with an expectation of a happy issue. You find waiting involved in patience as an eminent act thereof, James v. 7, 'Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.' Look, how and in what manner the husbandman waits, so he sets out and exhorts a Christian patient man should do. Mic. vii. 7, 'Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me,' &c., 'until he plead my cause, and execute judgment for me,' &c., ver. 9.

2. It is *a waiting with quietness.* And that is patience' work too. Patience is not an enduring simply by force, which we call patience perforce, but with quietness. In Lam. iii., the church, in her doleful condition, expresseth the actings and workings of her own soul; although she speaks in the third person, which is usual in the Scripture, yet she means herself: ver. 26, 'It is good that a man should both hope and quietly wait for the salvation of the Lord.' This was uttered when she was under the yoke, and so was a fruit of patience. Ver. 27, 'It is good for a man that he bear the yoke in his youth.' It is the nature of faith to quiet the heart in God;—*Fides habet vim quietativam.* Isa. xxvi. 3, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.' And, chap. xxx. 15, 'In quietness and confidence shall be your strength.' And when faith hath wrought patience, it quiets the heart much more. Patience speaks quietness in the very sound of it; and the reason is because it hath a strength accompanies it, Col. i. 11, 'Strengthened with all might, unto all patience and long-suffering.' And thence so far forth as faith and patience do strengthen the heart, so far we are able to bear, and that with quietness. 'Let not your hearts be troubled,' saith Christ, John xiv. Why? 'You believe in God, believe also in me.' Faith on them will cause trouble to fly away, which is a great part of Christ's meaning when he says, 'In patience possess your souls,'—that is, dwell quietly in your own spirits, as a man doth in his house, which our law terms his castle.

3. Patience *carries on the heart without fainting or discouragement.* 'For this cause we faint not.' Isa. xlii. 4; the meekness and patience of Christ is there first set forth: ver. 2, 'He shall not cry, nor lift up his voice in the streets.' Then follows, ver. 4, 'He shall not fail nor be discouraged,'—

not be broken, as the Hebrew is,—that is, in spirit, so as to cease from what God had given him to do or suffer; he should go on with his work till he had perfected it.

4. Patience in all sufferings *submits to God, and the will of God.* The Apostle sedulously puts in 'if it be the will of God,' when he had occasion to mention their sufferings, and he doth it twice: 1 Peter iii. 17, 'If it be the will of God that ye suffer;' and chap. iv. 19, 'Wherefore let him that suffers according to the will of God,' &c. And in chap. i. 6, 'If need be,' that is, if God see it requisite to bring them on you. And the Apostle would needs bring these clauses in, though by way of parenthesis; so in two of these places mentioned. The stronger the sufferings are, the stronger is the will of God in bringing those sufferings. And it is patience in the soul that works the heart to submission to that will, Ps. xxxix. 9, 'I was dumb, I opened not my mouth; because thou didst it.' Then, when he confessed his sin of Bathsheba and murdering Uriah, he considered not the wrong done them, in comparison of that he had done against God therein. 'Against thee, against thee only, have I sinned, and done this evil in thy sight,' Ps. li. And now, when a retaliation for that sin, in the rebellion of his own son Absalom, came upon him, and Shimei had likewise bitterly cursed and reviled him,—which some latter expositors have deemed to have been the occasions of that psalm,*—he in like manner, in this his punishment, layeth aside the consideration of all instruments that had brought those evils on him, whoever they were, whether it were these or some other, and looks only unto God, and submits, 'because thou hast done it.' And though he confesseth that he was in a fume at first, notwithstanding his fixed resolution to have been dumb as for speaking anything that should savour of murmuring before men; yet his flesh and corruption boiled within him, as that useth to rise and work in us first: so ver. 2, 3, 'I was dumb with silence, I held my peace, even from good: and my sorrow was stirred,' or my distemper wrought the more. 'My heart was hot within me, whilst I was musing the fire burned: then spake I with my tongue.' And what he spake savours of a man weary of life itself. For he would needs know of God when his life should be at end; thus, ver. 4, 'so impatient was he.' Yea, but then when his grace came more deeply and thoroughly to be stirred, and patience to have its perfect work, he then considers God's hand alone in it; how that it was he had stirred up the spirits of these wicked ones against him, and found that himself had to do with God alone. And then he was dumb and silent indeed to purpose. And truly his heart at that time, if the occasion were that of Shimei and Absalom, had been wrought up into as blessed a frame of submission to God as ever before or after, in all his lifetime, as his words in that chapter before mentioned do declare, 2 Sam. xv. 25, 26, 'And David said, If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it,'—viz., the ark,—'and his habitation: but if he thus say, I have no delight in thee; behold, here I am, let him do to me as seemeth good unto him.' He herein perfectly gives up himself to God's good pleasure. And it is as if he had said, If it be good in his eyes so to deal, it shall be so in mine; I wholly give myself up unto whatever his de-

* See Piscator and the Dutch Annotat.—And the ground why it may be so judged is the conformity which these passages in the psalm—ver. 8, 'Make me not the reproach of the foolish,' and this specially, ver. 9, 'I opened not my mouth, because thou didst it'—do hold with that story, 2 Sam. xvi. 10, 11, when Shimei did curse him, upon occasion of which David similarly spake thus, 'The Lord hath said to him, Curse David. Who shall then say, Wherefore hast thou done so? Let him alone; the Lord hath bidden him.' Which is just as here, 'the Lord hath done it.'

sign is upon me. Yea, he casts away himself into the supposition of God's having no delight in him; which is the most afflicting supposition a godly man can make to himself of all other; so perfectly did his will apply itself to God's will. He had professed his waiting on God just before in that psalm, 'Now, Lord, what do I wait for? my hope is in thee.' And now he adds, 'I am dumb,' so for the present; and, 'I will be dumb,' so for the future: I will never open my mouth about it. Piscator and the Dutch Annotator read it thus, in both tenses.

5. Patience makes a man not dumb only, or not to open his mouth through submission, but it *makes him put his mouth in the dust;* whereby a deeper humiliation and submission is yet expressed. It is a further humiliation to lie at God's feet with his face on the dust, which is as low as the person can go: that if God will tread and trample upon him, there he is; and in that posture presents and declares himself ready for that, or any dispensation from God. Lam. iii., the church did not only wait, ver. 25, and 'wait quietly,' ver. 26, and then 'sit down' and 'keep silence,' ver. 28, but did 'put her mouth in the dust,' ver. 29.

But you will say, All this was done when the soul had hope, as appears in those words in that Lam. iii. 26, 'It is good that a man should hope and wait quietly;' and, ver. 29, 'He puts his mouth in the dust, if so be there may be hope.' And, indeed, David, in the 39th Psalm, and likewise in those places cited of him out of Samuel, had hope concerning that particular thing he yet submitted unto God in, as at the 7th verse of that psalm appears: 'And now, Lord, what do I wait for? my hope is in thee;' and then mentions the deliverance wherein his hope lay, in ver. 8–10. And thus when Shimei cursed him, his soul in like manner did gather up hope the more upon it that God would bless him: 2 Sam. xvi. 12, 'It may be the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.' But yet, I confess, his hope there, and the church's before, did each rise up but to an 'it may be.'

6. But gospel patience, sixthly, will work an effect, when there is no hope, *as to the things and concernments of this life.* David and the church said, 'If there may be hope;' but patience will say, If there be no hope—that is, in this life—that ever I should come out of this trouble. I differenced patience from Christian fortitude before by this. The apostles did put primitive Christians over to the day of the restitution of all things, and the refreshing that should be then. Thus, James v. 7, 8, 'Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, till he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.' As if he had said, As for your pressures, I can give you no hope of release out of them during this life; but let your hearts fixedly make account of no other outward refreshment but that which shall be then by the coming of Christ, which will be spiritual in glory. And his similitude of the husbandman's waiting for the harvest declares thus much: ver. 7, 'Behold, the husbandman waits for the precious fruit of the earth,' &c. Poor man, he doth not reap this precious fruit of the earth until the harvest. He parts with precious seed, and as unto him, it is until the harvest-time as good as lost. The Psalmist hath the same comparison, 'They sow precious seed, and they go weeping,' as loath to part with it, 'but shall return rejoicing, bringing their sheaves with them.' Brethren, there is a harvest a-coming, and joy sown for the upright in heart, against that time. It is now but sown, but must come up one day.

But although the husbandman in all appearance looks upon all as lost until the harvest; yet, however, he hath before then, in the meanwhile, the early and the latter rain: and they give hope of a harvest, whilst he sees and finds God blessing and following his corn with rain upon his ground. This as to the husbandman's hope, which is the Apostle's similitude. And as to the Christian's hope, I understand by the early and latter rain, according to the course of the similitude, to be signified those illapses from heaven, those refreshing bedewments which the Holy Ghost vouchsafeth all along to such an expectant's soul, as earnests of heaven, and pledges of God's certain intending to give him his expected harvest, according to the proportion of his patience and waiting. But still all these hopes wholly respect that other life; but as to this life, the Apostle gives no other hopes for them. Nor no more doth the Apostle to the Hebrews, chap. x. 36, whilst he thus speaks, 'Ye have need of patience,' even to the end of your lives; for it follows, 'that after you have done the will of God, you may inherit the promises.' Still you will need patience to your very last. We use to speak the same to a man whose case is remediless: You had need of patience, for your condition is not like to be bettered. These had suffered the spoiling of their goods already, ver. 33, and had 'endured a great fight of afflictions,' as there. Well, but the storm is not yet over: you have need of patience still, you are never like to have your goods and estates again, and I can give you, says he, no other hope but that you would patiently wait for the restitution of all things, which is to be at the day of judgment; for so it follows, ver. 37, 'For yet a little while, and he that shall come will come, and will not tarry.' And therefore 'cast not away your confidence, which hath great recompence of reward,' ver. 35. So that all the hope in this life is, that the time will not be long.

7. A seventh act or work of patience is, it *causeth the soul to sanctify God in a man's heart*, all sorts of ways. I shall still instance, as I have done, more specially in Job's carriage, whose patience is so cried up by our Apostle. When his outward losses of children, &c., had their full accomplishment, and the sad tidings thereof had filled his ears and heart, chap. i., by messenger after messenger, till he had no more to lose, the text tells us, ver. 20, 'He fell down on the ground, and worshipped.' He had been frequent in worshipping before, and that upon occasion of his children, that they might not sin, so you read, ver. 5; but all those, his foregone worship, sacrifices, and prayers, could not prevail with God to preserve them, nor his goods neither. But now when they are all gone, the first thing he does is, he falls down and worships.

Quest.—What may that contain in it?

Ans.—I shall limit myself unto what his speech thereupon doth utter, and the posture of his worshipping doth signify, both plainly shewing what was in his heart that moved him so to do, and moved within him in the doing it.

1. He adores God in his sovereignty, both in his falling down, as also in those words, 'The Lord hath given, and the Lord hath taken.' He is Lord, says he, the Lord of all. All was his own; and shall he not do what he will with his own? as Matt. xx. 15. I am the clay, he is the potter. He is the Lord of me, and all. Job had prayed for his sons, as we did for the city, so far as he had then in his view what might then concern them; but for all his good prayers for them, God took them away by a violent death: and herein God seemeth angry with his prayers, as with ours for the city; yet Job begins to worship him afresh, and adores him after all. And it was the

first thing he applied himself unto. Faith and patience will cause the heart to apply itself to God in all sorts of dealings, and will vent and utter gracious dispositions some way or other. And to adore God, which was most suitable to this condition he was in, is a higher act than to pray, simply considered, though it be done mostly in prayer. And as thus at first, so he retained this practice and principle all along, although he did grow very unquiet when his sins and God's wrath came in upon him. Yet however impatient he otherwise were, he still afterwards continued in this manner to adore, and fall down before God at times. Thus, in chap. xxiii. 11, 12, you shall see how this poor man falls down before God, and submits to him. He first professeth his integrity, at ver. 10, and his faith as to the issue of his trials, that all would be for good: 'He knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held his steps,' &c. As if he had said, But yet for all he knew my holy walking with him, his resolution and design upon me, thus to try me, went on. And all my prayers beforehand could not turn him therefrom, as follows ver. 13, 14, 'But he is of one mind, and who can turn him? and what his soul desireth, even that he doth: for he performeth the thing that is appointed for me;'—what is my lot from him, as this was, I must take it and submit to it;—'and many such things are with him,' many such strange and wonderful unusual dealings are with him, and we must magnify him in all. It is God's sovereignty, you see, which he here adores and falls down before. And this passage you may set upon the score of those eminent speeches wherein he expressed his patience, which the Scripture commends it for; and in the issue of his worst fits, we find him still adoring and submitting to God.

2. Secondly, he humbles himself to the dust, falls down to the ground. First, as himself was a creature, poor and emptied of all. Alas! what am I, says he, or what have I to challenge or assume to myself as mine? What have I, or am I, that I have not received? A poor naked thing I came into the world at first; and but as poor and naked am I now, when bereft of all my goods; and as naked I must return. I had nothing at first, and I have but nothing now, and I shall carry nothing with me into the other world. Thus spake he.

When Jacob was in hazard of, and thought he should lose his goods, and children, and all, as Job here actually lost both, see how beforehand he humbles and debaseth himself,—as you read in Gen. xxxii. 10,—and how greatly, before the Lord: 'I am less than the least of thy mercies.' I am not worthy of a bit of bread, and thou gavest me all I have. And what was I once? He considers, as Job, his original condition, both as to matter of estate and children. I came over Jordan but with this staff; I had no more, says he, and now I have two bands, both of cattle and children. And if God take all, I am but where I was, and where he once found me. And truly Jacob's best policy and design was to have compounded the matter, and if he could but save half of either, ver. 8; if he might have half his estate, and half his children, he should have been, considering the hazard of all, something well appeased: but now he puts in with God for the whole. His thus humbling of himself was before he had lost anything, to the end to preserve it, and Job's was when he had lost all; but both express the same humility.

And as you find him here humbled, as a poor creature, as poor as ever any was; so elsewhere as deeply broken for his being a sinner, and professing himself to be as naked and empty in respect of any righteousness of his own, or of anything he had to stand upon in the sight of God. The great Apostle

doth not more divest himself thereof, in Phil. iii., than holy Job doth in chap. ix. 2, 'I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand.' And yet more deeply and expressly, ver. 20, 21, 'If I justify myself, mine own mouth'—I sinning in all my speeches, and even in this now whilst I speak it—'shall condemn me: if I say, I am perfect, it shall also prove me perverse.' His meaning further is, Had I never so perfect an inherent holiness, yet if I come before God to be justified, 'I know not mine own soul,' * as he there adds; that is, I look at nothing in my own soul, I utterly renounce all in it: yea, 'I would despise my life;' that is, all that holiness I have in the course of my life exercised, and had in me, I despise it, I count it dross and dung. Though as for an integrity, in point of sanctification, he stood upon his points with God himself.

We find other saints in their distresses to have been patient in the sense of their sins. I might instance in David, how he humbled himself in that great distress which we spake of, and which silenced him so, as you heard in that fore-cited Psalm xxxix. 'Deliver me from all my transgressions,' saith he, ver 8. The remembrance of those struck him dumb before God; for that speech immediately follows, ver. 9. So the church, Mic. vii. 9, 'I will bear the indignation of the Lord, for I have sinned against him.'

3. A third act comprehended in Job's worshipping God is his blessing God, as his words therewith also uttered shew; which blessed frame and disposition of spirit his faith by patience had wrought in him upon this occasion. Lo! his high sufferings cause him to bless the Lord. 'Blessed be the name of the Lord,' says he. He blesseth him that he had given him at first, and that he had afforded him those blessings of children and goods so long. 'The Lord gave, and the Lord hath taken; blessed,' &c. And he was thankful for that; and thought it but reasonable that if he received good, he should also receive evil, as the pleasure of God was, chap. ii. 10. He blesseth God, also, because he found that God had blessed him with such things and blessings heavenly, which could not be taken away. He found the love of God the same still. It is a sure rule, we never bless God but when we find that God blesseth us first; as we do not love God, but because God loves us first. Now when the soul finds that in afflictions and tentations God doth bless it, this draws out from the soul a blessing of God again. And then doth the soul say, It is not only the will of my Father, and therefore shall I not drink the cup he gives me? but it is the blessing of my Father, and shall not I bless him for it? 'In everything give thanks,' saith the holy Apostle, 1 Thess. v. 18; that is, whatever the condition be, still there is matter of thanks, and so of blessing God.

Third Branch of the 3d General Head.—The fruits of patience.

These the Apostle terms the peaceable, quiet fruits of righteousness, which chastening yieldeth, after ye have been exercised thereby, Heb. xii., and that is through patience gained by those afflictions.

1. The first fruit; it works *contentment*, a holy contentment; and that adds a perfection to the other former works of this grace, Phil. iv. 11, 12, 'I have learned, in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.' And he had learned it, as Christ learned his obedience, through sufferings; and by his having run through so great a variety of conditions.

* It is such a phrase as when Christ says, 'I know you not.'

A man may be content when he is not fully satisfied. When God frames a man's estate to his will, then he is satisfied; as, Ps. xvii. 14, 'whose belly thou fillest with thy hidden treasure.' But to be content is another thing. It is not when I have an estate according to my will, but my will is brought to my estate; and then I have as much content in that as in the greatest estate; for life, says Christ,—that is, the comfort of life,—lies not in abundance. It is true, such a man would choose rather, as the Apostle speaks, a full estate; yet patience boweth his judgment to such an approbation of his present condition as that which is best for him, as being that which out of God's judgment and wisdom is allotted to him; he so bends his will unto such a correspondency with God's will as he rests content.

2. A second fruit of patience is *self-sufficiency;* the word is so, 1 Tim. vi. 6, 'But godliness with contentment is great gain.' The word μετ' αὐταρκείας, translated 'contentment,' is a more reaching word by far. To say 'contentment,' that is too bare and scant a word; but this more amply signifies 'self-sufficiency.' In 2 Cor. ix. 8, the same word is there translated sufficiency, but still in the Greek it hath 'self' added to 'sufficiency,' which imports a sufficiency within a man's self that he needs not go abroad for anything; he is sufficiently supplied from what is within. The words of that verse are, 'And God is able to make all grace abound towards you; that ye, always having all self-sufficiency in all things, may abound to every good work:' which let us consider.

It is true that in the word 'all grace' he includes an outward grace, of giving such an abundance of external blessings as they might 'always' and 'in all things' have enough for themselves, and to spare; yea, to abound in every good work to others. But yet the main of that grace he centres in is an inward self-sufficiency in a man's own heart, as without which they would never have satisfaction at home, much less a heart to scatter abroad; but a man's natural self-unsufficiency, as oppositely I call it, would make his heart clung and narrow, never contented in himself, much less abounding to others, though he had all the whole world. So as indeed that is the grace which the Apostle puts the weight upon; that is the grace he predicates.

So as the inference or corollary, as to our purpose, from thence may justly be: that if, on the other hand, a true Christian be in never so great want, or fallen into a condition of extreme poverty, comparatively either unto what himself once had, which is the case of many a good soul now, or unto others who still abound; yet if God give him this 'all grace' of inward self-sufficiency, he may be, and is still, as content and sufficient within himself as those in that abounding condition which the Apostle wisheth unto those Corinthians.

And the reason is, that the self-sufficiency of him that hath the most of such things lies not in those things, but depends utterly upon that inward grace spoken of, or that inward frame of Spirit, which this grace composeth his soul unto.

And this is evident from that place to Timothy first cited, where it is that the Apostle useth the same word on purpose to comfort the saints, that were in a scant and bare condition as to this world, as the coherence of ver. 6–8 shews. 'Godliness with self-sufficiency,' says he, 'is great gain,' even virtually as much, yea, infinitely more, than gaining all the world, as Christ's speech is, which, moreover, is spoken with a connexion to these words; 'for we brought nothing into this world, and it is certain we carry nothing out.' And therefore, if we have nothing but 'food and raiment, let us therewith be content;' so it follows. And for so much God hath undertaken.

And the holy Apostle verifies this in himself, that he had learned thus to be as content when he wanted as when he abounded. And in this frame we find elsewhere his mind to have been in the midst of all, not wants only, but pressures of all sorts; which also shews that patience and endurance through sufferings had been his tutors and instructors thereunto. For in 2 Cor. vi., he having first reckoned up his sufferings, ver. 4, and made a catalogue of them, then in his final conclusions, ver. 10, he sums up the frame of his spirit all in this: 'As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.' In which few words he compendiously speaketh what either out of that to the Corinthians, chap. ix., I have now insisted on, or that paradox in my text doth amount unto. For those words, 'as sorrowful' in respect of divers temptations, 'yet always rejoicing,' are all one with 'count it all joy when ye fall into divers tentations,' as in the text. And his 'having nothing, yet possessing all things' there, is adequate and equivalent to the Corinthians' supposed outward 'abounding always, and in all things.' But then his 'being poor, yet making many rich,' therein he exceeded and transcended what they, or any the most liberal-hearted rich man that ever was in the world could boast of, in any of their or his abounding in any or every good or charitable work, in relief to others. So we see it is possible and attainable that a Christian may in the want of all have an all-self-sufficiency, superabounding the fulness of him in outward things who aboundeth most. And all this was the fruit of his patience, and continual abiding under sufferings. For he speaks this of himself, whilst he is enumerating his sufferings, which in that chapter he doth at large. Thus perfect will patience make you, that, as here the Apostle in my text speaks, you shall want nothing, even in outward things, when you have lost all.

If you ask me, Whence hath a Christian this self-sufficiency within himself, and wherein lies it?—

I answer, If God and Christ dwell in the heart; if I have the earnest of the Spirit for my salvation, or am partaker of his holiness, and that grace which accompanies salvation; and do delight in the will and glory of God, and in pleasing him, and the like to these; then I have a self-sufficiency within me. If, as in 1 John iv. 16, 'we have known and believed the love that God hath to us: God is love; and he that dwelleth in love dwelleth in God, and God in him,'—then we have all within ourselves; and is like as a man that hath all provisions in and about his own house so plentifully as he needs not go forth for anything; so is it, and will it be, with us.

3. A third fruit is *joy:* Col. i. 11, 'Strengthened with all might, unto all patience and long-suffering with joyfulness.' You have it also in the text, 'count it all joy,' &c. And, Rom. v. 3, 'We glory in tribulations, knowing that tribulation worketh patience.'

You will say to me, How can this be? Doth not the Apostle say, Heb. xii. 11, 'No chastening seems to be for the present joyous, but grievous;' and our Saviour, 'You shall weep when the world shall rejoice;' and many the like?

I give these answers:—

First, The object of your joy is not simply your afflictions. No, no man can delight in them alone; they, indeed, are grievous, thus saith the Apostle. But your joy lies in looking unto what is the issue and event, the end and reward of your trials by them; and that is it you are to count the matter of your joy, and all joy. To rejoice in the thing, or the affliction itself, is one thing; and to rejoice in the expectation of the event and issue, is another.

Then, secondly, if you observe it, the word in the text is favourable: says he, 'count it all joy;' that is, esteem it so. He doth not say, you shall have all joy at present, but though you have not, you may count it all joy,—that is, you may reckon it as matter of all joy, as many interpreters paraphrase the words,—and so reason yourselves into joy in your judgments, and so esteem it all joy, *appretiativè*, as the school speaks, though the passion of joy be wanting.

Thirdly, Jesus Christ himself, when he did endure the cross, and whilst he hung upon it, and likewise before, whilst within the garden, he was not in a joyous frame of spirit at that present as to the passion of joy; nay, his soul was heavy unto death that while. Yet it is said, Heb. xii. 1, that 'for the joy that was set before him he did endure the cross,' &c.; and he therein is set forth as an example unto us, in the same verse, 'Let us run with patience the race that is set before us, looking unto Jesus,' &c. It is well if you look to the joy set before you, as that which you certainly expect to come, although you want the passion of joy in that which you expect to come.

Fourthly, You may perhaps not rejoice at present with great joy, yet afterwards, through much exercise of patience, it may grow up in you. And this answer the Apostle himself gives in that Heb. xii., distinguishing between what for 'the present,' and what for 'afterwards,' in time: ver. 11, 'Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.' And upon the hopes of that he bids them to lift up the hands that hang down, and strengthen the feeble knees.

Yet, fifthly, Some Christians have had, and you may have, actual joy at that present in the midst of your afflictions. These two, great trials and great joys, may well meet and stand together in the heart at once, as in divers respects; for the Apostle hath reconciled those two, 1 Pet. i. 6, 'Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations.' That speech, 'wherein ye greatly rejoice,' reacheth and riseth higher than to an accounting it matter of joy about what is to come, but doth further absolutely speak of joy for the present. And therefore to have the affection of inward joy itself greatly raised up, and yet at that instant, in the same 'now' as he speaks, in outward respects to be in heaviness, are compatible. And, Col. i. 11, the Apostle speaks of such a glorious power accompanying the saints in trials as shall work 'patience and long-suffering with joyfulness.' And why else doth the Apostle also say, 'Rejoice in the Lord always; and again I say, Rejoice?' He contents not himself to have said it once, as if to have them rejoice a little, but he professeth to say it again, because they should rejoice abundantly, and this 'always,' and therefore in all times and in all conditions. Of the co-existence of which two himself proposeth himself an example: 'As sorrowful, yet always rejoicing.'

Fourth Branch of the 3d General Head.—Some eminent properties or adjuncts of patience, which, added, do make it and its work perfect.

1. When a man's spirit is brought to do these things with ease, so as he shall not need to chide his spirit into a patient frame, nor force himself into it, but like as Ezra is said to be a ready scribe, Ezra vii. 6,—that is, he was perfect at his work, his heart was prepared for it and inured to it, ver. 10,—thus patience hath had a perfect work when it frames the heart to *a readiness* to those actings before mentioned Thus the Apostle, Acts xxi. 13, 'I am

not only ready to be bound, but I am ready to die at Jerusalem, for the name of the Lord Jesus.' His heart was so fully prepared as he stuck not at all at it; yea, it was a heart-breaking to him that his friends should offer to dissuade him: 'What mean you to break my heart?' &c. It was his being inured to endurance and patience that had begotten that habit of it in him; his heart was not to seek for it.

2. A second adjunct or property which adds a perfection to all these is when the practice of it is *durable*, and hath some constancy in it.

As, first, *not by fits only*. That was Jonah's fault. Oh, he was a broken, humble man when in the whale's belly; but how outrageous when out! In Moses, patience had its perfect work, in respect of the constant exercise of that grace, and therefore it was he had the honour to be styled the meekest man on earth; and truly it was not that meekness of his natural temper, nor merely as a moral virtue in him, for which he is so extolled, though these might contribute thereto, but it was a grace that was spiritual in him, the grace of meekness, and consequently of patience, which the Holy Ghost had wrought in him, and which he by sufferings had learned. And my reason, among others, principally is, that he was a type of Christ therein, according as God's promise was to raise up a prophet like unto Moses; like, as in other eminencies, so especially in this grace; for which, as Moses is commended there, so Christ in the Evangelists, and therein proposeth himself as an example, 'Learn of me, for I am meek,' &c. Now, how constantly did Moses bear all along with that perverse, murmuring, and rebelling nation, both against God and himself, with an invincible patience, and still interceded for them; and thus Christ doth with us, and for us. And although we read how Moses was and could be sometimes angry, yea, exceeding wroth, as the words are, (whereof I gave the collection out of Ainsworth,) yet it was often in God's cause, and still but so as the usual and constant frame of his spirit was otherwise, for which he had that renowned denomination, and never was greatly out or overcome with impatiency, we read of, but once, Num. xx. 10, 11, compared with Psalm cvi. 32, 33.

Secondly, Patience is then perfect when it *continues to the end*. As a colour is said to be perfect when it is durable, as a dye in grain, or as the India colours, which, while the cloth remains, they endure. Now it is he that endures to the end, Matt. xxiv., that shall be saved. You shall therefore find that unto patience, long-suffering is added in two several places: Col. i., 'Strengthened unto all patience and long-suffering.' Patience there respects the weight or grievousness and heaviness of the affliction we are under; and long-suffering respects the duration and time. The other is in an instance of the Apostle of himself, 1 Tim. iii. 10, 'Thou hast known my long-suffering, charity, patience.' In James v. 7, it is said of the husbandman, whose case is made the persuasive unto patience, he 'hath long patience.' This is a perfection indeed, to bear long, and to the end: 'Be thou faithful to death,' Rev. ii. 10. To carry a great burden a quarter of an hour is an effect of some patience, but to carry it a day, or more, or for a week, there is long-suffering. Why is it said that when you have done the will of God, you have need of patience, but because still, in the last part of your life, after an active life for a long while ran through, even then when you are near the promise, your patience may be then at last most of all put to it?

3. A third property or requisite to perfect patience is, that it be *universal*; which is either when a man hath been every way tried, and hath passed through all sorts of tentations, or when he hath still come off with patience in some good measure in all those wherein he hath been tried, although his

trials have not been of all sorts. A man's natural spirit will help him to be patient in some things, but in other things his heart is weak, and cannot bear. Oh! not such a cross, of any other. But it is certain, as God tried Abraham in his Isaac, so God will the sons of Abraham in what is dearest to them, and yet enable them to bear it, as 1 Cor. x., and go through therewith. Hence in the epistles you meet with *all* added to patience and long-suffering, both when patience is prayed for, as Col. i., and exhorted unto, as 2 Tim. iv. 2. But though this universality is to be prayed for and exhorted unto, as that which makes it perfect; yet it is well if, in the great trials of our lives, we come off with some patience suitable, and from henceforth resolve with endurance so to do: and so much is expected. And it may seem strange that many that should be able to bear great trials between God and them with much quietness and submission, are yet easily disadvantaged upon smaller occasions between men and them; for which some reasons might be given.

SECTION IV.

ALTHOUGH I have despatched the subject I first intended, yet I find myself obliged to proceed a little further in the opening ver. 5, in order unto a relieving against a great discouragement, which I know hath, or may have been, in many readers' hearts, whilst I have been thus discoursing these great things about the perfect work of patience, &c.; and also to leave behind me the most apposite direction how to obtain this patience, in the perfect work of it: and I will not go out of my text for these things neither.

AN EXPOSITION OF THE 5TH VERSE.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

The discouragement I know is: Oh, how remote are and have our hearts been from this perfect work of patience! which yet some saints have in so great a measure attained, as those great examples given have shewn, both of saints out of the Old and New Testaments. What then shall I think of myself for the present? will such a soul say; or for the future, what shall I do?

Why, truly, God hath provided sufficiently in the text for answer to these queries and complaints of yours, whereby both to relieve you against your discouragement at your want of the exercise of these things, and also to direct you to the most proper and effectual, if not the only means to obtain them.

1. As to this present discouragement about your want, and so great falling short of this hitherto, which you are so sensible of, those first words in the text, 'If any of you lack wisdom,' will be found greatly speaking to your relief therein.

2. As to a direction what you should do for the future to obtain it, those other words, 'Let him ask of God,' point us to the most proper and effectual remedy and way of supply in the case.

3. With this great encouragement added, first drawn from the nature of God, 'Ask of God, that giveth to all men liberally, and upbraideth not;' then seconded with this promise, 'and it shall be given him.'

Of these three heads in what follows, briefly:—

I.—*To the discouragement.*

The opening of these words, 'If any of you lack wisdom,' will greatly conduce to ease your heart as to that; the effect of which is, that the Apostle plainly supposeth that true believers may both really, and in their own apprehensions especially, be found greatly lacking in point of patience when trials do befall them. And this I am sure hath reason to relieve you in what is like to be the great discouragement that usually falls out.

This to be the supposition of the Apostle is made good by opening four things:—

1. That by 'wisdom' here is plainly meant patience, together with the perfect work of it which he had spoken of.

2. That he speaks this unto those that were true believers; 'if any of *you*.'

3. How it may or can be said that true believers, who have all grace and the principles thereof in them, lack such or such a grace.

4. The intimate reason and occasion upon which the Apostle utters himself in this supposition; 'if any,' &c.

For the first; *wisdom* sometimes is taken largely for all grace and gracious actings whatsoever; sometimes strictly for a particular grace. To find out the difference of which, the measure is to be taken from the scope of the place where either of these is mentioned. Now wisdom, in this place, is to be taken strictly; that is, for that particular grace, or piece of gracious wisdom, whereby to know how to be able to manage a man's self under trials, especially great, sore, and sudden ones, patiently; which is done when we have taken in and digested by faith such principles as our Christianity affords plenty of, as grounds that instruct and enable the soul joyfully to entertain such trials and tentations, and to endure and go through them with a constancy of joy. For look, as the word 'grace' is taken either strictly or largely; that is, either for all grace, and yet again for any or every particular grace, each of which is called grace also: 'As ye abound in every grace, so ye abound in this grace also;' thus, all grace is called wisdom in a large sense, as usually throughout the Book of Proverbs, but withal a particular grace is called wisdom too, as the third chapter of this epistle, ver. 13, shews. The grace of meekness shewn in speech and conversation, he styles it 'meekness of wisdom,' or a 'wise meekness,' or a meekness accompanied with and proceeding out of wisdom. And thus Calvin and most others understand wisdom here in this my text of this special grace;* the scope and coherence with the former words carrying it thereunto. True patience being from such a wisdom as whereby the soul hath the skill and ability to manage a man's self patiently under tentations, to such an issue as that patience should have a perfect work in us; and unto this it is here to be restrained; for this grace it is he had been, and still is, discoursing of.

And there is a special and more peculiar reason why this skill of patience should be styled wisdom in a more eminent sense. For what he had before uttered of rejoicing in afflictions and tentations, and exhorted unto, that patience should have its perfect work; these things being the hardest lessons in Christianity, do therefore need and require the highest principles of divine wisdom, both doctrinal and practical, to be deeply inlaid and fixed in the soul, so as to bow and frame the heart unto a real practice and willing performance of such dictates and conformity thereunto. For then it is that knowledge is termed wisdom; and for that reason it is that our whole religion is styled wisdom, because it rests not in bare notional knowledge, which is a differing thing from wisdom, but makes men proportionably wise to the practice of the things in which it instructs. And particularly this skill of enduring tentations, such as hath been described, doth deserve this style more eminently, for it so far outvies, and is above the sphere of all principles, whether of philosophy or what other profession or professors of patience whatsoever, who whilst, in a sullen patience, for all of theirs was no

* 'Sapientiæ nomen ad circumstantiam præsentis loci restringo.'—*Calvin in verb.*

better, they professed to be wise, they became foolish; and Christianity infinitely outshoots them in what they most gloried in.

Secondly, That he speaks this to them whom he supposeth true believers, and unto them as such, is evident; although at the first blush, as we say, the words would seem to point at and speak to unregenerate men who wholly want all true wisdom and grace; and so the drift should be an intended direction to or for such to seek true grace, which they lack, at the hands of God, by prayer.

But the coherence manifestly shews that he speaks to such whom he supposeth to be already true believers. For in the next words he exhorts the same persons whom he speaks to in these words, to 'ask in faith;' and therefore supposeth them to have true faith already whom he directs this exhortation unto. And otherwise it had been more proper, yea, requisite to have exhorted them, if he had intended it of unregenerate men, first to seek faith itself, and then out of faith and in that faith to seek for this wisdom, or grace of endurance. And again he speaks to them that were brethren; so he calls them; and in this passage says, 'if any of you,' and such who, being true professors of Christianity, were exposed unto those sundry tentations from persecutions especially. And it is such also whom he exhorts to 'count it all joy,' &c., and here to ask a wisdom of God whereby to be able to suffer for their holy profession. Furthermore, this wisdom lying in patience having its perfect work in them, it supposeth the persons such as had some work of patience and of other graces begun in them already. And, indeed, to have exhorted unregenerate men, that were as yet utterly destitute of all grace, and so out of harm's way as to any sufferings from the gospel, and to direct them to make this the first of their addresses to God, and of their requests, that they might be able to endure tentations, and that patience should have a perfect work in them, and so to have taught them that which is the hardest lesson in Christianity before they had learned the first letters thereof; this had been utterly improper, and a lesson at too great a distance for men in their natural state first to learn.—Thus much for the persons, viz., that he speaks it unto men already regenerate, and supposed in the faith.

The third thing proposed was, How it could be he should speak in this manner of believers, that they should lack this grace of wisdom; whenas, if such, they must be supposed to have all true graces in them; why then should he yet say, even of them, 'If any of you lack,' &c.?

Ans.—This expression, to say such and such a Christian 'lacks' such or such a grace, is not uncouth nor unusual in the Scriptures, when he or they have wanted the exercise of it. For though Christians do receive the principles of all graces, as 2 Pet. i. 3, yet they may neglect to stir up all graces, or may have been disused to the exercise of some. Why else, and to what end, doth the Apostle in the same place stir them up to add grace to grace, as in ver. 5? And in those cases a Christian may be said, yea, charged to lack that grace or graces which he wants the exercise of. For so in the same chapter, ver. 9, speaking of a dozed, negligent professor, though true, he useth this very language of him, 'He that lacks these things,' as I have elsewhere opened that Scripture. For *idem est non esse, et non uti;*—it is all one for a thing not to be, and not to be used, when the being of a thing is wholly ordained for use and operation. Now such a thing is grace; and such a thing, if not used, is as if it were not. And the opposition that is between adding grace to grace, ver. 5,—that is, the exercise of one grace after another,—and the lacking grace, in that ver. 9, evidently

shews that phrase to be so understood, not of the utter want of the grace, but of the exercise.

The fourth thing is, the intimate reason or occasion whereupon the Apostle doth utter himself in such a supposition; 'If any of you lack.'

This will appear by considering these three things:—

First, In respect that he had exhorted to so hard and difficult a practice; to 'count it all joy,' &c.; which requireth such high principles to be drunk in, about the good and benefit of tentations, in the issue and end of them;* which principles must also have been thoroughly concocted in their hearts first who shall attain to this.

And, secondly, there being many poor souls, as of such that were weak, and some new converts, amongst them whom he wrote to, who might, and did then, as many now-a-days, that yet are sincere-hearted, in the sense of their own weakness, find and apprehend themselves so far off and remote from such high principles and attainments, and therefore, upon his thus discoursing, were like to be utterly discouraged; thinking with themselves, judging themselves by the present frame of their infirm spirits, both that their hearts had never yet, nor would ever be, wrought up to this pitch. What, to count it all joy! think they; is that it you exhort us unto? Alas! our hearts tremble at the very thoughts of entering into such sudden and so great tentations as you here forewarn us of. And of all graces else, it is this of a patient suffering frame, and strength of spirit thereto, that is and hath been our want. This is it we 'lack,' nor do we know how to manage ourselves wisely under such trials, so as to glorify God; yea, and not shamefully to dishonour him. Nay, if we should fall into such trials and sufferings, we are liker utterly to fall away under them, rather than to rejoice when we fall into them.

Further, thirdly, there might be many strong Christians, as to the active part of the life of Christianity, who yet might be to seek as fresh soldiers at the first, when such trials come unexpectedly, and thick and threefold upon them; and that they fall into them as downfalls and precipices. And in this dreadful a manner he had set them out to them, as impendent on them, as was opened. And even such Christians, being surprised, might be at a loss at first, in respect of that confidence of spirit to bear them, till by prayer and faith recollecting themselves, they should anew obtain or regain this wisdom. Even strong Christians are apt to be stounded at first, as men are with a great blow, and cannot well stand or keep their ground.

Now unto such, either of these, doth the Apostle in this language, 'If any of you lack,' apply himself, and therein speaks to their very hearts; but especially to the first sort of weak Christians. And, indeed, speaks their very fears, and most inward thoughts and apprehensions, they had or might have of themselves; and so utters their misgivings of heart in their own language. Oh, I lack these things, says the soul. 'If any of you lack,' says the Apostle. And it is no small comfort to such to hear an apostle, from the immediate inspiration of the Holy Ghost, to suppose that very true and sincere Christians may thus be lacking and thus surprised.

Thus as to the removal of their main discouragement, which was the first thing proposed.

II.—*The direction.*

Let him ask of God.—Having thus spoken their hearts, as to the fears and apprehensions of themselves in respect of their falling short of this high

* 'Si quis vestrum non potest intelligere utilitatem tentationum, postulet a Deo tribui sibi sensum'—*Beda in locum.*

duty of joy and patience, &c., he now directs them to the most proper and sovereign means for the obtaining of it of all other, and that is faithful, instant prayer: 'Let him ask of God,' &c.

And herein also he speaks the hearts of all true Christians also, even of the weakest; whose refuge in all their wants is to cry to God for a supply of what they lack, especially when they feel, or are apprehensive of their lack and want in any grace that should help them in time of need. And look, what effectual supply of this grace in tentations all the Apostle's persuasions alone would not have effected, that, faith venting itself in constant and fervent prayer, will bring in and obtain; and their hearts will in the end be raised and wrought up unto, so as they shall be able to abound in this grace also. Weak faith, when it cannot find in its heart to suffer, or so much as to enter into trials, can yet pray; and so doth beg with desires unutterable to have this grace, to be able to suffer these trials in this joyful manner the Apostle exhorts us unto. And the weak heart continuing so to pray and importune God, in the end this shall be given him; as here he promiseth. I shall not enlarge on this further. For when an apostle shall single forth a means, and that one single one, whereby to obtain any eminent grace one needs, that means ought to be with all diligence put into use and practice; and so there needs no more to urge it.

Only observe how in this directive part he puts them not upon praying chiefly to have tentations and trials averted or kept off, nor to ask deliverance out of them, though that is lawful and may be done; not a word of these in this his exhortation; but he draws the main and great intention of their souls unto praying for grace, how to be patient and joyful, &c.—This as to the direction.

III.—*His encouragements to pray.*

His encouragements, that by seeking a believer shall obtain, are drawn, first, from that gracious wont and disposition of God, *that giveth to all men liberally*, &c.

1. As being a God 'that giveth to all men.' And this also is to be limitedly understood of all those men who thus do, have, or shall apply themselves unto God by faithful and importunate prayer.* For he had said first, 'Let him ask of God;' and therefore God's giving here must be supposed to be a giving to him that asketh. Again, although it be said that faith works patience, yet it is prayer that fetcheth and brings down the power from God into the heart, that works both faith and patience, and all. Prayer is the midwife by which faith, the mother, brings forth patience in the heart.

2. His gracious disposition in giving is further set out—

(1.) That he giveth liberally. The word ἁπλῶς both signifies a free-hearted giving, in a pure way of simplicity of heart; as being neither moved by any respect in us, as of worthiness, or the like, but singly and simply out of such motives and considerations as are in his own heart, and which his own great and gracious divine nature prompts him to: freely. We generally use to say, 'out of his free grace,' which comes all to one with the import of the word which the apostle useth here. Therefore make that grace as thy plea to him in thy prayers for it, or whatever else thou seekest at his hands.

(2.) It signifies largely, abundantly, liberally, richly; as the word is used in 2 Cor. viii. 2, and so translated there. You have both in that passage

* 'Cum dicat *omnibus*, intelligit, *qui petunt*.'—*Calvin in verba.*

of David's, 2 Sam. vii. 21, 'According to thine own heart'—there is freely or simply—'hast thou done all these great things,'—there is liberally.

And upbraideth not.—That is a second property or disposition in God and his giving; the sense whereof is, first, that when he hath given liberally, never so often, nor so much, yet he upbraideth not, as men are wont to do. Among men, he that is most liberal, yet if the same man he hath formerly given unto will come often to him to be relieved, in the end he at least will excuse himself, or else say, Why do you come so often, thus again and again? which is a tacit and implicit way of upbraiding, or insinuation of foregone benefits. Surely Calvin, and Estius from him, have hit it,* who put this scope and drift upon this clause: that no man should be afraid or solicitous to come, though never so often, to this free and generous giver, nor be discouraged within himself that he should need to come so often to him, nor forbear to continue his incessant importunities, though it be never so long a time ere he obtains.

And thus understood, it is as if he had said, God is so free, so simple-hearted and liberal in giving, as the oftener you come the welcomer, especially when for grace; yea, he hereby inviteth us of his own free heart to come always, to ask and pray continually and incessantly, as that parable, Luke xviii. 1, made on set purpose, shews. So then, a frequent, constant, importunate continuing in prayer to obtain is hereby exhorted unto.

A second scope in his adding this clause is, that though we find that God doth indeed upbraid impenitent men for their sins, as Christ those cities, yet he never did, or ever will do, any sinners in this case wherein it is proposed,—namely, when they shall come and humble themselves for their sins, seeking for more grace to help in time of need against their corruption; and this much rather than from deliverance from or out of troubles,—in this case he will not twit them with any of their unworthiness that hath been past; he will pass by their iniquity, and not upbraid them. And this is a great encouragement indeed; for the guilt of sin and former ingratitude do above all things deter men from coming to God, lest he should remember their iniquities and upbraid them with them.

And it shall be given him.—He follows and confirms this hope of obtaining with this sure and certain promise, 'and it shall be given him.' For when the souls of men, being made thoroughly apprehensive of their own want of a grace, are carried forth (to choose) to seek for grace, or such or such a gracious disposition; and that before and above all deliverance out of the trials they are in, as was before observed the Apostle had directed; in this case, God—that is, the God of all grace—is the most ready giver of grace that he is of anything else. There are no requests more pleasing to him, or that suit his divine and blessed disposition so as this doth of praying for grace, as thus stated. For the bestowing and giving of grace thus prayed for doth tend, above all things else, to the glorifying of himself; and it is the aiming thereat that must and doth carry out such a heart to make this to be the top and chief of its most earnest petitions. The God of grace is the

* '"Nec exprobat:" Hoc additum est, ne quis Deum sepius adire metuat; qui ex hominibus maximè sunt liberales, tametsi identidem quispiam juvari se postulet priora beneficia commemorant: atque ita excusant in posterum.'—*Calvin in verba.* 'Vel certe ideo addit ne quis Deum sepius adire vereatur'—Calvin's very words—'nonne enim dicit, jam toties dedi; quid adhuc me obtundis? Ut solent homines, etiam qui maximè sunt liberales'—Calvin's very words again—'sed Deus ut est fons inexhaustus: ita ad dandum, modo petas sicut oportet, paratissimus, imo ipse ultro nos invitans ad semper petendum,' &c.—*Estius in verba.*

most free of grace. Thus Christ says, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' Our Apostle hath also told us that though the spirit that is in us lusteth to envy, that yet God gives more grace—that is, a counterpoise of grace unto that lust—unto all them that humbly seek for it; as, chap. iv. 5–7, 'Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. He resisteth the proud, but giveth grace to the humble.'

I shall now go forth of my text but to fetch in one thing. I observe, when the Apostle particularly comes to that part of his prayer made for the Colossians, that they might have all patience and long-suffering with joyfulness, —which exactly agrees with what is the matter exhorted unto in this text,— he implores the glorious power of God, in these words, Col. i. 11, 'That ye may be strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.' And to draw and fix your hearts on this glorious power of God, and point your prayers thereto, is the thing which I mean and intend.

And indeed the consideration of this one thing will have a general influence into all those three heads have been treated of in this last fourth section. As, first, it may be no great wonder if many of us have been so deficient and lacking in this grace; for it is not an ordinary power, such as in ordinary walkings holily doth assist us, but a glorious power is requisite to perfect this grace: which argues this to be so difficult an exercise above any other, and that our natures are infinitely remote from it of ourselves, which we not minding nor considering, have not perhaps with answerable vehemency implored the aid of so great a power. And, secondly, this gives us a clear reason why prayer, of all other means, should be directed by the Apostle, and extraordinarily set upon by us, as the most effectual, yea, as an only means to obtain this. For seeing that power lies out of ourselves, in God, which must effect this in us, then surely nothing can be judged so prevailing as faith and prayer, which are the graces in and by which the soul, going out of itself, in a sense of its utter insufficiency, supplicates the grace in God's heart to exert this power of his good pleasure, and so do draw it forth and bring it down into the heart. And then, thirdly, this gives us the highest encouragement, that we may obtain this perfect work of it, however remote from it the present temper of our spirits may seem to be to us, seeing that no less than such a glorious power is requisite to effect it in the strongest Christians, and a power so glorious is able to work it in the weakest.

Let us pray, therefore, with all vehemency for ourselves, as the Apostle did for those Colossians, that this glorious power may come upon us, and strengthen our inward man—as it is elsewhere, Eph. iii. 16—with all might; which might in us is the effect of that power in God as the cause.

For as this patience is to be an 'all patience,' or else it hath not its perfect work, so this might must be an 'all might' you must be strengthened with unto such a patience, or you will not be perfect at it. That might you had in such or such a trial will not serve to strengthen you against the next trial that shall come; but you must still have a new special might for every new trial. Your dependence, therefore, is great upon God for this perfect work of patience, and yet your encouragements are great. For as it must be that, if God will please to strengthen us under any great unusual tentations, that he should put forth no less than this 'glorious power:' so we have heard how, in our Apostle, he hath promised he will give it, and give it freely and liberally to them that make it their main, constant,

earnest business to ask it; and therefore, his grace, if applied to, is engaged to put this power forth.

It cannot but be a great support to a weak heart that finds itself so remote and distant from such a work of patience, and weak also in comparison of finding such an inward might, that it should have ground and cause to think and to believe that God's glorious power is engaged most freely, to be abundantly and readily put forth, if continued to be sought unto. Why, this, says the weak heart, will do it; namely, this glorious power; and I have found by some trials already that the strong God and a weak heart will be too hard for any thing, yea, for the whole world.

And therefore, when you think your present trials that are come upon you far greater than you can bear, think withal of the glorious power of God that is at hand to help you. It is a great word that, 'his glorious power,'—a greater attribute could not have been named or found out for our comfort,—and is a word of virtue, force, and power, to hearten to or against anything whatever. It is true thy present trial may be, and is, above that inward strength which serves and hath served hitherto to act thy graces in thy ordinary walkings with God, holily and sincerely. A child may by its ordinary strength be able to walk up and down a room by stools (suppose) supporting it, without any other extraordinary help; but if it be to go up a pair of stairs, the strength that enabled it to these lesser performances will not be sufficient thereunto; he must be carried and held up in the arms of one who is strong and mighty. And so it is here. That other part of our Christian obedience, the active life of a Christian, prayed for by the Apostle in that place to the Colossians also, whereby he walks fruitfully, &c., as in the seventh verse of that chapter, requires indeed God's power, for by it it is we are kept unto salvation all along. But when it comes to patience and long-suffering, and all patience, and that such a trial comes as will try all patience in you; then it is he makes mention of that glorious power, and not before. For it must be no less that must go to that than God's glorious power. And the promise therefore is, in such a case, that the Spirit of glory shall rest upon us, and not the Spirit of grace only, as 1 Peter iv. 14. Relieve and comfort, therefore, yourselves with these things, and specially with this: that as your trials abound, so this glorious power of God will abound also towards you, for your support. Amen.

END OF VOL. II.

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